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**DEPENDENCY, COMMUNITY DEVELOPMENT AND  
LEAGUE OF ANAMBRA PROFESSIONALS (LAP) IN  
NIGERIA IN THE 21<sup>ST</sup> CENTURY**

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**ABSTRACT**

The goal of community development is the improvement of human well-being and the quality of life. This involves the eradication of poverty, and the fulfillment of basic needs of all people. Thus, it requires that governments apply active social and environmental policies and programmes that will address all this. federal centre for structural, physical and human development. The paper focuses on the League of Anambra Professionals, a body poised to catalyse the human capital in order to revolutionise and re-engineer the contour and configuration of Anambra state so as to depend less on the federal centre. The paper, therefore, argues that, given the overarching and burgeoning responsibilities of the Nigeria's federal centre, it finds it difficult to allocate sufficient revenues for state and local governments. Thus, the need to create a fourth tier government that should embark on community development projects and programmes. The paper further argues that community development project is not the preserve of the federal government and/or the states. It is also expected that interest groups and organised professional bodies can offer assistance, hence, the synergistic interplay of the 'League of Anambra professionals' and the Anambra state government towards the development of the communities in Anambra state.

**Keywords:** Development, Community, Transformation, Dependency, Social Capital, Anambra State**INTRODUCTION**

The Nigerian state can be likened to a mother who gave birth to many children she could not adequately take care of. It has been a country of paradoxes, a country abundantly blessed with human and natural resources but its potentials have largely remained untapped and the little that has been tapped, mismanaged. In 1954, a federal system of government, comprising three regions (north, west and east) was created in colonial Nigeria. However, in 1967, following the attempt by the Eastern region to secede from the federation, the Gowon military government divided the country

into 12 states. After the civil war, the military rulers increased the number of states to 19 in 1976, 21 in 1987, 30 in 1991 and 36 in 1996 (Suberu, 1991, 1998). By this, the Nigerian state has succeeded in creating an array of weak, and financially unviable federal units (states) that function as conduits for the transmission of federal resources and services to local authorities (Sklar 2004).

Though, there was not much disputes about federal arrangement, its modus operandi and the basis of its modalities has increasingly elicited controversies and sometimes violent contests along the lines of the complex eth-

nic, religious, regional and geopolitical zones that make up the country. As Olukoshi and Agbu (1996) pointed out, the state governments that replaced the regional structure on the basis of which Nigeria was ushered into independence are a miserable shadow of their predecessors, enjoying no effective autonomy and being almost all totally dependent on federal budgetary handouts for their survival.

It is appalling to note that virtually all the federating units in Nigeria, that is, the state governments, are not buoyant enough to fend for themselves, but rather rely almost wholly on the federal centre to sustain their citizens. Thus the sweeping proliferation of states, now 36 in number, has simply broadened the scope of the federal government, as the greater the number of states, the weaker and less viable individual states will become (Diamond 1987: 211). The power of the federal centre increases directly with the number of states because size is a significant variable in political relationship (Ayode 1988: 30).

The Nigerian state is currently arranged or organized around the framework of three structures or tiers of government, the federal, the state and the local government. Each of them is meant to play a specific role vis-à-vis the socio-economic and political development of the nation. But, given the burgeoning national economic and debt crisis of the federal state and its diminishing capacity to carry out its self assigned social and economic obligations, states and local governments sink into worse economic quagmire (Suberu, 1993). Scant attention was paid to local governments until the 1976 local government reforms by the Murtala/Obasanjo Administration which led to the emergence of the local government as

the distinct third tier of government with well defined powers and areas of jurisdiction. In spite of this, the states have continued to marginalize the local governments, undermine their autonomy and treat them more like extensions of state governments (Obiozor 1994: 127). A situation where the 36 federating units cum 774 local government areas and the Federal Capital Territory (FCT) are largely dependent on the centre for financial empowerment is worrisome. As Osaghae and Suberu (2005: 21) observed, Nigeria's multi-state federalism has suffered a lot of structural erosion both from the country's extended lapses into military rule and from the overwhelming dependence of sub-national state and local authorities on centrally collected revenues, which have accounted for over 80 percent of all government finances in the federation since the seventies. It, therefore, follows that the problems of the country's development lie squarely on the poor leadership, high cost of governance and on the constitutional constraints that have made the states and local governments very unviable and economically dependent on the centre.

In the circumstance, Sanusi (2011), the Governor of the Central Bank of Nigeria, argued that most of the states and local governments in the country are economically unviable. He held that the time has come when Nigeria should take the difficult step to overhaul its political structures. He put it succinctly thus:

Do we need 36 states? Do we need the number of ministries that we have? Is an economy where states spend 96 percent of their revenue paying civil servants an economy that is likely to grow in the long run? We have cre-

ated states and local governments and ministries as structures that are economically unviable and the result is that we do not have funding for infrastructure, we do not have funding for education and for health. I don't know how many people know that 70 percent of the revenue of the federal government is spent paying salaries and overhead, leaving the 30 percent for 150 million Nigerians.

The real tragedy is that the country's major source of revenue is oil and the entire federating units depends largely on the revenue accruing from this resource for development purposes. Given the overarching responsibilities of the federal centre – its exclusive and concurrent functions, it is, therefore, apparent that there is no way it can afford to optimally satisfy the 36 states and the Federal Capital Territory (FCT). Hence, it is left for the individual states to strategise and evolve some implementable programmes, or establish some institutions and structures that may help galvanise their economic base. As Marx argues in his materialistic conception of history, it is the economy that serves as the foundation upon which is erected the super structure of culture, law and government. That is, it is indeed, those who own the means of production that determines the economic fortunes of the society, rule it politically and set its social values (cited in Gamble 1981). It is the foregoing that informed the role of community development.

Against this background, the paper attempts to examine how corporate bodies or profes-

sional institutions can be utilised in Nigeria essentially to boost and enhance the socio-economic base of the state and local governments. In particular, the paper focuses on the League of Anambra Professionals (LAP), a body that is poised to catalyse human capital in order to revolutionise and re-engineer the contour and configuration of Anambra state so as to depend less on the federal centre for any structural, physical and human development.

### **ANAMBRA STATE SINCE INCEPTION**

Anambra State was created on 27<sup>th</sup> August, 1991 by the Ibrahim Babangida administration from the old Anambra State. Its capital is Awka. The state is located in the South-East geopolitical zone, on the eastern plains of the Niger River, and its boundaries are formed by Delta State to the West, Imo State to the South, Enugu State to the East and Kogi State to the North. There are 21 local government areas and 177 communities that comprised the state.

In the realm of economy, the state is unique in relation to entrepreneurial activities in commerce and industry. The citizens of the state are creative, innovative and industrious. The Nnewi industrial axis popularly referred to as "the Japan of Africa" (comprising Nnewi, Onitsha, Ozubulu) is renowned in this subsector. This is largely because of its large scale fabrication of materials, machine tools, motor parts and accessories. As Onitsha market is considered as one of the largest markets in West Africa, Nnewi is viewed as the nexus and bastion of science and technology in Nigeria. With the dredging of the lower Niger River, the development of a River port at Onitsha and the construction of a cargo Airport in the Omambala area, the huge commercial potential of Onitsha and its

immediate environs was realized to the fullness.

To give full vent to their extraordinary business acumen, 'Anambrarians' often migrate in search of greener-pasture elsewhere, creating in the process a vibrant Igbo Diaspora population and culture. They have in great proportion, maintained a healthy presence in most Nigerian cities in spite of fierce competition from other ethnic groups. For instance, the nature of business that goes on in major cities in Nigeria; Lagos, Abuja and Kano, are largely dominated by the citizens of Anambra State, including the inter-state mass transport industries.

Anambra State is also adorned with human capital. They include the likes of Professor Chinua Achebe, (the literary genius), Chief Emeka Anyaoku, Dr. Phillip Emegwali, Professor Chike Obi, (the father of modern mathematics in Nigeria), Professor Charles Soludo, Professor Dora Akunyili, Dr. Alex Ekwueme, Professor Ben Nwabueze, Cardinal Francis Arinze, Dr. Nnamdi Azikiwe, Dr. Pius Okigbo, Professor Kenneth Dike, Louis Odumegwu Ojukwu, Dim Chukwue-meka Ojukwu, Sir Louis Mbanefo, Cosmas Maduka, Cletus Ibeto and Chimamanda Adichie.

Politically, the state is the hotbed of any kind of political game in the southeast geopolitical zone. A good number of citizens from the state has served the nation in various capacities. The state is fondly called 'the light of the nation' and is considered as one of the privileged states in Nigeria on account of its abundant human capital, high-level ingenuity and dexterity. Paradoxically, there is little or nothing to show for all this in the state, that is, to demonstrate that the likes of Dr. Nnamdi Azikiwe, Dr.

Nwafor Orizu, Chief Emeka Anyaoku, Professors Charles Soludo and Dora Akunyili had in various dimensions made robust contributions towards the development of Nigeria. In fact, the federal government has persisted in denying the Igbo area, particularly Anambra state, federally owned projects and industries. For instance, the country has about four international airports and two seaports. The former are located in Abuja, Kano, Lagos and Port-Harcourt, while the latter are located in Lagos and Port-Harcourt. Neither international airport nor seaport was located in the southeast, particularly in Anambra where one of the largest markets in West Africa (Onitsha) that attracts many foreign traders is located, and where one of the biggest and longest river in Africa, River Niger, is also located. The effect of this has compelled the citizens of the state to rely more on the 'informal sector' of the economy which consists in street trading, hawking and lock-up shops. It is in view of this, that some concerned citizens of Anambra state came up with the idea of the League of Anambra Professionals (LAP).

### **DEPENDENCY**

Since the 1950s, the concept of "dependency" has been widely used by various scholars to explain the political realities in the Third World Countries. Though the concept in its original formulation had aimed at explaining development underdevelopment of Latin American countries against the backdrop of international capitalist development and penetration into these countries, the term has recently found support and reinforcement both in Asia and Africa (Ray 2004). Dependency theory is predicated on the fact that economic growth in the advanced industrialized countries do not necessarily lead to growth in the poorer countries. That is, that economic activity in

the richer countries often leads to serious economic problems in the poorer countries (Ferraro 1996). Sunkel (1969: 23) explains the concept from the prism of the economic development of a state in terms of the external influences – political, economic and cultural on national development policies.

Some scholars of the Third World politics have argued that dependency was as a result of western exploitation: by obtaining natural resources cheaply, and using scientific and technological advances to turn these resources into high-priced manufactures, industrialized nations not only exploited developing countries but also deliberately kept them weak and impoverished. Other scholars have opposed this explanation, blaming the plight of developing countries on endemic factors such as, climate and natural resources, arable land, population size and growth epidemics, ethnic rivalries and cultural values (Hoffman and Graham 2006: 254). Dos Santos (cited in Roxborough 1979: 66) contends that in every situation a certain group of countries have their economies conditioned by the development and expansion of another economy, to which their own is subjected. Thus, dependency is a relationship between two groups of economies – those that condition others and those that are conditioned by them. This partly suggests that all economies are interdependent and condition each other reciprocally, and also largely expresses and underpins the negative effects of imperialism on developing nations: the dominance of monopolies, the dominance of finance capital and the partition of the world between the various imperialist powers.

There are two dependency theory traditions. The first is the Marxist and the second is

the Structuralist tradition. Both traditions agree that at the core of the dependency relation between centre and periphery lays the inability of the periphery to develop an autonomous and dynamic process of technological innovation. Thus, the paucity of technological dynamism, and the problems associated with the transfer of technological knowledge are the major causes of the underdevelopment of the periphery with respect to the centre. The main contention between the two groups is related to the possibilities of economic development in the periphery. While Marxists hold that development in the periphery (fundamentally catching up with the centre) is impossible, Structuralists argue that dependent development is feasible. The consequence of all this is the increasing debt burden that calls for more dependence on foreign aid (Toyo 2000: 35; Amin, 1972: 503-524; Amin 1976; Barah 1957).

In any case, the issue of dependency is not limited to economy, it extends also to social realm. As Alatas (2003) points out, the mode of conditioning of the captive mind in academically dependent social science communities is determined by the dimension of academic dependency that is operating. These are (a) dependence on ideas; (b) dependence on the media of ideas; (c) dependence on the technology of education; (d) dependence on aid for research and teaching; (e) dependence on investment in education; and (f) dependence of scholars in developing societies on demand in the knowledge powers for their skills. Arising from this, a structure of international academic hierarchies emerged, in which social science powers (United States, United Kingdom, France) have a global reach, while peripheral social science communities (Third World Countries) borrow research agendas, theories and

methods from the social science powers (Alatas 2003). Relating the concept of dependency to Nigerian state, the phenomenon explains the dependence of the federating units (that comprised the nation-state) cum the local governments on the federal centre. It underscores the dominance and hegemonic nature of the federal centre, and the fragility of the component units of the federation, how the state governors go cap in hand to the presidency for the purposes of collecting robust allocation and how the local government chairmen rely on the state governors to develop their local government councils.

### **COMMUNITY DEVELOPMENT**

In the literature of sociology, the concept of community has been contrasted with the idea of society. Community is tradition (Gemeinschaft), society is change or association (Gesellschaft). Community is feeling, society is rationality. Community is warm and wet and intimate, society is cold and dry and formal. Community is love, society is well, business (Berger 1988). Swift (2006: 35) argues that community is invoked to defend the welfare state and the redistributive taxation it implies, it expresses the elementary thought that people should care about others, and is a legitimate source of moral authority in which the government is justified in promoting particular ways of life. In Nigeria, so many communities are still very remote, primitive and highly unorganized mainly as a result of neglect by the government of the day. One of the aims of the 1976 local government reform sponsored by the Federal military government was to integrate community development into local government. Hitherto, local government and community development are essentially state responsibility in Nigeria's

federal arrangement.

Development on the other hand can be identified as a process in which a system or institution is transformed into stronger, more organized, more efficient and more effective form and proves to be more satisfying in terms of human wants and aspirations. Rodney (1972: 9) holds that development can be conceived as "a many-sided process", implying for the individual, increased skill and capacity, greater freedom, creativity, self-discipline, responsibility, and material well-being. It is largely concerned with the economic activity undertaken by a country for the improvement of quality of life of its citizens, and its social consequences.

In 2000, the United Nations signed the United Nations Millennium Declaration which includes eight Millennium Development Goals (MDGs) to be achieved by 2015. It is expected that all 193 United Nations member states and at least 23 international organizations would work assiduously to achieve this goal. The goals are: eradicating extreme poverty and hunger, achieving universal primary education, promoting gender equality and empowering women, reducing child mortality rate, improving maternal health, combating HIV/AIDS, malaria and other diseases, ensuring environmental sustainability and developing a global partnership for development. These variables are the main challenges that confront rural communities in Third World countries, hence, the essence of community development.

However, the assumption is that in order to attain an overwhelming development a country should strive to transform its political environment and institutions on the lines of modern nations. The process of realizing this is described as political development

(Hoffman and Graham 2006: 492).

In recent times, a lot of concern has been expressed about the predicament of the rural poor and the imperatives of several baseline requirements for human development. This include participatory development strategies to tackle poverty, with social equity and civil participation viewed as essential to well-rounded socio-economic development. The participatory development shares a lot in common with people-centred development which states that meaningful development must be people-based or human centred since development entails the full utilization of a nation's human and material resources for the satisfaction of various (human) needs. The idea of participatory development bridges the interrelated goals of development and the empowerment of people. It is designed to capture what the people themselves perceive to be their interests and needs. It also builds civil society and the economy by empowering social groups, communities and organizations to influence public policy and demand accountability (OECD 1995).

Olowu and Bamidele (1985) contend that the import of the community and social development project for states in Nigeria is to sustainably increase access of poor people to social and natural resource infrastructure services. It is all about self-help, followed by initiative from the people themselves, a stimulation process to breakdown apathy and to demonstrate to the people that what they want can be provided if they are prepared to face the challenges. Sadly, the state and local governments whose duties and obligations are to carry out this, most of the time, lack both the capital and the political will to do so. This, perhaps, informed Khemani's argument that in devel-

oping countries, local governments have access to very limited tax bases and face lower potential of cost recovery because the population they service is largely poor (Khemani, 2001). Thus, the League of Anambra Professionals has embarked on an investment drive with a private placement to ultimately raise a trillion naira from Anambra indigenes and organizations which will be geared towards the development of communities in the state. Its major boost is that the Anambra state government offered it an integrated farm land that is a bit dilapidated in Nkwelle Nzunaka in Oyi Local Government Area, very close to Onitsha.

Community development is about developing the power, skills, knowledge and experience of people as individuals and groups, thus, enabling them to undertake initiatives of their own to combat social, economic, political and environmental problems, and to fully participate in a truly democratic process. It also induces political stability, promotes higher productivity, human command over goods and services, and contributes to a healthy civil society (Basu 2002; Flora et al. 1992; Sanders 1958). For any community development to occur, both people in the community and to a large extent, the organization or interest group that is to initiate and execute the necessary projects must believe to work together. There should be in existence social interaction between the community and the interest group (civil society) on one hand, and between the interest group and the state on the other hand, which manifests in the norms of community cooperation, trust, reciprocity, tolerance and inclusion. These variables should also be imbibed by, and integrated into the social fibre of the organization like the League of Anambra Professionals. And this brings to the fore the concept of social capital.

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## **LEAGUE OF ANAMBRA PROFESSIONALS (LAP)**

The League of Anambra Professionals established in 2004, is a worldwide institutional framework meant to catalyze and stimulate all 'Anambrarians' in stable employment to stand up and be counted in the urgent task of rebuilding and rejuvenating Anambra state. It is a corporate professional body committed to the socio-economic and cultural development of the state into a prosperous and modern state where people could live and work happily in peace and harmony. LAP is a non-political, non-partisan body but can collaborate with any government of the day to enhance the quality of life of the citizens of the state. It seeks to uplift the state by promoting developmental projects that will transform the state into a buoyant economy. While it recognizes the strength in unity of purpose towards the actualization of a common goal, its vision, mission and activities are without prejudice to the personal, social, political, business, sectional or religious affiliations or interests of any individual within or outside the body.

The group is essentially business oriented and its membership is open to all Anambra people who are above the age of 18 and are gainfully employed. It provides the needed platform through which the indigenes of the state would discuss issues on how to reclaim the eroding glory of the state. It is poised also to pool funds together for the purposes of lending to the indigenes to set up businesses that may lead to the transformation of the state into a free and safe society. It is pertinent to note, that the objective of the LAP is not for the people to go back home, rather, to make home more attractive to people, both for the indigenes and non-indigenes, and to enable foreigners

seek for greener pastures in Anambra state as the world of today has become a global village.

The League has been described as the 'clearing house of ideas', a think-tank and an umbrella organization aimed at uniting Anambra indigenes of various shades and persuasions in order to contribute to the development of the state. As Meier (2002: 1) points out, over the past half a century, the world has witnessed an unprecedented effort by the international community to accelerate the development of poor countries. This effort has been based on an evolution in thinking about economic development - its nature, causes and the choice of policies for improving the rate and quality of the development process. Evolving ideas on how to bring about development of a society is fundamental to the future progress of development. Aid alone cannot yield development. Socio-economic and political strategies for development must rely, to a greater extent on the transfer and transmission of knowledge and good ideas (Summers 1991: 2-5). Romer (1993: 64) captures it thus:

Ideas should be our central concern in the pursuit of any development. Ideas are extremely important economic goods, far more important than the objects emphasized in most economic models. In a world with physical limits, it is discoveries of small and big ideas that make persistent economic growth possible. Ideas are the instructions that let us combine limited physical resources in arrangements that are ever more valuable.



LAP is an aggregation and composition of tested professionals from various fields of human endeavour. Their exposure, versatility and ability to think about or plan the future with great imagination and intelligence lay credence to the fact that idea is a potent stimulus to development and vital not only for economic change but also for political and socio-cultural advances that may be necessary precondition of economic progress. It also underscores the fact that knowledge is a global public good and contact with more advanced economies provides an expeditious way of tackling and overcoming underdevelopment (Stuglitz, cited in Mierer and Stiglitz 2002). This association hopes that by 2030, Anambra will be the second biggest state economy in Nigeria. Thus, in the second Anambra Development Summit held in 2006, LAP created a platform for the exchange of ideas between the private and public sector towards realising the vision 2030. To be sure, it set up three institutions for the purpose of achieving the set goal. The institutions are: the Anambra Foundation (AF), a non-profit organization. Second, the Anambra Political Development Council, and third, Anambra Investicorp Trust Limited – an economic development institution which focuses on the development and promotion of entrepreneurship.

Indeed, Anambra Investicorp Trust Limited is considered as the driving force of the commercial and industrial projects aimed at transforming Anambra state into a major player in the economy of the country. It is also meant to create employment opportunities and provide training and retraining programmes for the citizens, boost the industrial capacities in changing primary products or new materials to finished good. Similarly, the Anambra Foundation is con-

ceived to serve as the organisation's development agency that will initiate and execute sustainable development activities, projects and programmes. It is meant to intervene in the following key areas: culture and social values, education and sports, physical infrastructure, health, economy and finance, commerce and industry, agriculture, utilities, government and security, oil and gas, leisure and entertainment.

Importantly, LAP can be likened to civil society which offers an opportunity to understand and influence, the process of democratization. In this context, it is a collective action in which individuals join to pursue shared goals, a "public formation" whose purpose is to manage matters of common concern demanding little or no assistance from the state. In other words, as citizens, people identify and define community needs and then thrust into attempting to solve it. They do so primarily by clustering together in organized groups of like minded individuals in order to attain such common objectives. As Bratton (1994: 3) puts it, civil society is the crucible of citizenship in which individuals have the opportunity to wean themselves from dependence on either family or state. However, the object of civil society as given by Larry Diamond tends to capture the philosophy behind the formation of LAP. He expresses it in thus manner:

...is the realm of organized social life that is voluntary, self generating, self supporting, autonomous from the state, and bound by the legal or set of shared rules. ...it involves citizens acting collectively in a public sphere to express their interests, positions and ideas, exchanging ideas, exchanging informa-

tion, achieve mutual goals, make demands on the state. It is an intermediary entity, standing between the private sphere and the state (Diamond, cited in Kukah 2000: 44).

Indeed, LAP tends to consolidate the role of Anambra Integrated Development Strategy (ANIDS) which was established by the Peter Obi administration to facilitate the development of the state. ANIDS recognizes the interdependence of sectors and the need to implement programme activities simultaneously across all sectors to realize the development goals.

### **SOCIAL CAPITAL**

Any kind of development should require physical, human and social capital as each of them performs a specific role. In particular, social capital has been considered to be instrumental in community development theory and practice. The concept, social capital is elastic, with a variety of meanings, and its origin and evolution traced back to the works of Loury (1977), Bourdieu (1985), Coleman (1988) and then, Putnam (1993a, 1993b, 1995, 1996, 2000). Coleman, for instance, argues that social capital is defined by its function. It is not a single entity but a variety of different entities, with two elements in common: they all consist of some aspect of social structures and they facilitate certain actions of actors within the structure. Like other forms of capital, social capital is productive, making possible the achievement of certain ends that in its absence would not be possible (Coleman 1988).

Interestingly, it was Putnam who actually popularized and crystallized the phenome-

non. He holds that social capital refers to the norms and networks of civil society that lubricates cooperative action among both citizens and their institutions which suggests that where trust and social networks flourish, individuals, firms, neighbourhoods and even nations prosper (Putnam, 1998, 2000: 319). Social capital is the cumulative capacity of social groups to cooperate and work together for the common good. It is characterized by trust, reciprocity, understanding and mutuality that inheres to social relationships. These variables facilitate coordinated action to achieve desired goals.

The point is, when people in groups or communities share repeated interactions, feel solidarity and trust one another, the costs of completing any set up project or transaction are lower than when people are afraid that their trust may be violated and rights trod upon. Thus, it is trust that leads to voluntary collaboration to overcome collective action dilemmas. One thing is to form an association to serve for a collective interest like community development, another thing and more importantly, is to ensure that there is unity of purpose. Unity of purpose is workable in a setting where honesty, tolerance, compromise and trust prevails. An association may have beautiful, implementable, and sustainable development activities, projects and programmes but if devoid of ingredients of social capital, such an association may find itself working at cross purposes. In view of this, the League of Anambra Professionals (LAP) should incorporate the concept of social capital into its programmes to enable it remain cohesive, integrated and pact.

Through social capital, there will be proper coordination and social networks of the various arms of the LAP – Anambra Foundation

and Ambra Investicorps Trust Limited. The views, sentiments, and interests, of the professionals that make up the association as well as the positions of the state will be adequately managed and harnessed. In other words, when social capital is imbibed in a positive manner, it can improve project effectiveness and sustainability by building community's capacity to work together to address its common needs. In Igbo culture, social capital serves as a useful instrument for cohesion and social integration, hence, the Igbo proverbs such as: "Aka Ekpe kwo aka nri, aka nri akwo aka Ekpe" – when the left hand washes the right hand, the right hand in turn washes the left hand. This emphasizes the virtue of beneficial reciprocity and that the individual is not self-sufficient. "Igwe bu ike" also buttresses the salience of social capital in Igbo society. It emphasizes the virtue of belonging in a beneficial reciprocal relationship with one's kinsmen. It is the same as "United we stand, divided we fall" (Nwala, 1985: 150-151).

### CONCLUSION

The paper sets out to examine the potential input of the League of Anambra Professionals (LAP) in community development. It argues that LAP has mapped out some implementable programmes that would facilitate the transformation of some communities in Anambra state. This became necessary because the federal centre is too loaded to provide enough financial assistance to states and local governments particularly in relation to community development. Though collaborative efforts of the civil society and the state as well as that of the communities are required, social capital remains the conduit for, and precondition to successful community driven development.

The basic premise is that social interaction and communication will enable people and in particular, a professional association like LAP, to build communities, to commit themselves to each other, and to knit together communities through a sharing of trust. In this sense, it is important to ask how the positive consequences of the social capital – mutual support, cooperation, trust and institutional effectiveness, can be maximized and negative manifestations, ethnocentrism, corruption minimized. The main challenge before the League of Anambra Professionals (LAP) is how to build and sustain social trust as this will determine how well the group will be able to prosecute its mapped out programmes. The worry is that since the post civil war, Igbo elites are known to be good in forming associations, unions or organizations to serve a purpose but in the end, members of the association will be working at cross purposes and engage in bickering, war of attrition, factionalism, mainly as a result of distrust, ego and independent mindedness.

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