

**ROLE OF NNANNEBUIFE AGE GRADE IN PROMOTING
RURAL DEVELOPMENT IN NSUGBE COMMUNITY
ANAMBRA EAST L.G.A IN ANAMBRA STATE.**

**BY
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Certification

This is to certify that this project has been examined, approved and accepted for the award of Bachelor of Science (B.Sc) Degree in the Department of Mass Communication, Faculty of Management and Social Sciences, Caritas University, Enugu.

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DEDICATION

This research work is dedicated to Almighty God and to my late father Mr. John Igwilo and my mother Mrs Lucy Igwilo.

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Abstract

Rural development intervention in Nigeria has emphasized the role of government and their statutory agencies, in driving social and infrastructural development. This approach has led to the representation of rural communities as recipient rather than active movers of development. This project work investigated the dilemma of rural development in NsugbeAnambra East L.G.A of Anambra State and also examined the activities of traditional agencies in rural development. The study used primary and secondary data. A random sampling technique method was used while questionnaire were used as instruments for data collection. The measuring instrument applied was the (χ^2) and based on the findings which includes that 54.5% or 180 respondents agree that Nwannebuife age grade group promotes rural development in Nsugbe community in Anambra East L.G.A in Anambra state and 36.4% or 120 respondents strongly agree. With recommendations that the government should help by partnering with these age grade group in rural community development, it also determined the positive and negative role of Nwannebuife age grade in promoting rural development in Nsugbe community, Anrambra East L.G.A in, Anambra state.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

During the colonial era, the abundant natural resources in the rural areas were exploited without any attempt to develop such areas. Development projects were concentrated in the few urban centers and any extension of such development effort was to facilitate their administrative convenience. The rural areas served as sources of cheap and most often forced labor. Dike (1992), need that though the road and river ordinance, the warrant chiefs were empowered to order communities to provide up paid compulsory labor for the construction and maintenance of access roads and other services. The different attempts to development culminated in the 1976 local government reforms which main proclaimed objective was to bring government operating at the grass roots, a development process that would improve the lot of the rural populace were triggered off.

Rural sector in Nigeria, public policy was consistently employed and this “increased agricultural development (Hall, 2000, OnokerHoraye and Okafor, 1991 and Tom (1991). The assumption was that increase in agricultural output would lead to rural income and improvement in the livelihood of people especially the NsugbeAnambra East Anambra state individuals. However, Okpula (1980) disagrees and argues that the

prevailing public policy emphasis its increased in agricultural out-put and productivity as the main goal of rural development, is at variance with the communities perception of which constitutes their development. It is obvious from the above position, that the rural dwellers do not share government as enthriisium for agriculture development. They frequently do not adopt the type of rural development proposals, programmes and projects that are exposed in the official natural development programmes.

As Olisa (1992) rightly observed over 80% of the country's population are living in the rural areas and are engaged in agriculture, yet the country's internal food supply relative to domestic demands, has been consistently on a steep decline. Another way of starting the Nigerian rural development dilemma, Lisa(1945) further stated is that all the agricultural and industrial projects started in all corners of Nigeria since 1950s to the present were successful and in active production today, the country would be recording substantial food supply and much of its rural areas would have undergone substantial transformation.

These efforts of developing the rural areas in Nigeria have not yielded the desired results, due largely to their inability to accelerate the development of the sector. The initiatives failed because of the exclusion of the people not only from policy making and planning but also from

implementation. Other attendant factors for the low level of development of the rural areas include the failure to harness available resources within the rural areas, inability to sustain their programmes, managerial problems and the failure to take into cognizance the socio-cultural background and hastened experience of the benefiting rural communities. The complexity and enmity of the problems confronting the rural dwellers in Nigeria, call for a profound search or both the formulation of a more appropriate and enduring approach the problem is more than just technology and productive. It is the “social, cultural and economic issue responsible for under development that requires attention” (Altieri, 1995).

The consequent entrenchment of profit and centralized institutions of governance in society has continued to threaten the existential essence of man in his local and natural involvement. The Igbo were originally free from such centralized and despotic institution of governance. However, to facilitate government in Igbo land where the kingship institute was few to achieve uniformity with the rest of the country, the colonial master created the “warrant chiefs” in 1916. The proliferation of kingship institution was thus engineered in an area of Nigeria where the predominant political organization was the “democratic village republic”. In which the traditional local institution for governance has been the age grade. However, the

important thing is that all communities in Anambra East local government area Anambra state should agree on the need for an enhanced socio-economic political and cultural life of the community.

Agreeably, government alone cannot provide these services Julius Nyerere had said “that if people realize that their suffering is not the will of God, they will make efforts and sacrifices. It could have been thus realization that spurred non-governmental organizations in Anambra East local government into action. But while non-governmental bodies are making efforts towards improving the living condition of Anambra East populace, it must be stressed that there is need for adequate government participation in their development bid.

Credence is said to these when one looks at the United Nations definition and community development. Community development also rural development is the process by which the affairs of the people themselves are united with those of government authorities to improve the economic social and cultural. Conditions of communities to integrate these communities, into the life of the nations and to enable them to contribute fully to national process community development by this definition, ought to be a joint effort between government and the people of the rural communities.

1.2 Statement of Problem

A common task facing developing and under developed nations today including Nigeria is the development of rural area. Development of the rural areas or communities means an improvement or advancement in the socio-economic political and cultural life style of people. In most rural communities including Anambra East local government area, there is insignificant provision of basic human needs like Hospitals, pipe borne water, tarred and motor able, roads, schools etc, by government. This attitude on the part of government creates an impression in the minds of people that they are not part of the body politics.

The non-development problem of rural areas spreads across all state of Nigeria but is more pronounced in Anambra East local government area. In this community there is object neglect of provision of these facilities by government.

This study attempted at identifying the scope of developmental projects undertaken by non-governmental organization in Anambra East local government area. Thus, the researcher investigated the role of Nwannebuife age grade in promoting rural development in Nsugbe.

1.3 Objectives of the Study

The following objectives were relevant to the study.

1. To find the roles of Nwannebuife Age Grade group to rural development in Nsugbe.
2. To determine some of their experiences in developing rural areas in Nsugbe.
3. To make recommendations which will foster harmonies relationship between the Nwannebuife Age Grade and the Nsugbe commonly in rural development?

1.4 Research Questions

The following are relevant research questions

1. What are the roles of the Nwannebuife age grade institutions in the development of communities in Nsugbe in Anambra State?
2. To find how to analyze the interface of the Nwannebuife age grade institutions with a view of understanding the nature of rural development in Nsugbe?
3. To what extent does the project aim at determining some of their experiences in developing rural areas?
4. How can one make recommendations to foster harmonies relationship between the Nwannebuife age grade and the Nsugbe community in rural development?

1.5 Research Hypotheses

Ho: Nwannebuife age grade has roles in rural development of Nsugbe.

Hi: Nwannebuife has no role in rural development in Nsugbe

Ho: It is impossible to analyze the interface of Nwannebuife age grade institution with a view of understanding the nature of rural development in Nsugbe community in Anambra State.

Hii: It is possible to analyze interface of Nwannebuife age grade institution with a view of understanding the nature of rural development in Nigeria community in Anambra state.

1.6 Significance of the Study

The essence of this study is to draw the attention of the local, state and federal government on rural development using the people.

This research draws the attention of government to the need for stepping up their matching, rather as well as provision of human and material assistance to communities in Anambra East local government area who are embarking of the developmental project.

Finally, this research will aid structure towards making further research in their area as well as serve as an invaluable source of information on Anambra East Community and libraries.

1.7 Scope of Study

The study is focused on the role of Nwannebuife age grade in promoting rural development in Nsugbe community, Anambra east local government area in Anambra state. The studies will emphasis on the positive and negative roles of the Nwannebuife age grade in Nsugbe community with a proper background.

1.8 Operational Definition of Terms

Operational definitions were used

Role: people's task or duty in an undertaking

Non-Governmental:Any group set up that is outside direct government control or involvement.

Organization: They are social and technical devices or instrument that helps in the accomplishment of goods that are too large and complex to be handled by one person.

Community: A territorially bounded social system within which people live in harmony love, intimacy and share common social, economic and cultural characteristics.

Development: A continuous process of positive change I the quality and span of life of a person or group of persons.

Government: An authoritative unit of the state which has the sole function of achieving the ends of the state –provision of welfare services, maintenance of law and order and establishing and maintaining of relations with similar units in other state.

Environment: The environment have (external internal) means Nsugbe community, Anambra East local government Anambra state.

Inputs: The inputs in the senses relates to human material resources, and financial needs ere emulating from the environment.

Conversion process: the conversion process refers to all agents' development in the community non-governmental organization leaders in the community and all those with positive disposition on the conversation process within the community.

Outputs: the reactions from the conversation process give birth to outputs which manifest on the form of development projects and their execution.

Feedback: This has to do with the degree of response to input out relationship which reads either in support of the system or its rejection in environment.

CHAPTER TWO

2.1 LITERATURE REVIEW

One of the major challenges facing the modern world is poverty. In Nigeria, high level of poverty remains a major impediment in the effort to achieve the millennium development goals. Consequently, the need to harness community based tourism (CBT) as an additional source of income generation and job creation becomes imperative CBT occurs when decisions about tourism activities and development are driven by the host community. It is also used to describe senses of activities that encourage and support a wide range of socio-economic development goals.

2.2 Related Literature and Concepts

2.2.1 Concept of Role

Role is a character or part played by a performer, the purpose or influence of someone or something in a particular situation.

2.2.2 Concept of Promoting

To contribute to the progress, growth, support or encourage something.

2.2.3 Concept of Rural Development

Rural development refers generally to the process of improving the quality of life and economic wellbeing of people living in relatively isolated and

sparsely populated areas. Rural development has traditionally centered on the exploitation of land intensive natural resources such as agriculture and forestry. It is obvious that no country of the world today, whether developing or industrialized can afford to reject the blooming significance of tourism to its economic, social, political and cultural development. Countries of the world have become aware of the numerous benefits accruing from tourism and are working more than ever before to develop their tourism industry.

According to some observers, tourism may now be the single largest industry on earth (World Travel and tourism council, 1995) tourism is certainly a very important vehicle for the transfer of capital worldwide. In human history, tourism is the only industry that accounts for the largest migration of people all year round. Unlike other industries tourism industry takes the customer to the product, rather than delivering the product to the customer (Manning, 1998)

Tourism has become a significant and even essential part of the local community its potential to alleviate poverty is numerous it has a unique potential to carry exchange and investment directly to the local level, and can as well make significant contribution to rural development particularly in agricultural transformation, community enrichment and social empowerment. It enhances the social standard of any given community and

can change both the environment and the lives of the members of their community.

Anambra state is endowed with natural and cultural tourism resources located all over the state, having the highest concentration in traditional rural communities, which when hammered can produce a distinctive tourism industry capable of generating income and raising the living standard of the local communities. Communities suffering economic bottleneck often have the necessary drive to actively consider development option, and an appealing opportunity is the potential offered by tourism therefore, the development and marketing of tourism potentials through community based tourism will not only end at boosting the economy of the area and upgrade the living standard of the people, but will also better the social, political and the cultured lives of the host.

This paper examines the tourism potentials of Nwannebuife age grade in Nsugbe communities and suggests ways of harnessing and promoting them. Using the Applicative Participating Planning and Action (APPA) method of discovery, dream, design and delivery, the paper advocates that community based tourism(CBT) can play an important role in the economic rejuvenation of the host communities and the state at large.

The concept of community development is not new, Bola Oni and I.O Bello (1996) states take in Nigeria, before, during and after the colonial era, many communities have constructed roads and bridges, cleaned village paths, provided themselves with clear water supply and built market pales through communal labor. The majority of the voluntary agency schools in the southern state of Nigeria where education first reached through the missionaries were built through self-help efforts of the people.

Self-development efforts of the people have not stopped ill today infarct, the system have been re-organized and modern concepts adopted. It has got wider exclamation as the only way out of backward integration.

Community problems are like individually problems the sense that each individual has what he could call a pressing problem at any particular time what constituted Nor 1 problem for Mr. "A" may constitute No "1" for Mr. "B". but the important thing is that efforts of these communities are geared towards the improvement of the lives of the citizenry through provision o basic health and public facilities, etc.

Rural Development, according to Jerry Gana, is essentially the unfolding and realization of man's creative potential enabling him to improve his material conditions of living through the use of resources available to him

Pope Paul III notes that development cannot be limited to more economic growth. In order to be authentic, it must be complete, integral, that is, it has to promote the good of every man and of the whole man.

Baker (1997) sees community development as an educational process. It is not better road, better bridges, pure water nor better sanitation. It is something of the spirit more than something of material. It must reach into deep, cultural patterns of people, examine them and test them as principles of faith. It is not a temporary physical construction. It is a building within the heart and mind of men, not a recreation centre in the middle of a field.

Jerry Gana, Pope Paul II and Baker all agree that an effective community development programme requires the input of every one and that team work is achieved when it comes from the heart of the “free giver”. Motivating people into action is therefore a necessity for such projects to succeed. Motivations go hand in hand with good leadership.

According to George Bush, “I have learned that leadership isn’t just making decisions and giving order. It’s hearing points of view before making decision that the way leadership works in a free society by keeping open doors and open minds.

By Baker's standard, for the goal of community development to be achieved, a leader who has Bush's qualities for effective education of his followers is an asset. For a community development endeavor to succeed it has a good leader – a servant and not a boss an honest and God fearing human being a motivator.

Elaigwu (1995) stated that the concept "development" is fluid and controversial. All one can say is that development implies a change from one position states, standard of living, etc at one point in time to the other.

James Obe(1996) states that community development is a process in rural transformation whereby the government in partnership with the people particularly in rural communities aim at bringing about socio-economic and cultural changes in the way of life of the people through the own initiative. This initiative is encouraged by the provision of financial grant technical Assistance and expert Advice.

Of utmost importance in the various attempts made by all the authors quoted above is the fact that have adduced, directly or indirectly, that community development needs the involvement of government in partnership with the rural communities.

One can see that were government fails in its duty of being in partnership the development aims of such a community could be regarded.

Provision of financial grant technical assistance and expert advice by governmental have been the major problem militating against development efforts of various communities in Nigeria.

Nwosu and Nwankwo(1997) opines that self-reliance is a conception of development in which people o a given society are mobilized in order to transform their physical, technological political, administrative, economic and social environment for their general wellbeing and those of other humanity. It is a development strategy which relies mainly on a people's ability to bring about self-generating and self-sustaining socio-economic and political system which is problem searching, problem leering and problem solving.

As pointed out earlier, the concept of community development is now new. But what is new, is the modern application of the team, the techniques for achieving it and the methods through which a new pattern of leadership emerges. Nwosu and Nwankwo's definition of "self-reliance" supports this expression that community development efforts could be called "self-help", self-reliance", etc. the important thing is that they all point to efforts by the rural communities to rather living conditions.

President MoussaTicore had stated while speaking at the "Bamako initiative, that any development was doomed to failure if it exceeded the

beneficiaries from participation in the processes of defending their needs and priorities and of establishing the time table for implantation.

This explains why some government projects which were sited without “feeling the needs of the people” suffers neglect from such communities. It will bear wasteful exercise for governments to site a post office in a community with 85% illiterate, and where there is an outbreak of a killer disease.

Instead, a local hospital sited at that point in time will be highly cherished by the community Julius Nyerere had observed in a paper, that “our problems can be reduced – but not ended by greater reliance on the people. The people know their own needs once convinced that these suffering are not the will of God, they will make those efforts. Nyerere’s observations are correct our problems can be reduced but not ended by greater reliance on the people. Therefore, government has a cult to perform.

2.3 Empirical Literature Review

Age grade system is an age long socio-cultural institution in Igbo land, South East of Nigeria. It is one of the oldest institutions used in the administration of communities before the advent of the white missionaries. People of the same age-burn same year (grade) in within a two or three year period (group) identify themselves and come together to form an

organization because they are the same age, democracy becomes the order of the day as issues are raised and decisions taken by the simple majority. While the British, who ruled Nigeria in the 19th century up to 1960 when Nigeria gained independence had no problem with the northern and western part of the country they met a stiff opposition in the Eastern part of Nigeria, where the Igbo's live their administrative approach which is indirect rule failed woefully in Igbo land. The Igbo's are republicans by nature as issues concerning the people are decided at the community square. Age grade system is therefore one of the instruments through which Igbo communities administer government. One of the greatest achievements of the age grade system is the healthy competition and assistance that members give to each other and the fear of being sectioned by the age grade if you commit any crime. Age grade identify and execute community projects and name it after their name. This also brings healthy competition among different age grade or groups in communities. Various other analysts have highlighted the important contributions of local institutions to community development. According to Michael (1973), the Isusu CESUSU in Yoruba and Adashi in Hausa) is typical example of an indigenous co-operative which has evolved in the face of the inability of the formal savings and credit institutions to cater adequately for the financial needs of rural communities.

Fafunwa(1974) has highlighted the social, political and economic functions of age grades in terms of road construction building of bridges, erection of public buildings and clearing of villages' paths and markets. Nsugbe (1974) has also talked about the rivalry among age-sets in Ohofia with respect to the inception of community development projects. Ujoatuony (1985) identified the main objectives of the Nwannebuife age grade in Nsugbe as promoting peace, unity and providing moral and financial support to members and promoting community development projects

2.3.1 Ugochinyere Age Grade Association:

The dream of Ugochinyere Age grade was initiated in 1987 under the inspiration of one Leonard Ohiri. This young man, born in 1966, then 21 years old, went about identifying those within his age grade. It took him over one year and several meetings which he called and hosted before members could come together to realize and appreciate his dream to start an age grade. Then they were, after agreeing to start, the next thing was choosing a name, and region under the inspiration of God, Ugo Leonard Ohiri give the name "UGOCHINYERE" (the gift from God). The name is unique because of the eagle Bird called Ugo, in Igboland which is regarded as the king of all birds. Mates choose between 1 to 3 years age bracket to term either an age Grade or Age group, as the case maybe the pioneers these born between

1966 and 1967. Adebate weather to involve those of 1968 therefore ensured but later those of 1968 were more of less their colleagues, friends and in many ways their mates. They therefore soft pedaled and invited those identified as born in 1968.

After the formation, then came the first election, Ugo Jonathan Okwu (late) emerged the first president of the Ugochinyere one thing was common among the Ugos' they were born within the cases period of the Nigerian Nation. The Biafra war, No doubt they would have been more in number as many died of malnutrition and other such war diseases during the war period. This common feature among them made them to become men of great resource fullness, perservance, vibrancy as well as creative. Being mainly students and apprentices then, they had no source of earring money (income) except for one or two members who were into business. Then they could only pay their dues with money given to them by their parents: They had to find ways to overcome this initial set back, they embarked on ventures that could yield money. Such ventures like dancing the Christmas masquerade participating in the annual Ugozo festival (the festival of the Emekuku commonly) in other to raise funds.

One major influence on the Ugochinyere members was their involvement in the catholic youth organization of the local St. Mary's

Catholic Church, under the able leadership of one Reverend Brother Rufus Eze, the spiritual director of the catholic youths. This man of God, painstakingly molded the lives of these young men and made them to, appreciate being responsible, both to their families and to God their creator. In Ugochinyere age grade group meetings are held once every month and are rotated among the members, matters concerning the welfare of members and the communities are disclosed. Ever since the first president was elected UgoChinyere Age Grade has produced presidents since 1988 they are

1. UgoJohnathanOkwu-late – 1988 -- 1990
2. UgoHyginusAnyanwu - 1991 – 1992
3. Ugo Jonathan Anyanwu - 1993 – 1994
4. UgoInnocentNwajiaku - 1995 – 1998
5. UgoOsonduOpara - 1999 – 2002
6. Ugo Emmanuel Egbuju - 2003 – 2004
7. UgoHyginusAnyanwu - 2005 – 2006
8. Ugo James Oparaekocha - 2007 – 2008

Of these 7 presidents, 5 have been presidents of the catholic youth organization of one time or the other. Over the years, Ugochichyere age grade association has carved a niche for itself in Azaraegbula village through

the award of scholarships to the best pupils in the village primary school, as well as provides school benches for the same primary school. Members are known to be very responsible members of the community who believe in hard work and honesty and as such are respected in the community. The Ugochinyere age grade has contributed greatly to the people of Nsugbe community in many ways also in rural development of the Nsugbe community by aiding in the construction of schools, roads, scholarship to students and market also discipline among people etc.

2.3.2 The Nwannebuife age grade institution.

The Nwannebuife age grade is known to the Igbo people of Nigeria, it is an age grade that is situated only in the Igbo land. The Igbo age system is a social phenomenon which is organized in various places throughout the land in order to give men and women common places in various age grade nations. The members of these age grade discuss matters that are peculiar to themselves and as a result make your situations better. They also improve the environment in which they live by looking after it.

They administer it by discipline erring individual contributing towards its development through communal labour, consisting and maintaining roads/building town halls and bridges, providing water and also protect their community from military attacks of invasions from their neighboring

communities. The Nwannebuife age grade which is an age grade in Nsugbe community of Anambra state is said to be one of the age grade that has promoted rural development in Anambra State especially in the Nsugbe community. The age grade known as ‘Ogba, ebiri or uke’ as obtains in different cultural localities of the Igbo land means “One’s age mates” Ogbalu (2006:29) observe the same.

All males in the town who have attained manhood (Iwanyekwa) are organized into age grades called various out-Ogbo, ebiri and uke. Iwanyekwa (literarily putting on the lives cloth itself) is a creaming mated with an entertainment to indicate that a male has attained manhood and is liable to duties and privilege of full grown up person in the community. The Nwannebuife age trade is a union based on growths of adolescents into lives of later ages thus? Age grade from the structural frame work through which specific age sets pass through Austen’s of rights, duties, obligation and priveleges are associated with the different status in the age grade divising in society”. This age grade Nwannebuife) started as a result of individuals coming together who are of the same age bracket trying to handle various aspects of community problems in their community, they work hard for the progress of their community by carting out developmental projects on the bases of the money contributed. These age grade also admits members

through their screening committee that considers who is qualified or not, the members of their committee accept their peer groups and where they are in doubt of age they require, for their birth certificate or the baptism card to enable ascertain the age. They Also require some things from their member's dues and levies already paid by them.

The ages of the Nwannebuife members are not usually the same, they are the people who were born within the age brackets of ten years, between the ages of the oldest to the youngest there should be a gap of ten years or more. In some cases, the oldest in the age grade can be older than some members of the immediate senior age grade. The members of the Nwannebuife age grade are equal among themselves; even though some are older than others they treat themselves as equals. When one starts to claim he is older he is advised to go to an older age grade otherwise he should behave himself in spite of the age differences. They organize themselves by selecting their leaders who pilot the affairs of the age grade contestants for the office indicated. Officers for whom votes are for are the chairman, the vice chairman, the secretary, the assistant secretary, the financial secretary, the treasurer and the provost. The leader of this Nwannebuife age grade is in consonance with the leadership of the Igbo people which is highly democratic. Basden (1982:32) observes same about the general leadership in

the Igbo man with respect to the control of the land jointly owned by a family: “It can be generally accepted, though not without variations that under native low land cannot be alienated from the family the head acting as trustee of the property”

Discipline is one of the important conditions the Nwannebuife age grade members bear in mind, due to the tendency of quarrel they do this through the help of their constitution which contains various rules and regulations that prohibits the members from indulging in various misconducts like stealing, fighting, talking the wife of a fellow member to bed, rapping and disobedience of the directives of the executive officers, non-attendance of funeral ceremonies of members in relatives of members. When any member contravenes any of the sections of his age grade’s constitution, the members try him and punish him accordingly. In some cases, the constitution makes a provision for a fine, a suspension and a termination of membership etc, Okafor (1981:48) note the:

The age grade also trimmest moral values. In societies where the existence of age grades are recognized and valued, members are socialized to value path of hard work and efforts in their performance of duties...they give helping hands in the execution of community projects such as: building markets, constructing bridges and roads and public building.

The Nwannebuife age grade has organized itself well enough and the members are mature enough to pay taxes, they begin to prepare for the naming ceremony. This is enhanced by the members' enthusiasm to have their age grade named so that the older Amy will stop suffering to them as "Ogboiruro" meaning the age grade of grass or "Ogbo, jotu" that is the age grade of agarette smoker or still "Ogbo, akwukwosimout", which means the age grade of the cement wrapping paper. This age grade is a very good beneficial institution in Igbo land. The system contributed a lot to making peace. It settles disputes among its members or between its members and non-members. The system contributes towards the development of various communities. The Igbo people feel very marginalized with respect to federal government sponsored project so they level themselves to provide amenities for their survival. Nwadinigwe (2003:37) is aware of the developmental contributions of age grades to their communities which could come in forms of material and non-material developments:

Most age grade in Igbo land, even up-to date, are seen embarking upon the development and upgrading of the infrastructural facilities of the said town. They sometimes call for the abrogation of some obvious practices and fight against juvenile delinquencies.

The Nwannebuife age grade provide their committees with army they need for their sanely against attacks from neighboring communities, they could in burial ceremonies they play music and dance to of with or without masquerades as the occasion demands for masquerades, do not attend the burial ceremonies of women. The age grade ensures dignity among members it makes them have authority as they stamp their feet on the ground. The advantage is crystal clear when one matches the dignity of a member with that of a non-member, the non-members are so disregarded and they are insulted in the public and are not allowed to air their views. This Nwannebuife age grade tends to protect people or the cross section of a community when the need arises. They aid in the administration of the Igbo culture, contribute immensely to disciplinary disobedient people and settling cases with view of providing peaceful environments. It is also an important institution in Anambra East local government even in Anambra state Nsugbe because it aids in the African traditional religion making members of behave themselves, they believe in convent due to fear of the vengeance of African traditional religion. The advocates of masquerades and masquerading insist that without masquerades the age grade has no instrument of attraction of the public to its activities.

The Nwannebuife age grade in the Nsugbe community of Anambra East local government area in Anambra state is an institution of brothers that share common things feelings, opinion etc. the Nwannebuife which means “brother hood is good”. They came together with the sole aim of helping each other and that is expertly what they do to themselves and community.

2.4 Theoretical Frame work: Provides a particular perspective or lens through which we examine a research topic.

Developmental Theory

It is a number of different views about the way in which psychological and physical development proceed throughout the life span. In addition to individual differences in development, development psychologist generally agrees that development occurs in orderly ways and in different areas simultaneously.

Community development through participation is the preferable approach for this paper (that is, participatory development). It emphasizes the involvement of the rural peoples in the whole process of rural development activities from the early stage of rural problem identification to the stage of design and implantation. By the middle of the 20th century, it was recognized in both agricultural extension and in community development their those affected by any development activity must

participate in it, if it was to satisfy their felt needs and endure over time (Axin and Axin, 1997) rural development through community participation has not only received international attention but has also been extolled as a prerequisite for rural development and indeed national growth and development of particularly, the less developed countries of the world (Nyerere, 1979).

People have been making careers of stimulating improvement or development of communities for generative. There is no clear point all which a type of approach directed toward the end become identified as “community development”. The antecedents according to Cook (1994) are many, tracking back into history but it was in the Post World War II, period that the term gained popularity. Activity under this banner, much of it in the then colonial could was enough that by the 1950’s, sections of the United Nations felt compelled to attempt to define it (United Nations, 1955). From then on, agencies, associations and scholars have been proposing and promoting definitions for community development and participation with abandon (see Sanders 1958, Ad Hoc Group, 1963, Lotz, 1970, Warren, 1978, Christenson and Robinson, 1980).

In considerable part, the proliferation of definitions and consequent variety and ambiguity of meanings (Dunham, 1972) can be

attributed to the fact that practice preceded theory. Principles, elements of theory, seemed to have their origins on the experience of community development parasitism (Christenson and Robinson, 1980). The detractors of community development theory conclude that theory cannot inform practice because it is generated only at a distance. For them, progress rests with those who set their hands dirty, take their lumps in the real world and are willing to pass along their hard-won command of tactics to other dedicated to practice (Dodge, 1980). The byword of many street wise practitioners remain, “Go with hat you know” (Cox, Glih, Rothman and Topman 1977).

The origin of organized community development in NsugbeAnambra East locus government area is observe but it is on record that it was effectively used during the colonial days as a preparation policy for local government and mass literacy education (Jackson, 1956, Okafor, 1984). Although community development as a practice in Nigeria tends to have different meaning for different people, its mode of operation involves two essential elements and they are,

1. The participation of the people themselves in efforts to improve their standard of living with as much reliance as possible on their own initiative

2. The provision of technical and other services in ways in which not only encourage initiative, self help and mutual assistance but which also make them more effective.

According to Onokaharaye (1999), the emphasis is on the need to encourage communities to identify their own wants and needs and to work co-operatively at satisfying them. He also noted that it enabled the local inhabitants to develop themselves the type of political and developmental institution best suited to their environment and traditions and concluded that since then, the principle and practice of community development have thrived in Nigeria and have produced impressive results as demonstrated in the study. It is in response to his development, that the paper examines, the contribution of socio-cultural associations to rural development in NsugbeAnambra East local government area especially Nsugbe community in Anambra State. In organizing this research, my theoretical frame work of analysis draw form David Easton's system model.

David Easton's analysis of political system emphasizes input, demand and supply and the conversion process by which authorities deal with these inputs, the out puts that result and the feedback mechanisms that adjust output to inputs.

Easton looks at the way this system exists in the face of stress arising from within the system. Since the environment is affected by the administrative processes, it feeds back new stimuli which affect the agency. Then the agency reaching to the environment changes. In environment, inputs, theory emphasizes on the environment, inputs, inversion, output and feedback. All these components have relationship and can only be quantified in relation to inputs and outputs.

2.5 Organization of Rural development activities in NsugbeAnambra East local government area.

The rural organizational format was relatively fluid as there was rigid hierarchy of positions. Among the Nsugbe community of Anambra East local government area Anambra state, leadership role in communal project was loosely based in age and was rooted. In the area of work leadership was equally rotational, at the start of a typical communal task, the most elderly person in the group (because of the traditional reverence for age) picked his immediate senior for the second day and so on until leadership was rotated among all members of the work team (Dike 2005). These transiting group leaders appointed as well as co-ordinate the work of group members. During a hunting expedition, the leader showed the way to where he felt games

might abound. The leader normally acted in line with suggestions from group members.

This form of collective decision-making has also been found to be true of the Igbo of Anambra-ukwu, Okafor (1998) commenting on the democratic organizational pattern adopted by the Igbo of Anambra noted that:

“When matters of village concern such as clearing of roads, land disputes and disagreement between sections of the village were raised, all persons were represented in the discussion. In councils, men of wealth and power as well as those with outstanding intelligence, even though young exercised influence.

There was no rigid hierarchy of position in rural organization, leadership positions were relatively fluid in the sense that the mantle of leadership was transitivity won by virtually every member of the work group. Thus, barring occasional government intervention the communication ideology has remained the bedrock on which rural development activities are built.

2.6 Socio/Cultural/Community development associations;

A conceptual frame work

Associations mean a variety of groups that are focused on one thing. Although they vary, they also have a number of common characteristics, (1) some kind of formal institutionalized structure, (2) the exclusion of some people, (3) members with common interest and (4) members with a discriminable sense of pride and feeling of belonging. Anthropologists are not content of provide descriptions of the structure and separation of human associations. They also seek to understand why different type, of associations develop. For example, what may account for the development of age grade systems, unisex associations, military association, ethic association, secret societies, regional associations and community development associations? Community development with the main focus of this paper is known as the age grade group. The development of rural areas by this age grade groups help to tend and protect themselves that the individuals formed or joined community organizations. They have a formal constitution and have been formed to meet certain needs arising out of conditions of urban life. One of such needs is to keep members in touch with their traditional culture, in addition, they provide mutual cut and financial support during unemployment, sickness or death, performs the service of fostering and keeping alive an interest in cultural practices, history languages, mural belief and thus maintain a person's attachment to his town

or village some age grade collect money to improve conditions of their ancestral homes. Education for example, is an area of particular concern to most of these age grades.

As succinctly expressed by Ekong (1988), the objectives of forming in joining a community development associate are maintain and protecting community identity, satisfy communal needs for effective socialization and social control. I achieve co-ordination of groups and their activities prevent the introduction of undesirable influences into the community, development public support and participation, centralized related community efforts and develop local leadership. Thus, there exists for example Nwannebuife age grade in Nsugbe community Anambra East local government area in Anambra state.

2.7 Rural Development in Perspective

In the rural sector in Nigeria public policy has consistently emphasized “increased agricultural out-put and productivity” as the main instrument for rural development (Okpala 1980). Similarly, public policy makers also regard rural development s synonymous with agricultural development (Hall, 2000, Onokerchaye and Okafor, 1994 and 7am 1991). The assumption was that increase in agricultural output would lead to increase in rural income and improvement in livelihood of the people.

However, Okpala (1980) disagrees and argues that the prevailing public emphasis on increased agricultural output and productivity as the main goal of rural development is at variance with the communities' perception of what constitute their development. It is obvious from the above positions that the rural dwellers do not share government's enthusiasm for agricultural development. They frequently do not adopt the type of rural development proposals, programmes and projects that are opposed in the official national development programmes. The communities, therefore, undertake other type of projects that they think are more relevant to their felt needs and aspirations.

As Olisa (1992) rightly observed over 80% of the country's population live in the rural areas and are engaged in agriculture, yet the country's internal food supply relative to domestic demands has been consistently on a steep decline, dimming in the ongoing national food crisis associated with or aggravated by the ongoing world-Bank sponsored structured adjustment programme and yet in many parts of the country evidence abound of abandoned agricultural projects originally sponsored by one Nigerian government or the other or foreign aid agencies. Another way of stating the Nigerian rural development dilemma olisa (1992) further stated, is that if all the agricultural and industrial projects started. In all

corners of Nigeria since the 1950s to the present were successful and in active production today, the country would be recording substantial food surplus and much of its rural areas would have undergone substantial transformation. Instead the present general condition of the country rural population is one of poverty, malnutrition, poor infrastructure, acute shortage of staple food items, poor medical facilities, persistence of local endemic diseases which reduce the quality of the labour force, dependent deprived rural women folk and unproductive subsistence agriculture.

The 1970's witness the formulating and application of various rural development approaches in a bid to achieve progress in the rural areas of Nigeria. These approaches are founded on the firm belief of notable economic strategies and administrations that rural development provides a more reliable springboard to national development (Onokeyehonye and Okafor, 1994) (Ogbonna, 1991, Diejumaoh, 1984 and Oluwalana, 1984) consequently, between 1973 and 2007 Nigeria launched successively actionable rural development programmes with supportive schemes. That these programmes have not generated infrastructure and human capital development in the rural areas is an indication of their weaknesses and ineffectiveness. The delay and worsening rural conditions and the attendant increasing rural urban migration are evident in the long years of neglect of the rural areas.

Since the government was “few” from the rural areas in terms of development and with the realization that government alone cannot provide all needs, the people had to learn to look inwards through community development activities. Despite the changes in the rural areas which have undermined self-help and communication philosophy of some communities, evidence of community participation in rural development abound in most communities in Nigeria.

2.8Summary

It is observed that this study observes the roles of the Nwannebuife age grade group in promoting rural development in NsugbeAnambra East L.G.A Anambra state. It generally identified all aspct of rural development in Anambra state and how the age grade promotes rural development and the relationship between the age grade and the Nsugbe community.

CHAPTER THREE

RESEARCH METHODOLOGY

The major aim of carrying out this research work is to find out the role of Nwannebuife Age Grade in promoting rural development in Nsugbe community in Anamabra East local government Area in Anambra state. A review of the methods and procedures used in conducting this research is analyzed in this in this chapter.

3.1 Research Design:

The method that was used is survey method this is to enable the researcher investigate the revenue generation in NsugbeAnambra East Local Government Area Anambra state. This gives room, for questionnaire which includes close ended questions. The researcher used porositities sampling hence is relevant for sample size and for effective research form.

3.2 Population of the Study

The population of this study is Nsugbe community. In order to know the exact number of people in which the study was made possible the researcher used 2006 census statistics. According to the populating census 2006 the communities is made up of one thousand two hundred people (1,200) from the total population the sample size is made.

3.3 Sample Size and Sampling Technique

This is the process of examining and selecting a representative number of respondents from the total population. The simple random sampling technique was used for this study. It is a technique that allows chance of being selected or included in the research work. The formula used is gotten from Taro Yemen which is:

$$n = \frac{N}{1 + N(e)^2}$$

Where

n = Sample size sought

N = Population size or sampling frame

e = level of error

1 = constant

Therefore, $n = \frac{1,200}{3.0025}$

$$1 + 1,200(0.0025)$$

$$n = \frac{1,200}{3.0025}$$

$$3.0025$$

$$n = 400$$

Therefore the sample size for the study is 400.

3.4 Instrument for Data Collection

The research instrument used for the study was the questionnaire because they are suitable for data generation and analysis under survey research method. The questionnaire was used to obtain responses from the respondents.

The 17 item questionnaire is quite self-explanatory it is made up of close ended questions structured in clear, easy and understandable sentences.

3.5 Validity and Reliability of Data Instrument

In order to gather appropriate and relevant data for this study, the instruments that will be used for the research will be tested for data analysis to reach logical and acceptable conclusion and also the instrument that have been used for the research will be tested to ensure that responses are reliable, correct and true.

“ Validity” is defined as the degree to which a test measures what it is supposed to be measured while “ Reliability” is of the view that it is impossible to calculate reliability exactly instead we determine it. Reliability of any research instrument is the ability of an instrument to yield the same result in repeated trials of applications or uses.

3.6 Method of Data Collection:

A total of 400 copies of questionnaire were administered to the selected respondents of Nsugbe community, direct approaches were used this is meeting the respondent in their houses, working places, and this will help minimize the percentage distraction, unnecessary delays, high mortality rate of questionnaire and it will finally help to ensure an error free study.

3.7 Method of Data Analysis

The data collected through questionnaire were analyzed with the use of simple percentage and table while formulated hypotheses were tested with chi-square (χ^2) as a measuring instrument. The formula of chi-square is

$$X^2 = \sum \frac{(F_0 - F_E)^2}{E}$$

Where;

X^2 = chi- square value

Fo = frequencies Observed

Fe = frequencies Expected

Σ = Summation sign

Decision Rule:

Decision rule says that reject Null hypothesis (H0) if the calculated value is greater than the table value, otherwise accept.

CHAPTER FOUR

DATA PRESENTATION AND RESULTS

4.1 Presentation and Analysis of Data

The data used for this study were gathered using questionnaires. To present this data, table frequencies and percentages were used, while chi-square statistics were used for the testing of the hypothesis. Four hundred (400) questionnaires distributed to the respondents were returned. Hence, the analysis was based on the three hundred and thirty(330) completed and returned questionnaire.

A detailed analysis of the data extracted from the questionnaires is presented below:

Analysis of Demographic Data

4.2 Data Presentation and Analysis

Table 1: Sex of the Respondents

Responses Options	No of Respondents	Percent
Male	169	51.21%
Female	161	48.79%
Total	330	100%

Source: Field Survey 2014

From the table 1 above, 51.21% or 169 of the respondents are male while 48.79% or 161 of the respondents are female.

Table 2: Age Distribution of the Respondents

Responses Options	No of Respondents	Percent
18 – 30yrs	170	51.5%
31 – 40yrs	120	36.4%
Above 40yrs	40	12.1%
Total	330	100%

Source: Field Survey 2014

From the table 2 above, 51.5% or 170 of the respondents fall within the age range of 18 – 30yrs, 36.4% or 120 of the respondents fall within the age range of 31 – 40yrs, while 12.1% or 40 of the respondents are above 40yrs.

TABLE 3: Marital Status of the Respondents

Responses Options	No of Respondents	Percent
Single	161	48.79%

Married	169	51.21%
TOTAL	330	100%

Source: Field Survey 2014

From the table 3 above, 48.79% or 161 of the respondents are single, while 51.21% or 169 of the respondents are married.

TABLE 4: Distribution of the Respondents According to Educational Background

Responses Options	No of Respondents	Percent
O Level	58	17.6%
ND/NCE	72	21.8%
HND/BSC	180	54.5%
None	20	6.1%
Total	330	100%

Source: Field Survey 2014

From the table 4 above, 17.6% or 58 of the respondents have O level, 21.8% or 72 of the respondents have ND/NCE, 54.5% or 180 of the respondents have HND/BSC, while 6.1% or 20 of the respondents have no response.

TABLE 5: Distribution of the Respondents According to Religion

Responses Options	No of Respondents	Percent
Christianity	222	67.3%

Muslim	8	2.4%
Pagan	100	30.3%
None	0	0
Total	330	100%

Source: Field Survey 2014

From the table 5 above, 67.3% or 222 of the respondents are Christians, 2.4% or 8 respondents are Muslim, 30.35 Or 100 of respondents are Pagan.

TABLE6: Are you a member of the Nwannebuife age grade group?

Responses Options	No of Respondents	Percent
Yes	161	48.79%
No	169	51.21%
Total	330	100%

Source: Field Survey 2014

From the table 6 above, 48.79% or 161 of the respondents are members of Nwannebuife age grade group, while 51.21% or 169 respondents are not.

TABLE 7: Are you aware of the Nwannebuife age grade group?

Responses Options	No of Respondents	Percent
Yes	218	66.1%
No	112	33.9%
Total	330	100%

Source: Field Survey 2014

From the table 7 above, 66.1% or 218 of the respondents are aware of Nwannebuife age grade group, while 33.9% or 112 of the respondents are not aware.

TABLE 8: Do you believe that Nwannebuife Age grade group has good values that should be sustained?

Responses Options	No of Respondents	Percent
Yes	300	90.9%
No	30	9.1%
Total	330	100%

Source: Field Survey 2014

From the table 8 above, 90.9% or 300 of the respondents believe that Nwannebuife age grade group has good values that should be sustained, while 9.1% or 30 of the respondents are doesn't believe.

TABLE 9: What are the roles of Nwannebuife age grade group in the development of community in Nsugbe?

Responses Options	No of Respondents	Percent
Promoting peace and unity	122	37%

Restoring of cultural value	136	41.2%
Construction of roads, schools and markets	14	4.2%
Organizing festivals	22	6.7%
All of the above	36	10.9%
None of the above	0	0
Total	330	100%

Source: Field Survey 2014

From the table 9 above, 37% or 122 of the respondents agree that the roles of Nwannebuife age grade group in the development of community in Nsugbe is Promoting peace and unity, 41.2% or 136 of the respondents said it is Restoring of cultural value, 4.2% or 14 of the respondents said Construction of roads, schools and markets, 6.7% or 22 of the respondents said it is Organizing festivals, while 10.9% or 36 said it is all of the above.

TABLE 10: Do you think Nwannebuife age grade group promotes rural development in Nsugbe community in Anambra State?

Responses Options	No of Respondents	Percent
Agree	180	54.5%
Strongly Agree	120	36.4%

Undecided	0	0
Disagree	24	7.3%
Strongly Disagree	6	1.8%
Total	330	100%

Source: Field Survey 2014

From the table 10 above, 54.5% or 180 of the respondents agree that Nwannebuife age grade group promotes rural development in Nsugbe community in Anambra State, 36.4% or 120 of the respondents strongly agree, 0% of the respondents are undecided, 7.3% or 24 of the respondents disagree, while 1.8% or 6 of the respondents strongly disagree.

TABLE 11: Do you believe that the members of Nwannebuife age grade group cater for their members and community with sincerity?

Responses Options	No of Respondents	Percent
Agree	160	48.5%
Strongly Agree	140	42.4%
Undecided	5	1.5%
Disagree	15	4.5%
Strongly Disagree	10	3%
Total	330	100%

Source: Field Survey 2014

From the table 11 above, 48.5% or 160 of the respondents agree that the members of Nwannebuife age grade group cater for their members and community with sincerity, 42.4% or 140 of the respondents strongly agree, 1.5% or 5 of the respondents are undecided, 4.5% or 15 of the respondents disagree, while 3% or 10 of the respondents strongly disagree.

TABLE 12: Do you agree that Nwannebuife age grade has great impact in the promotion of rural development in all aspect in Nsugbe community in

Responses Options	No of Respondents	Percent
Agree	120	36.4%
Strongly Agree	180	54.5%
Undecided	10	3.0%
Disagree	16	4.8%
Strongly Disagree	4	1.2%
Total	330	100%

Source: Field Survey 2014

From the table 12 above, 36.4% or 120 of the respondents agree that Nwannebuife age grade has great impact in the promotion of rural development in all aspect in Nsugbe community in Anambra State, 54.5% or

180 of the respondents strongly agree, 3.0% or 10 of the respondents are undecided, 4.8% or 16 of the respondents disagree, while 1.2% or 4 of the respondents strongly disagree.

TABLE 13: What is the relationship between Nwannebuife age grade group and the Nsugbe community?

Responses Options	No of Respondents	Percent
Good	107	32.4%
Very Good	202	61.2%
Undecided	15	4.5%
Bad	6	1.8%
Very Bad	0	0
Total	330	100%

Source: Field Survey 2014

From the table 13 above, 32.4% or 107 of the respondents agree that the relationship between Nwannebuife age grade group and the Nsugbe community is good, 61.2% or 202 of the respondents said is very good, 4.5% or 15 of the respondents are undecided, 1.8% or 6 of the respondents said is bad.

TABLE 14: What do you see as the major draw backs of Nwannebuife age grade group?

Responses Options	No of Respondents	Percent
Competition among members	66	20%
Lack of fund	207	62.7%
None	12	3.6%
Lack of team spirit and co-operation	20	6.0%
Poor regard of religious institutions	25	7.6%
Total	330	100%

Source: Field Survey 2014

From the table 14 above, 20% or 66 of the respondents agree that major draw backs of Nwannebuife age grade group is Competition among members, 62.7% or 207 of the respondents said it is Lack of fund, 3.6 % or 12 of the respondents are undecided, 6.0% or 20 of the respondents said it is Lack of team spirit and co-operation, while 7.6% or 25 of the respondents said it is Poor regard of religious institutions.

TABLE 15: Do you agree that other groups should emulate Nwannebuife age grade group?

Responses Options	No of Respondents	Percent
Agree	96	29.1%
Strongly Agree	202	61.2%
Undecided	2	0.61%
Disagree	16	4.8%
Strongly Disagree	14	4.2%

Total	330	100%
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Source: Field Survey 2014

From the table 15 above, 29.1% or 96 of the respondents agree that other groups should emulate Nwannebuife age grade group, 61.2% or 202 of the respondents strongly agree, 0.61% or 2 of the respondents are undecided, 4.8% or 16 of the respondents disagree, while 4.2% or 14 strongly disagree.

TABLE 16 to promote ru: Do you agree that the government should partner with the age grade group ral development in Nsugbe community?

Responses Options	No of Respondents	Percent
Agree	160	48.5%
Strongly Agree	158	47.9%
Undecided	2	0.61%
Disagree	6	1.82%
Strongly Disagree	4	1.21%
Total	330	100%

Source: Field Survey 2014

From the table 16 above, 48.5% or 160 of the respondents agree, that the government should partner with the age grade group to promote rural development in Nsugbe community, 47.9% or 158 of the respondents

strongly agree, 0.61% or 2 of the respondents are undecided, 1.82% or 6 of the respondents disagree, while 1.21% or 4 strongly disagree.

TABLE 17: What kind of influence does the Nwannebuife age grade have on the Nsugbe community in Anambra State?

Responses Options	No of Respondents	Percent
Negative	108	32.7%
Positive	222	67.3%
Total	330	100%

Source: Field Survey 2014

From the table 16 above, 32.7% or 108 of the respondents are negative, while 67.3% of the respondents are positive.

4.2 Testing of Hypothesis

1. **H₀**: Nwannebuife age grade has role in rural development of Nsugbe

H₁: Nwannebuife has no role in rural development in Nsugbe

$$X^2 = \frac{\sum (O - e)^2}{e}$$

e = _____

State level of significance

$$E = 0.05$$

Statement of degree freedom

$$df = k - 1$$

$$=4-1=3$$

Determine the critical value

$$X^2_{E=0.05} = 7.815$$

Computation of test statistics

Responses	frequency	Percentage (&)
Agree	170	51.5%
Strongly Agree	150	45.5%
Undecided	4	1.2%
Disagree	6	1.9%
Total	330	100%

Responses	O	E	O-E	$(O-E)^2$	$\frac{(O-E)^2}{e}$
Agree	170	165	5	25	0.15
Strongly Agree	150	165	-15	225	1.36
Undecided	4	165	-161	25,921	157.1
Disagree	6	165	-159	25,281	153.2
TOTAL	330				281.81

Decision Rule: Comparing the table of X^2 with the calculated value of X^2
 $=281.81 < 7815$

Conclusion: Since the calculated value of 28.81 is lesser than the table value of 7815 we reject the hypothesis (H_0) and accept the hypothesis

(H₀).Therefore the Nwannebuife age grade has role in rural development of Nsugbe.

H₀: It is possible to analyze the interface of Nwannebuife age grade group with a view of understanding the nature of rural development in Nsugbe community in Anambra State

H₁: It is impossible to analyze the interface of Nwannebuife age grade group with a view of understanding the nature of rural development in Nsugbe community in Anambra State

$$X^2 = E(0-e)^2$$

e —————

State level of significance

$$E = 0.05$$

Statement of degree freedom

$$Df = k - 1$$

$$= 5 - 1 = 4$$

Determine the critical value

$$X^2_{E=0.05} = 9.488$$

Computation of test statistics

Responses	Frequency	Percentage
Agree	170	51.5%
Strongly Agree	110	33.3%
Undecided	20	6.1%
Disagree	5	1.5%
Strongly Disagree	25	7.6%
Total	330	100%

Responses	O	E	O-E	$(O-E)^2$	$\frac{(O-E)^2}{e}$
Agree	170	165	5	25	0.2
Strongly Agree	110	165	-55	3025	18.3
Undecided	20	165	-145	21,025	127.4
Disagree	5	165	-160	25,600	155.2
Strongly Disagree	25	165	-140	19,600	155.3
TOTAL	330				419.9

Decision Rule: Comparing the table of X^2 with the calculated value of $X^2=419.9 < 9488$.

Conclusion: Since the calculated value of 419.9 is lesser than the table value of 9488 we reject the hypothesis (H_1) and accept the hypothesis (H_0).

Therefore It is impossible to analyze the interface of Nwannebuife age grade group with a view of understanding the nature of rural development.

4.3 Discussion of Findings

This section presents key findings of the analysis conducted in Chapters 3 and 4, along with conclusions on the basis of the role of Nwannebuife age grade in promoting rural development in Nsugbe community Anambra East L.G.A. Anambra State. The study has shown that Nwannebuife age grade is playing a vital role in promoting rural development in Nsugbe community, a finding that is reflected both in the case studies and in the econometric analysis. Moreover, the analysis of the responses from the questionnaire distributed shows that:

1. 66.1% or 218 of the respondents are aware of Nwannebuife age grade group, which proves their popularity in Nsugbe community.
2. It was also found that 90.9% or 300 of the respondents believe that Nwannebuife age grade group has good values that should be sustained in Nsugbe community in Anambra State.
3. The research findings also show that 37% or 122 of the respondents agree that the roles of Nwannebuife age grade group in the development of community in Nsugbe is promoting peace and unity.
4. Also, 54.5% or 180 of the respondents agree that Nwannebuife age grade group promotes rural development in Nsugbe community in Anambra State and 36.4% or 120 of the respondents strongly agree to that too.

5. The findings also show that 48.5% or 140 of the respondents agree that the members of Nwannebuife age grade group cater for their members and community with sincerity, 42.4% or 140 of the respondents strongly agree.
6. 90.9% or 300 of the respondents agree that Nwannebuife age grade has great impact in the promotion of rural development in all aspect in Nsugbe community in Anambra State.
7. It was also found that 32.4% or 107 of the respondents agree that the relationship between Nwannebuife age grade group and the Nsugbe community is good while 61.2% or 202 of the respondents said is very good, a finding that is also supported by the econometric analysis.
8. The research also shows that the major drawback of Nwannebuife age grade group is lack of fund with 62.7% or 207 respondents.
9. It is also found that 61.7% or 202 respondent strongly agree that other groups should emulate Nwannebuife age grade group.
10. 98.4% agree and strongly agree that government should punter with the Nwannebuife age group to promote rural development in Nsugbe community.
11. 67.3% or 222 respondents believe that the Nwannebuife age grade group has positive influence in Nsugbe community while 32.7% or 108 respondents belied in negative influence.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The findings of this study reveal that Nwannebuife age grade group plays an important role in promoting rural development in Nsugbe community in Anambra State. It found that they promote unity in the community, cultural development, and cares for their members and the community. Thus, due to lack of fund, they were not doing much in building infrastructures. This implies that a marginal change in access to fund will result to a proportionate increase in the rate of infrastructural development in the community. This is confirmed by the factor analysis which revealed that a significant size of rural development in Nsugbe community exist due to the activities of Nwannebuife age grade group in Nsugbe community in AnambraState.

5.2 Conclusion

The research work shows that Nwannebuife age grade group plays a vital role in promoting rural development in Nsugbe community AnambraState. This was discovered from the questionnaire distributed to members of the community. The questionnaire was answered and returned back to the researcher and from the analysis; it was revealed that Nwannebuife age

grade group is a well-organized group that has some good values that will help in the development of Nsugbe Community in Anambra State.

5.3 Recommendations

In other to promote rural development in communities, the researcher made the following recommendations that:

1. Other age groups in various communities should emulate Nwannebuifeage grade group in Nsugbe community Anambra State.
2. Government should help by partnering with these age grade group in rural community development.
3. Elders in the community are advised to encourage their children to join age grade groups for community development.

Suggestions for Further Study

The researcher suggests that further studies on this topic should be carried to using content analysis methodology. This will give a broader overview of the study.

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APPENDIX A

Department of Mass communication
Caritas University
Amorji –Nike Enugu
Enugu State.
29/June 2014.

Dear Respondent,

I am a final year student, of the above named department and university, researching on the role of Nwannebuife age grade in promoting rural development in Nsugbe community of Anambra East local government area, Anambra state.

This research is purely for academic exercise Please give a thoughtful honest response to the questions below and it will be treated in utmost confidence.

Thanks for your anticipated co-operation

Yours faithfully

IGWILO MARY ADA

MC/2009/397

APPENIX B

Instruction: Tick in the boxes provided to the option in each item that suits your opinion

1. What is your sex?
 - (a) Male ()
 - (b) Female ()

2. What is your age distribution?
 - (a) 18 – 30 years ()
 - (b) 31 – 40 years ()
 - (c) 40 years ()
 - Above ()

3. Marital status?
 - (a) Single ()
 - (b) Married ()

4. What is your educational background?
 - (a) O level ()
 - (b) ND/NCE ()
 - (c) HND/BSC ()
 - (d) None ()

5. What is your Religion? ()
- (a) Christianity ()
 - (b) Muslim ()
 - (c) Pagan ()
 - (d) None ()
- 6 Are you a member of the Nwannebuife age grade group?
- (a) Yes ()
 - (b) NO ()
- 7 Are you aware of the Nwannebuife age grade group?
- (a) Yes ()
 - (b) No ()
- 8 Do you believe that Nwannebuife age grade group has good values that should be sustained?
- (a) Yes ()
 - (b) No ()
- 9 What are the roles of Nwannebuife age grade group the development of Nsugbe community?
- (a) Promoting peace and unity ()
 - (b) Restoring of cultural value ()
 - (c) Construction of roads, schools and markets ()

- (d) organizing of festivals ()
- (e) all of the above ()
- (f) none of the above. ()
- 10 Do you think Nwannebuife age grade group promotes rural development in Nsugbe community in Anambra State?
- (a) Agree ()
- (b) strongly Agree ()
- (c) undecided ()
- (d) Disagree ()
- (e) strongly disagree ()
- 11 Do you believe that the members of Nwannebuife age grad group cater for their members and community with sincerity?
- (a) Agree ()
- (b) strongly agree ()
- (c) undecided ()
- (d) Disagree ()
- (e) strongly Disagree ()
- 12 Do you agree that Nwannebuife age grade has great impact in the promotion of rural development in all aspect in Nsugbe community in Anamabra state?

- (a) Agree ()
 - (b) strongly agree ()
 - (c) undecided ()
 - (d) Disagree ()
 - (e) strongly disagree ()
- 13 What is the relationship between Nwannebuife age grade group and the Nsugbe community?
- (a) Good ()
 - (b) very good ()
 - (c) undecided ()
 - (d) Bad ()
 - (e) very bad ()
- 14 What do you see as the major drawback of Nwannebuife age grade group?
- (a) Completion among members ()
 - (b) lack of fund ()
 - (c) Lack of team spirit ()
 - (d) poor regard of religious institution ()
 - (e) None ()

15 Do you agree that other ethnic groups should emulate Nwannebuife age grade group?

- (a) Agree ()
- (b) strongly agree ()
- (c) undecided ()
- (d) Disagree ()
- (e) strongly disagree ()

16 Do you agree that the government should partner with the Nwannebuife age grade group to promote rural development in Nsugbe community?

- (a) Agree ()
- (b) strongly agree ()
- (c) undecided ()
- (d) Disagree ()
- (e) strongly disagree ()

17 What kind of influence does the Nwannebuife age grade have on the Nsugbe community?

- (a) Negative ()
- (b) Positive ()