

## **HISTORY AND DEVELOPMENT ASSOCIATIONS IN INFRASTRUCTURE DEVELOPMENT IN NIGERIA: (THE ILAWE SOCIETY EXPERIENCE)**

OKOSUN, Senator Endurance

Department of Urban and Regional Planning, School of Environmental Technology. Federal  
University of Technology Akure, Nigeria.

### **Abstract**

Infrastructure is refers to those basic services without which primary, secondary and tertiary productive activities cannot function, this includes schools, water supply, electricity supply, roads and town halls among others. The purpose of the study was to highlight the history and urbanization process of Ilawe-Ekiti as well as the Development Associations in infrastructure development in Nigeria. The research survey method was adopted for use in this study. Questionnaire was used in collecting relevant information from the authority of the Ekiti South-West LGC officials and the developments associations. The findings revealed that problems encounter by the development associations ranges from low level of participations, economics and political crisis, funding and logistics problems. Finally the paper calls on encouragement of peoples/community participation toward the development of communities as well as locating cooperative banks which should be directed to give loan to the development associations. However, the two tiers of government, (local and state) particularly the LG that supposed to be grassroots-based, should identify these DAs, streamline their activities and provide adequate supervision, motivation, monitoring, coordination, and evaluation of their projects to support development.

**Keywords:** Development Associations, Infrastructure Development, Participation, Ilawe-Ekiti, Nigeria.

### **1.0 INTRODUCTION**

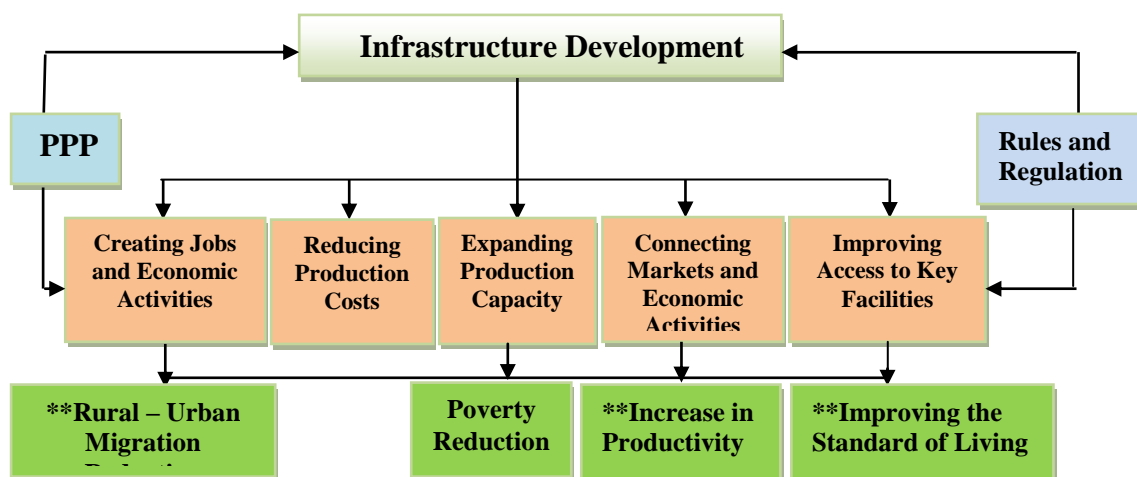
The changing role of government in infrastructural provision and the need for community development are widely gaining increasing recognition, but the extent to which local communities are involved in urban infrastructure provision in developing countries has not been given adequate attention in the past. One of the most intricate problems facing developing countries is the provision of adequate infrastructure for the teeming urban population. Eziyi (2007) has stressed that a number of interrelated factors are responsible for

the low level of infrastructure in developing countries. The factors include economic and political crises, rapid urbanization, inefficient infrastructural delivery systems, low investment in the sector and bad governance (World Bank 2002). The provision of good state of infrastructure is an impetus for the socio-economic development of any community, country or region. Those includes: road, potable water supply, health facilities, electricity power supply, effective transportation system, telecommunications, recreational facilities, refuse dump and sewage management system. (Onimode, 2003). Most governments in the third world countries like Nigeria face strong financial problems in providing infrastructure like electricity and potable water supply. In the urban/rural setting, infrastructural facilities are often seen as non-profit oriented project. The failure of government and the market to meet the infrastructure needs of the low-income groups, on account of resource constraints (World Bank, 2004a). This has led to a partial withdrawal of government from public infrastructure provision.

Consequently, attention has shifted from government as principal provider of infrastructure, to facilitator of the process as capsulated in the enablement strategy (Ogu, 2001). He also noted that the strategy of private sector, Development Associations (DAs) participation in development is increasingly gaining recognition in mobilizing resources and organizing people in providing for their welfare in Nigeria. Despite this shift of emphasis from state to local government and now to community provision, UNCHS (2006) observed that very few studies have demonstrated the extent to which local communities are involved in infrastructure provision in developing countries. According to Onibokun and Faniran, (1995). Developments associations are geared towards making the community people live better with a modern life style through modern amenities. It also involves efforts of both government and communities. However, in Nigeria, many communities still believe that developmental programmes are sole responsibility of government in power. However researched has shows that projects provided solely by the government without involving the people could not be sustained, because there is no commitment on the part of the people. Rapid growth of urban and rural poverty in Nigeria has increased. The people in the country (Nigeria) are faced with stomach infrastructure, as a result of the government failure in providing adequate infrastructural services.

## 2.0 LITERATURE REVIEW

The word “Development Associations” (DAs) or “Community-Based Development Association” (CBDA) is defined as an association that provides forum for people to articulate their views, aspirations and needs. The associations aimed at helping people within a local community to identify their social need, and work towards achieving them. While, development association is regarded as the demonstration of people’s capacity and willingness to participate, on their own initiative, in the tasks of identifying and prioritizing community needs (e.g. socio-economic, political and environmental) aimed at meeting the needs; and improving their living conditions - with or without external assistance (Musa, 2005). The concept of a development association is based on the fact that a community should help itself by providing its felt needs on projects such as the provision/maintenance of roads, schools, markets, electricity projects, health centres, bridges, water supply projects, and town halls. Akinsorotan and Olujide (2006) stated that Development Associations is an age long social activity in our society. From the earliest periods of human history, communities have sought to improve their lot through community development. Hence, the theory of community development is derived from a general theory of development. Due to the secular character of rural African society, specific programmes and strategies are usually designed to address the problem of underdevelopment and poverty.



**Figure 2.1: Framework in Analyzing Infrastructure Development**

Source: Asian Development Bank Institute, (2009)

\*\*Author’s Fieldwork (2015).

Note: PPP = Public–Private Partnership.

As observed in the several literatures and in Figure 2:1; infrastructure development is seen as basic services derived from a set of public work traditionally provided by government to enhance private sector production and allow for household consumption. Infrastructural facilities play a gigantic role in achieving socio-economic and political growth of urban and rural centres. However the federal, state and local governments have failed to address the problems of infrastructures. People have come to realize that government alone cannot provide all their needs this led to the coming together of people to form (DAs) which offers great potentials to bring transformation and which will enhance development at the grassroots in their community

It is against this background that this paper seeks to highlight the development and formation of Ilawe-Ekiti using maps in showings wards/quarters in the town, and revealing the names and types of Development Associations involved in infrastructure development, which are filling some gap created by partial withdrawal of the federal, state and local government in infrastructure provision; with a view to enhancing development in Ekiti South West LGA of Ekiti State Nigeria, using Ilawe-Ekiti as a case study.

### **3.0 RESEARCH METHODOLOGY**

The survey research method was adopted for this study. The target population is classified into two (2) groups; Ekiti South West LGC, and DAs in Ilawe-Ekiti. A Non-probability sampling approach was employed for use in this study. In this study a total census (i.e 100% coverage) survey was conducted on all the 61 (DAs). One copy of the relevant questionnaire was administered to the Ekiti-South West LGC Caretaker Chairman. Also seven copies of the questionnaire were designed for the Community/Quarter-Heads in Ilawe-Ekiti. Data were collected with the aid of structured-multiple choice questionnaire. It consists of sixty-one (61) questions which were set to elicit specific information from the respondents. Statistical Package for Social Sciences (SPSS) version 19 was used in collecting and analyzing data derived from the field.

### **4.0 DISCUSSION OF FINDINGS**

The discussion of the findings: are as follow

#### **4.1 The Formulation of Ekiti South West LGA**

Ekiti South West LGA of Ekiti State is one of the sixteen LGAs in Ekiti State , Sequel to the creation of Ondo State in 1<sup>st</sup> September 1976, according to the 1991 population census

figure, Ekiti South West LGA has a population of 140,183 persons, It's made up of three majors towns, viz: Ilawe, Igbara-Odo and Ogotun and his headquarters is Ilawe Ekiti, it is delineated into eleven political wards, (See Fig. 4.2) in addition there are 33 villages and farmsteads, There are three independent Obas in the area who are assisted by High Chiefs and Chiefs. The Obas also appoint Baales to oversee the village and farmsteads that abound in Ekiti South West LGA. The areas are contiguous to one another with a unique topography. Ilawe Ekiti in particular has hard rocks and mountains as a common feature, other communities have step environment and undulating terrain.

#### **4.2 The Formulation of Ilawe-Ekiti**

Ilawe-Ekiti is the headquarters of Ekiti South-West LGC of Ekiti State, Nigeria. It is one of the fastest growing towns and has the largest population of the (3) towns that make up Ekiti South-West LGA, the LGC was created in 1976. Ilawe-Ekiti shares boundaries with Ado-Ekiti on the Southwest, on the East by Ikere-Ekiti, and on the West by Igede and on the North by Igbara-Odo. It is made up of seven wards. It occupies the area lying approximately between longitude 5 ° 5 and 60 E of Greenwich meridians and latitude 7°35' and 60 N of the equator.

#### **4.3 Historical Background of Ilawe-Ekiti**

Ilawe was founded around the 13<sup>th</sup> century; and is one of the few old towns in Nigeria that had the unique tradition of not shifting sites. Its history shows waves of immigrants or settlers who had to settle permanently. Ilawe consist of Yoruba's who track their origin to Ile-Ife like others and were later joined by some migrants from Benin. However, the indigenous people speak the Ekiti dialect with slight difference in intonations of the villages, they speak also the Yoruba language and having the same culture and traditions. They are homogenous in culture, tradition, values and socials, the culture of the people are identical and similar to that of the Yorubas of the South Western Nigeria. Their mode of dressing is the Yoruba attires though with the elites adorning the English dresses particularly those in Government establishment (Okosun and Olujimi, 2016)

The first settlers were hunters and farmers. Tradition honors Elejelu and Elero as the first settlers, the Elero having been sent earlier by Oniwe as a fore-runner to look for a suitable site they had established a contact between themselves and had begun to interact before Elero went back to inform the Prince that he had secured a place. On the arrival of Oniwe in the new site, the Elejelu paid homage to him and accepted him as his Oba. The

founder of Ilawe was ONIWE ORIADE, and OPOMULERO was the grandson of ODUDUWA, a renowned and identified ancestor of the Yorubas. The grand-mother of Opomulero was Oniwe, a favourite wife of Oduduwa. At the time when the senior sons of Oduduwa left Ile-Ife after receiving their crowns, ONIWE had no male child who could receive a crown; all the children were females, the eldest of them being PRINCESS ADEGUNLE, Oduduwa loved his daughter ADEGUNLE very dearly and promised that if she ever had a son, the son was to be brought up and honoured like any of Oduduwa's sons. (Adefolalu, 2000 and Egunjobi, 2007) In the years that followed, Oduduwa died and OBALUFON OGBOGBODINRIN (otherwise known as Obalufon Olomo) reigned at Ile-ife after his father, Oduduwa. Adegunle too, had grown up and was married to a brave and vibrant hunter at Ejesi compound, lode, Ile-ife. She had a son, when the news reached Obalufon, he ordered in jubilation that the baby be brought to the palace, and he was bathed in the palace, Obalufon named the child ONIWE ORIADE and presented him a crown, an honour normally accorded to prince. The name Oniwe was given to this child in order to immortalise the grand-mother. Oniwe Oriade grew up in the palace and was trained as a physician, the only training appropriate for princes in those days, apart from their princely training either as a warrior, a brave hunter or a physician.

ONIWE grew up under Obalufon's care until he came of age. He came with an entourage which eventually formed the nucleus of the four original wards of Ilawe, that is, Okebedo, Oke-Emo, Iro and Okeloye. They settled at the present site of Ilawe. Years later, as Ilawe grew in size and population; they were joined by some neighbors. Prominent among them were three princes, namely, the Oloja-Adin from Amu-Adin village, The Oloja-Aaye from Aaye and the Onipa, who settle at Ipa near Ilawe. The Onipa and his people later migrated to and settled at Ilawe. These settlements formed the seven (7) wards/quarters of Ilawe, (See Fig. 4.2, 4.3).\ However there are seven (7) administrative Quarters in Ilawe-Ekiti; they are headed by senior chief/community heads, namely; Adin headed by Oloja-Adin, Aaye headed by Oloja-Aaye, Okebedo headed by Odofin of Okebedo, Okeemo headed by Elomo of Okeemo, Iro headed by Ejigbo, Okeloye headed by Elemo of Okeloye, Okepa headed by Odofin of Okapa

#### **4.3.1 Physical Features of Ilawe-Ekiti**

It is characterized by hard rocks and mountains and bisected by Erita streams which capture into its valley and the topography of the land is not uniform, those are wards in Aaye

and Okebedo. However, majority of the wards are nucleated in settlement, most of the wards in the town are located along Ilawe – Igbara-Odo road and Ilawe – Igede road; those are roads that are well tarred and linked to others communities in the town.

#### 4.3.2 Population of Ilawe-Ekiti

According to the 1991 population census figure, Ilawe-Ekiti was put at about 71,808 persons which represent (51.2%) of the entire Ekiti South West LGA population. As at 2015, the projected population figure was put at 139,308 persons (Okosun *et al*, 2015).

**Table 4.1 Population Projection of Ilawe-Ekiti from 1991 - 2015**

S/N	Name of Wards	Population NPC, 1991	Projected Population from 1991 – 2015
1	Aaye	13,463	26,118
2	Irorin	7,770	15,074
3	Okebedo 1	9,088	17,631
4	Okebedo 11	9,344	18,125
5	Adin	13,240	25,688
6	Oke-Emo	10,778	20,909
7	Okeloye/Iro/Okepa	8,125	15,763
	<b>Total</b>	<b>71,808</b>	<b>139,308</b>

Source: NPC, 1991 and Projected by the Author. 2015.

#### 4.3.3 Climate and Vegetation of Ilawe-Ekiti

Ilawe-Ekiti lies within the tropical climate with two distinct seasons. They are the wet and dry seasons, the wet season which is the raining season occurs between the month of April and October, the dry season occurs between the month of November and March every year. Ilawe falls within the rain forest regions, with large expanse of fertile agricultural land with many streams. The vegetation is associated with tall grasses and scattered trees with different species like kola nut and cocoa.

#### 4.3.4 Socio - Economic Characteristics of the People in Ilawe-Ekiti

Agriculture is a major employment provider in the area. The people are predominantly farmers. Farming is the main occupation of Ilawe people. However; they are one of the largest producers of cocoa in Ekiti State. They are popularly known for banana production, others are chief cash crops with kolanut, oil palm and plantain among others. The Ilawe people also engage in pretty trading, lumbering, pottery, mat weaving and many other vocations and trades. It has one main market called (Ojulawe) that is held every 5 days at

Okeloye/Iro/Okepa and also have some secondary markets e.g (Tedio, Imogun and Obalende) where farm produce and manufacturing goods are sold, traders from neighbouring villages and towns also come to Ojulawe Market every 5 days to trade. Other occupations of the dwellers are hurting; the civil and public servants are also involved in farming activities in the area.

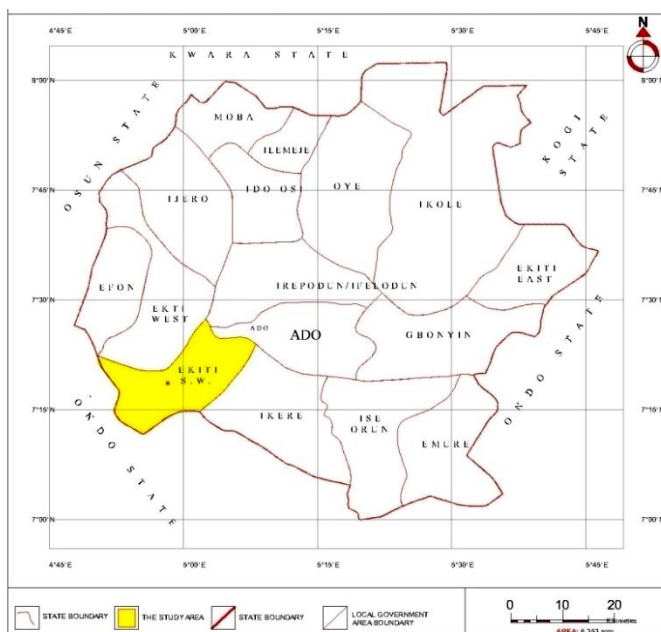


Figure 4.1: Ekiti State Showing Ekiti South West LGA.

Source: Ministry of Works, Ado-Ekiti. (REPRODUCED in AutoCAD by the author)



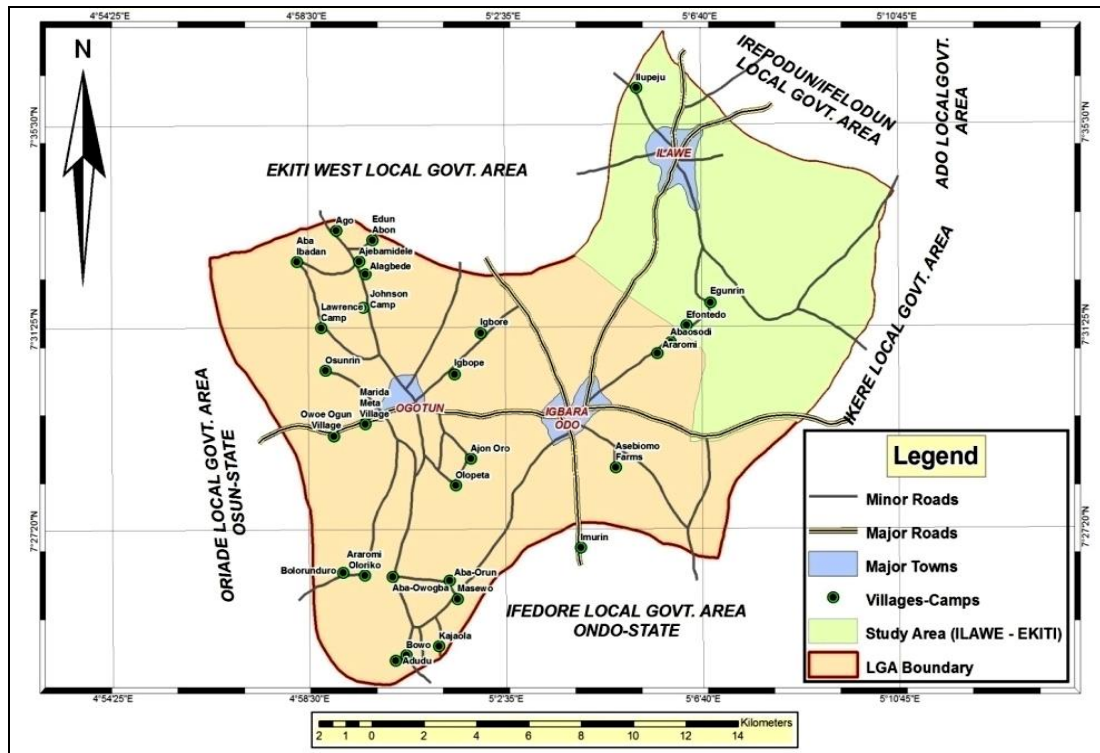


Figure 4.2: Map of Ekiti South West LGA Showing Ilawe-Ekiti.

Source: Author Field work 2015

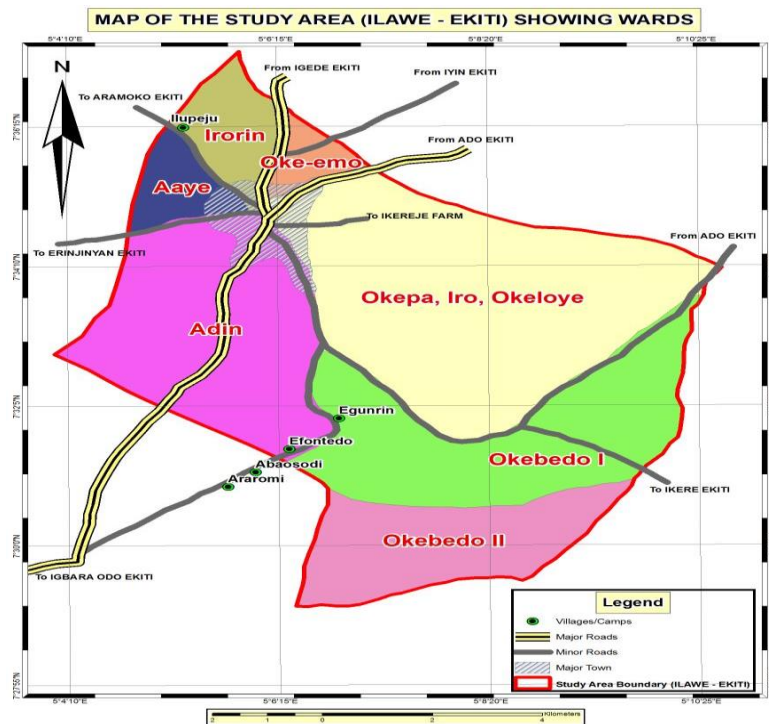


Figure 4.3: Map of Ilawe-Ekiti Showing Wards  
 Source: Author Field work 2015

#### 4.4 The Provision and Maintenance of Infrastructural Facilities by the Development Associations in Ilawe-Ekiti

The Alawe in Council in Ilawe-Ekiti is made up of the Obas and High Chiefs (Community/Quarters-Heads) in the town, while the Ilawe Improvement Union is recognized as the main DAs in the study area. The DAs are the umbrella of community grassroots development in Ilawe-Ekiti. They have been involved in the provision and maintenance of infrastructural facilities projects, such like roads, schools, markets, healthcare facilities, bridges, water supply and Town halls. They contribute funds and materials support in enhancing development in the study area. The DAs in the study areas are made up of (i) Youth Associations (ii) Market Traders (iii) Clubs (iv) Occupational Group (v) Traditional Group (vi) Faith-Based Organization (vii) Professional Associations. However, it is in this sense that the term CBDAs (CBDAs) was used in this study.

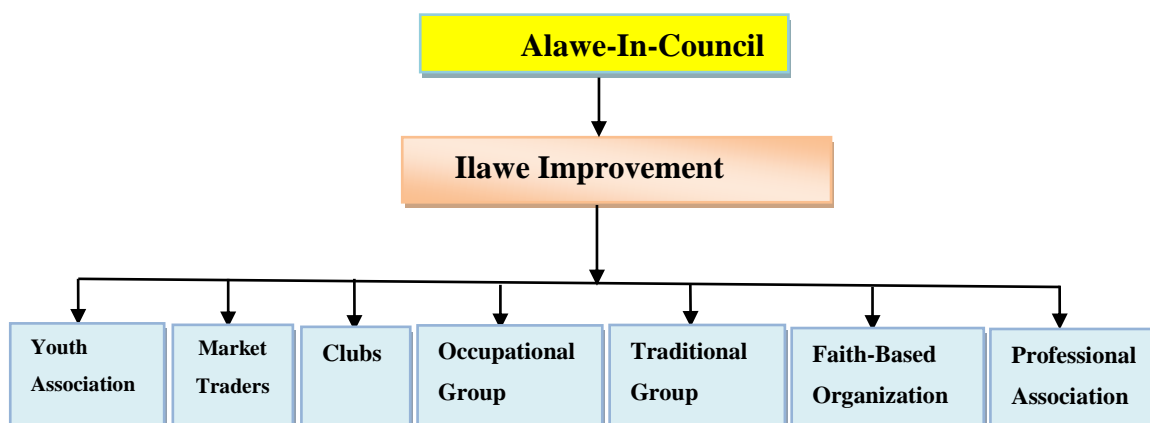


Figure 4.4: Hierarchy and Organogram of CBDAs in Ilawe-Ekiti  
Source: Author Fieldwork, 2015

#### 4.5 Identification of Development Associations in Ilawe-Ekiti.

Based on the findings presented in Table 4.2, show that there were total of sixty-six (66), various types of DAs in Ilawe-Ekiti. The reason for their establishment/formations of these DAs was to develop their community; to seek government supports and to develop members. The challenges faced by these DAs were low level of participations, political hindrances and bad governance, economics and political crisis, funding and logistics problems.

**Table 4.2: Names of Development Associations in Ilawe-Ekiti as at 2015**

1. Ilawe Improvement Union (Home Based)	34	Corpus Christi College, Old Students Association
2. Iloro Youth Community Movement Ilawe	35	Oredun Club of Ilawe-Ekiti
3. Iloro Community Movement, (Adult)	36	Country Side Club
4. Oyegbata Community Development	37	New Age Club of Ilawe
5. Okebedo Youth Community Movement	38	Ilawe Country Club
6. Oke-Adin Community Development	39	Irorin Golden Club
7. Ebi-Elema Okeloye Community Movement	40	Ilawe Noble Club of Nigeria
8. Igunrin Community Development	41	Okada Riders Association of Ilawe
9. Ebi Onikua Community Development Ilawe	42	Traditional Medicine Practitioners of Ilawe
10. Ijuke Community Development	43	Nigerian Professional Tailors (Ilawe)
11. Market Traders Association of Ilawe-Ekiti	44	Cassava Farmers Association of Ilawe
12. Landlord Association of Salakua	45	Super 8 Club of Ilawe-Ekiti
13. Landlord Association of Okebola	46	Association of Viewing Centres Operators (Ilawe)
14. Landlord Association of Oke-Adin, Ilawe	47	Okebedo Aquaculture Processor Association
15. Landlord Association of Afuremu	48	Okebedo Cassava Farmers Association
16. Landlord Association of Aria	49	Hair Dresser Association of Atorise
17. Landlord Association of Olorunsugo	50	Plantain and Corn Association of Ilawe
18. National Union of Ilawe Students	51	Music Advertisement Association of Nigeria (Ilawe)
19. Ilawe-Ekiti Association (UK)	52	Furniture Association of Ilawe-Ekiti
20. Ilawe Innovative Thinkers	53	Welder Association of Ilawe-Ekiti
21. Omolafa Supreme Club	54	National Electrician Ass of Ilawe-Ekiti
22. Ilawe-Ekiti Dynamic Club	55	Ilawe Barber's Association
23. Irorin Youth Club	56	Ilawe Painter Association
24. Youth Elite Club of Ilawe	57	Food and Drinks Association of Ilawe
25. Afuremu League of Youth	58	Shoe Maker Association of Ilawe
26. Club 15 of Ilawe-Ekiti	59	Ilawe Banana Production Union
27. Ifedore Social Club of Ilawe	60	Bicycle Repairer Association of Ilawe
28. Golden Star Women Club of Ilawe	61	Tippers Drivers Association of Ilawe
29. Success Progress Club of Adin	62	National Association of Christian Churches of Ilawe
30. Highest Club of Ilawe	63	Christian Association of Nigeria Ilawe
31. Pathfinders Club, Ilawe-Ekiti Nigeria	64	Christian's Corpers Fellowship of Ilawe
32. National Union of Road Transport Workers	65	Nigeria Association of Patient and Proprietary (Ilawe)
33. Apex Club of Ilawe-Ekiti	66	Association of Proprietorships of Private School Ilawe

**Source: Okosun and Olujimi, 2015**

#### **4.6. Associations for Community Participation in Infrastructure Development Projects**

The Ilawe Improvement Union (IIU) is the main and coordinating overall umbrella union of community development projects in Ilawe-Ekiti. The IIU is responsible for several infrastructural development projects in the study area, like construction of town halls, provision of educational facilities; construction and maintenance of roads and palace. They also participated in monitoring, supervising and providing idea toward the development of the town. However the level of participation of the IIU in community development in the study area is satisfactory. However mode of communication of the IIU is Yoruba language and membership is based on higher education qualifications. The IIU are good examples of DAs, they had shows to be a useful tool in the growth and development of Ilawe-Ekiti. However this tread is very good which other surrounding towns should emulate. To this vain, this study called on all young and old in towns/communities in State of (NIGERIA) to cultivate the spirit of oneness, spirit of mutual trust, spirit of honesty, the spirit of selfless service, service without expecting any gain and service in the interest of the common good of man toward infrastructural development.



**Plate 1: Ilawe Improvement Union, During Annual General Meeting**

Source: Author Fieldwork, 2015

## 5.0 RECOMMENDATIONS

This study has highlighted the performances, types and names of Development Associations/ community based development associations in the development of urban areas via the provision and maintenance of infrastructures. However the following recommendations are made; (i) Encouragement of peoples/community participation efforts by the Government, The Government should strive hard to make urban/rural environment a worthy place to live in without endangering the health of the occupants. (ii) Assistance from Cooperative Societies, Secondary institutions like Cooperative Banks should be located in the study area, and they should be direct to give loan to development associations and the societies engaged in development project, this will improve their standard of living in the study area

## 6.0 CONCLUSION

The Development Associations (DAs) have been involved in the provision and maintenance of infrastructural facilities projects, such like roads, schools, markets, electricity, healthcare facilities, bridges, water supply, and town halls. They contribute funds and materials support in enhancing development. The availability of infrastructure in the area served as means of reducing poverty, thereby improving the standard of living of the people. Furthermore, the destiny of a great community (Ilawe-Ekiti) lies on the shoulders of the community continues participation/involvement in provision and maintenance of projects, because the government alone cannot provide all their needs. However, the two tiers of government, (local and state) particularly the LG that supposed to be grassroots-based, should identify these DAs, streamline their activities and provide adequate supervision, motivation, monitoring, coordination, and evaluation of their projects to support development.

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