

## Integrating Sustainability Principles into Community Development and Peace Efforts in Nigeria

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### Abstract

This survey observed the extent of adoption of elements of sustainable community development (SCD) in Nigeria, along with the integration of peace efforts. The study selected 250 respondents from five South Western states in rural and urban Nigeria, using stratified proportionate random sampling techniques. Six research questions were answered and one hypothesis tested using the duly validated, researcher-constructed questionnaire - SCDN. Findings revealed that the level of incorporation of sustainability principles was rather low, and that SCD practices affected the peace process in Nigeria. The implication is that the future of communities will be compromised, the rate of development slowed considerably, and peace efforts thwarted, if sustainability principles are not interwoven into Community Development practices and peace efforts.

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**Keywords:** Sustainability Principles, Peace Efforts, Sustainable Community Development (SCD), Nigeria

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### INTRODUCTION

Community development (CD) is traditionally seen as the practice of coming together by community members, in a group, to act and proffer common solutions to their shared challenges in order to make their living standards better, especially when the government they look up to for help fail them. It can be fully undertaken by the community members (especially when the project is on a small scale), or with the help of others, either the government, in collaboration with local NGOs or with international partners. Typical examples of CD initiatives are the building of rural roads, clinics, wells, schools, health care centers, empowerment and skill training, among others.

Sustainability is basically the process of continuity. Sustainability principles are those elements embedded in the conscious and judicious management of earth's resources, minimizing waste, while providing a conducive work environment, according to Ben-Eli (2006). This would be done in a manner that will be beneficial to all individuals and their communities, but also would last for future generations. Sustainable Community Development (SDC), which combines elements of community development with economic, social and environmental sustainability, is fast becoming a better alternative to the traditional mode of community development as a more holistic method. What is usually regarded as development is built physical structures. Enyi (2014) observed that many CD systems still favour the colonial method, which is still echoed by successive Nigerian governments, in what he describes as a systematic exploitation and dehumanization of rural dwellers. The Brundtland Commission had summarized the essence of sustainable development of any kind as the

'development that meets the needs of the present without compromising the ability of the future generations to meet their own needs' (Brundtland Commission - UN, 1987). Adelphi (2011) agrees with the definition of sustainable development and equally notes that the three dimensions of **Economy** (maximizing society's well-being, economic equity, and eradicating poverty, equal access to resources, and the optimal and efficient use of natural resources), **Society** (promoting social equity, uplifting the welfare and quality of life by improving access to basic health and education services, providing security and respect for human rights), and **Environment** (enhancement and conservation of the environment and natural resources) all for present and future generations. The author further suggest using peace-building, to balance the three dimensions to ensure minimization of negative impacts from the relationship among the three, and maximize positive synergies.

SCD is a relatively new method of developing a community, and many countries in the developed nations are becoming more committed to the spirit of SCD - Canada, USA and Great Britain, among others. There have also been efforts in Africa, as seen in the cases of a country like Zimbabwe. In Nigeria, earlier efforts to examine the social aspects of sustainable community development considered issues of poverty, demography, health, education and human settlements. There have also been several projects like the sustainable cities program fronted by the United Nations (UNCHS, UNDP, World Bank, etc) and adopted in some states in Nigeria like Oyo, Kano and Enugu states, among others.

Although the OECD (2005) maintains that in Africa, the annual urban growth rate is close to 5% as more

people now live in cities, separate studies in Ebonyi and Gombe states show similar results that most people still reside in the rural areas (Udu and Onwe (2016); Bappi, Singh & Dahiru (2017); Enyi, (2014)). They all agree that majority reside in rural areas. Furthermore, according to Mathew et al (2002), people must be aware of environmental issues and the related risks to peace building objectives. The authors agree that developmental aspirations may lead to uncontrolled exploitation of natural resources devoid of sustainability imperatives, instead of paying due attention to the future. They maintain that good environmental practices can have a positive effect on peace building and development efforts. In terms of development itself, views differ on what is regarded as development, whether it is showcased in built structure or human capital development, and the traditional way, as opined by Enyi (2014) is to see the construction of built structures as development.

According to Peck and Dauncey (2013), SCD features include qualitative and quantitative socio-economic and environmental benefits. The authors propose a twelve-point framework that will help enhance sustainable community development, which the study uses as base theoretical assumption. The next figure shows the interlink between CD and sustainability:

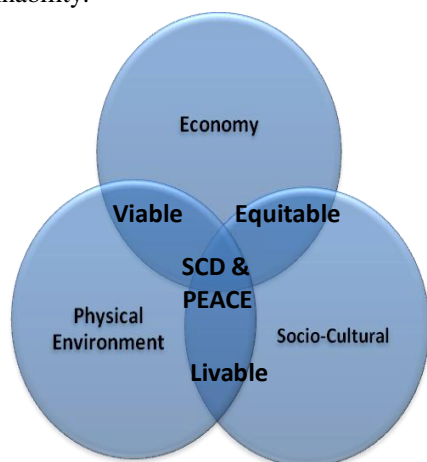


Fig 1: Elements of Sustainable Community Development (Tripartite Venn Diagram): Bakare (2018)

Figure 1 was developed from the SD diagram (2009). It portrays the inter-connectivity between the contribution of the physical, socio-cultural and economic variables that lead to a viable, livable and equitable environment, to nurture sustainable community development, using peace as the enabler. Within the concept of SCD, the physical environment element is to help attain an environment that is habitable through appropriate attention to the management of agriculture, waste disposal, pollution management, etc. The economic element is to engender a viable economy that will consider poverty alleviation, job creation, skill acquisition, improved

earning power, among others; while the third circle, the socio-cultural, is to ensure a society that is just, with equitable provision and distribution of resources through good governance, management and leadership; while being mindful of the community dwellers' welfare, collective decision-making and access to ample information. Thus, it is obvious that all the elements of sustainability can be practiced within the confines of CD. The central overlap indicates the extent of sustainability of CD practices. The objective of incorporating sustainability principles into CD efforts is to ascertain that there is a symbiotic and lasting balance between humans, the economy and the carrying capacity and regenerative powers of the environment, such that development limits irreversible damage for future generations and peace efforts.

Human universal needs remain basic and essential, however, man's use and depletion of natural resources, without replacement, only exacerbates the competition for scarce resources. All individuals have the right to decent living standards that ensure access to basic necessities of life, taking into consideration environmental and economic conditions. Deprivation breeds poverty which in turn generates tensions and conflicts, urban and rural violence, environmental and poverty-induced stresses. The perception of inequitable distribution of resources is also a potential for conflict. It is therefore necessary to address these root causes of poverty and pollution, to protect communities where people share common environment and for which they must equally share responsibility.

Peace, on the other hand, is embodied in a state of rest and harmony, devoid of violence. It is epitomized in resolving conflicts amicably, along with good dialogue/communication in a manner that will lead to more desirable human conditions. Peace elements include justice, good health, safety and security, equity, friendliness and prosperity, among others. The peace process is a social process within communities and is undertaken by concerned parties who wish to avoid wars and conflicts. It consists of steps taken to politically resolve disputes through peaceful means, combining politics with diplomacy, mediation, dialogue and negotiations (whatever is necessary) and using official and non-official methods. Peace is inextricably interwoven with development. Thus, when politics, economics, ecology and culture fail, then there cannot be peace. The lack of peace can be both a cause and effect of things that cause conflict. War can decimate entire communities, but a balance can be achieved when people live amicably in mutual respect, tolerance, satisfaction among each other, and their environment. One common factor that may cause rancor is government's inadequate provision of basic facilities, which will lead to a scramble for scarce resources

that may, in turn, cause conflict. When there is scarcity, or the irreverent use of the earth's resources and social tension, conflict ensues. Peace is a commodity that must be cultivated and maintained within the community to ensure longevity and development. Peace efforts are always ongoing in the maintenance of any society.

In terms of peace in Nigeria, some of the more recent conflicts have been religion based – like the Boko Haram incursions in the North, though there have also been socio-economically induced challenges like the rampaging attacks of herdsmen, agitations by militant groups in other parts of the country, along with kidnapping for ransom. According to the United Nations General Assembly (UNGA, 2017), the 68<sup>th</sup> Session of the General Assembly highlighted the link between peace and development, while adding security and the management of natural resources. They agree that there could be no sustainable development (especially when sustainability principles are not integrated) without peace and security; it can be added that development that is not sustainable cannot be development. Though conflicts can be internal or external, the cause is often the same – injustice, inadequate provision of resources, economic, social and environmental issues.

Adult education is another vital element in the equation. Education will help people to live in peace and harmony with themselves and others, and with the natural environment, helping to build a culture of peace with commitment to peace. Bakare (2012) had confirmed that adult education helped in managing the environment sustainably. Education is a key tool in combating poverty, promoting peace, social justice, human rights, democracy, cultural diversity and environmental awareness. Peace education is all-encompassing and teaches life skills of tolerance and non-violence. Education equally plays a vital role in raising community dwellers' awareness on social issues - political, economic, health and education which all affect personal lives, but also impact on the world as a global village.

### **Problem of the Study**

Sustainable development challenges are often borne from the inadequate provision of infrastructure like good roads, good health care, electricity, water and other basic needs, as well as crisis in the education system. This could cause competition for scarce resources, engendering poverty, insecurity, religious intolerance, injustice and other social ills, which have been the bane of existence in the country. It is all a vicious cycle, as they all affect peace and development, which go hand in hand. Man is culpable in harming the environment and depleting natural resources. Oyeleke (2013) opines that the Nigerian government has not done enough in ensuring sustainability, and that there is still a lot

more to be done in the face of decay, lack of provision of road, security, education, etc. Though Nigeria seems to have embraced the idea of SD generally, it has not yet seemed to zero in on the SCD aspect of it. It is however necessary to integrate elements of sustainability into the conventional CD efforts. This may be a challenge in the face of lack of provision of basic infrastructure and amenities. The paper is premised on the importance of integrating sustainability principles into CD and peace efforts. This suggests that without actively taking the principles into consideration, CD efforts may be unsuccessful, and peace a mirage. It therefore becomes relevant to consider sustainability at the level of CD. This is because even though CD strategy has also been adopted over the years in Nigeria, as impetus and approach to overall development and peace efforts, the achievement of an acceptable level of SCD has hardly been in focus.

Resultantly, the 16<sup>th</sup> Sustainable Development Goal in Nigeria (peace) is currently deemed a mirage, as stakeholders have not been actively seen to be working towards peace. Inter-communal, interreligious and inter-tribal violent conflicts around the country often challenge any peace efforts. The study sits on the premise that the earth is capable of sustaining itself through natural means of selection and regeneration. However, human interference with the environment, in the bid to develop has necessitated commensurate attention to strategically manage the earth, using alternative means. Peace cannot be possible when development is not well managed and cause rancor between communities, hence the need to maintain peace on a long term basis. The assumption is that when sustainability principles are incorporated into CD efforts, this is likely to simultaneously also promote peace within the communities.

### **Purpose of the Study**

The study is to examine the incorporation of sustainability elements into the adopted method of community development and its link with sustainable community development practices and peace. Particularly the study is to:

1. document current popular CD methods;
2. ascertain participation patterns in CDA activities;
3. note development patterns;
4. enumerate current CD activities and document perception of what is seen as development
5. note peace levels within the communities, and
6. establish the level of integration of SP into development in Nigeria

### **Research Questions**

1. Which are the popular CD methods
2. What is the participation rate in development activities?

3. What are the development patterns within the communities?
4. What are the current CD activities and what is regarded as development?
5. What is the peace level within the communities?
6. To what extent are sustainability principles being integrated into development in Nigeria?

**Hypotheses**

1. There is no relationship between development and peace in South West communities in Nigeria.

**METHODOLOGY**

The research is a survey of the level of compliance with SCD principles and peace efforts. Population of study consists of community dwellers in urban and rural areas of the south western zone of Nigeria. Sampling technique involved the selection of respondents purposively and randomly, after clustering and stratification. Five South Western states were used for the study (Oyo, Ogun, Osun, Ondo and Lagos). From each state, 3 Local Government Areas (LGA) were randomly selected from the communities, consisting of one urban LGA (from the capital of the state) and LGAs from two rural communities. A total sample size of 250 respondents was randomly selected, at the ratio of 20 participants from the urban area, and 15 people each from the two rural locations. This is to give a balanced opinion in terms of the spread (as more people lived in the rural areas), so the sample was proportionate. The instrument was administered to the literate who were community stalwarts. This makes 50 respondents from each state as shown in the table 1 below:

Table 1: Sample size selection

s / n	State	No of LGAs	Local Government Areas (LGAs) and towns selected			
			Urban (state capital)	No of resp.	Rural (Town and LGA)	No of resp.
1	Oyo	33	Town 1 LGA A	20	Town (LGA) i 1 Town (LGA) ii 2	15 15
2	Ogun	20	Town 2 LGA B	20	Town (LGA) i 3 Town (LGA) ii 4	15 15
3	Ondo	18	Town 3 LGA A	20	Town (LGA) i 5 Town (LGA) ii 6	15 15
4	Osun	30	Town 4 LGA B	20	Town (LGA) i 7 Town (LGA) ii 8	15 15
5	Lagos	20	Town 5 LGA B	20	Town (LGA) i 9 Town (LGA) ii 10	15 15
			<b>TOTAL</b>	100	<b>TOTAL</b>	150

Source: State records  
TOTAL = 250

The instrument was a self-developed and validated set of questions (based on the principles of sustainability). It had a background information section, as well as another with Likert Scale structured questions, rating scale and closed ended questions. The instrument was deemed reliable at 72.5% after a pilot test, using the test re-test method at three weeks interval. Data were collected over a period of three months across the different states with the assistance of two Graduate Fellows each from the Departments of Education in the Federal Universities of each state. Data were analyzed using frequencies and the Chi Square.

**RESEARCH FINDINGS AND ANALYSIS**

- Combining all responses (rural/urban), it was found that majority of the respondents (110, 44%), claimed that most of the current popular CD methods noted in their community had the government as main provider. This is followed by a combination of government and community self-help collaboration (50 - 20%), and the least, (27 - 10.8%) was the strategy of collaboration between government/community/partners (Partners could be philanthropists or local/international groups).
- In terms of participation patterns in CDA activities; First, it was established through their responses that 104 (41.6%) belonged to CDAs, some belonged to social welfare groups, while the rest did not belong to any. However, in terms of participation, more respondents 168 (67.2%) claimed to participate in CD projects even if they did not belong to Associations, thus the participation in development activities rate was actually higher than belonging to CDAs.
- Development patterns in the communities, according to the respondents, were found to be, in descending order – road construction, water projects, electricity, bridge, individual skill development and education, and agriculture.
- The current development activities were mostly roads, water and rural electrification projects. Also, many pressing developmental issues were mediated through self-help efforts. It was also found that, in the respondents’ opinion, what was considered to be termed ‘development’ were largely infrastructural development – rated in descending order as (construction of roads/water/health care facilities/schools/market, etc). Development of human capital (through education) did not rate as high.
- As for peace levels within the communities, majority of the respondents 166 (66.4%) rated the atmosphere in their communities as averagely peaceful generally, but 138 (55.2%) of the respondents felt only minimal levels of safety and security.

In establishing the level of integration of sustainability principles into development in Nigeria, it was found that indices indicated that sustainable development principles were not integrated, for the most part, into development in all the CD efforts in both rural and urban locations, which echoed Bakare (2012) findings. The responses further indicated a link between the three pillars (the tripartite venn diagram of sustainability) activities, as well as community development efforts and sustainability principles. It may thus be surmised that, the higher the level of compliance with sustainability principles, the higher the level of economic, socio-cultural, environmental, as well as community development activities and sustainability. This suggests that when economic, socio-cultural, environmental and community development activities incorporate sustainability principles, the more positive the outcome.

Overall, in considering other responses, Economically, 123 (49.20%) of the respondents did not believe that the government created an encouraging enough atmosphere for job creation and other economic activities, as well as earning potentials; though 101 (40.40%) think that entrepreneurship is encouraged for economic efficiency and 94 (37.60%) acknowledged readily available government sponsorship of skill acquisition programs. The consensus was that the government was certainly not doing enough to create opportunities for businesses and individuals to thrive and survive, and this obviously affects the livelihood and standard of living.

Environmentally, 192 (76.80%) perceived a noticeable level of air pollution from traffic fumes, factory emissions and generator output. Upwards of 87 (34.80%) have not participated in deliberately planting of trees, but 89 (32.00) felt there should be stricter pollution laws. Sadly, many were not found to be familiar with the practice of Reuse, Reduce and Recycle (3Rs). Incidentally, many did not have the habit of properly disposing of their waste. Many noted that development activities within their community were not totally environmentally-friendly.

Socio-culturally, the general consensus was that, at 140 (56.00%), more than half of the respondents, rated the level of provision of basic infrastructure as low. Some 75(30.00%) noted high density of population in living areas. 175 (70.00%) pointed out inadequate supply of electricity and the majority also noted lack of provision of public conveniences, potable water and public waste disposal facilities. 82 (34%) rated the provision of transportation as low. However, respondents also acknowledged government's efforts to provide basic education and health care, as well as access to information. They

believed that most of these issues affect the fabric of the family as a unit, even though there was a concerted effort to maintain the family structure. The general consensus was that tax payers money was not being used to maximum effect as indicated by the low level of infrastructural provision generally. Almost all respondents stated that there were not enough resources for all in the community.

Furthermore, Community dwellers considered the nature of conflicts and rated them as mostly stemming from security issues (terrorism, kidnapping, ritual killing, armed robbery), followed by inadequate welfare and infrastructure, land dispute and religious intolerance. Majority of the respondents again claimed that they used religious intervention to mitigate conflicts, and then family intervention, followed by Vigilante and community CDA leaders, before resorting to customary courts.

Most of the self-help projects noted were initiated by the communities themselves, NGOs, CBOs, philanthropists and international partners and were mainly in the rural areas. However, majority 190 (76%) of the respondents claimed their communities still wait on the government, rather than initiating development. They believe it is the government's duty to provide basic amenities. There is currently over-dependence on the largesse of the government, NGOs, CBOs, philanthropists and Associations to boost community development initiatives by the different communities. In spite of available policies and laws to the effect, government seems to be lagging behind in its duties to the populace. It can also be surmised that several community self-help initiatives might have been spurred by government's history of inability to deliver over a period of time; there was rampant evidence that many projects within the communities were still undertaken by the people in the various communities who were tired of waiting, especially in the rural areas.

In rating level of development in the communities, the descending order was found to be Lagos – Ogun – Osun - Ondo and Oyo. For peace, the descending order was Lagos – Oyo – Osun - Ogun and Ondo. This means that Lagos state was found to have the highest level of development as well as peace. Even though Ogun state was higher in development, it rated lower in terms of peace and Oyo proved to be more peaceful even though it rated lowest in terms of development. This suggests that it cannot be automatically concluded that development necessarily translated into having a peaceful community.

#### **Test of Hypothesis**

The single hypothesis posited that there is no relationship between development and peace in South West communities in Nigeria.

Table 1: Relationship between development and peace in South-west communities in Nigeria

Variable	mean	sd	n	df	r-cal
Peace	17.31	2.72	250	248	0.32
Development	17/02	2.50			

**Significant**

Evidence from Table 2 revealed a calculated r-value of 0.32 as the relationship between peace and development, as rated by the participants in all the five states in south-west geopolitical zone in Nigeria. This calculated r-value proved significant since it was greater than the critical r-value of 0.20, given 248 degrees of freedom, at .05 significant level. This means that there is a significant relationship between peace and development among participants in all the six states in South-west geopolitical zone in Nigeria.

**SUMMARY OF FINDINGS**

Generally, the level of development was found to be generally low, but even more so in the rural areas. Popular CD strategies were usually government-supported initiatives, which were found less in the rural areas, thus development was found to still be ultimately more concentrated in the urban areas. Most communities apparently wait on the government for the provision of most infrastructures, especially with larger projects that they cannot handle, like main roads, electrification, etc. There is still a concentration on structural/physical development (which is traditionally used to measure level of development), agreeing with Enyi(2014). Some states and LGAs seemed to be doing better than others, which emphasized possible political undertone. Development was found to affect peace efforts. Focusing on sustainability helps to tie in the efforts of ensuring fairness and justice through perpetuation and longevity, which further enables peace.

**IMPLICATIONS FOR THE STUDY**

As the findings of the study revealed a less than stellar adherence to SCD principles in all the states observed, the development process will be sorely affected. If we only practice community development, devoid of the sustainability element, the future will be jeopardized and development will not be rapid, neither will peace be ensured. The implication of the study for Nigeria is that there is a need to re-invest in the elements of SCD for rapid development and in order to move up within the international rankings of developing nations. The repercussions of not practicing SCD invite a grim future for development. This is further summarized:

- when people do not actively participate in community activities, coordination is impossible and development is slowed affecting the peace process

- when basic infrastructure is not provided, there will be a scramble for scarce resources which may lead to conflict. Also when people feel left out, it does not bode well for peace efforts
- it has been established that poverty plays into unsustainable development so this must be addressed
- where there is too much focus on physical development to the detriment of human capital development, growth will be slow and cannot be maintained since humans drive development, and are also the catalyst
- when there is no equity in distribution, rural dwellers do not benefit; and it must be remembered that they form majority of the population, thus leaving them out is unjust.
- if people are not encouraged to use adult education in all its ramifications, they will not know their rights, be properly empowered, informed nor nurtured to embraced peace.

In the face of lack of provision of basic amenities for communities, surely it will be difficult to factor in the sustainability element, unless efforts are redirected towards the provision of basic infrastructure and amenities, especially in the rural areas. Adult education must be seen as the panacea for SCD and peace efforts.

**Contributions to Knowledge**

The author subsequently proposed a model for environmental sustainability with human well-being at the core of the model, encouraged by adult education (see fig. 2). The research thus developed a matrix for the principle of SCD and reiterates the importance on focusing more on issues of SCD, an area that has hitherto not been given the deserved attention. It is hoped that the research findings will also help reawaken the government to its duty to the communities, which should be undertaken consistently, justly and in a manner that will favour future generations and engender peace.

**CONCLUSION AND RECOMMENDATIONS**

There is the need for the government to improve on performing its duties to the populace through provision of roads, energy, health, education and other social amenities, but more urgently more attention should be directed to adult education for all stakeholders in order to be more effective. Incidentally, the practice of integrating sustainability into CD is still a work in progress. If basic infrastructure is available, reinforced with pertinent adult education, then SCD will become more successful in Nigeria. Thus the government needs to intensify capacity building and the vigorous use of adult education for public enlightenment in order to ensure the integration of sustainability principles into

CD practices and foster peace. There is no doubt that our present action (or inaction) impacts on future generations, and adult education can help the government and the populace to acknowledge and embrace best practices.

SCD manages and manipulates available resources to fulfill the needs of the people, giving them a better quality of life while simultaneously acceding to the dictates of symbiotic interdependence between the sustainability variables. Findings reveal that it is not yet *uhuru* for Nigeria in terms of inculcating the spirit of sustainability into the development process. The government should put in place enough economic infrastructures to battle poverty, unemployment, lack of education and poor health care, among other social ills, along with enforcement of environmental laws. It would be difficult for the government to achieve environmental sustainability where communities are still struggling to achieve the basic human needs and provision is lacking.

The document adopted in 1999 by the UNGA (resolution number 53/243) – the Program of Declaration and Action on Culture of Peace relies heavily on education to bring about unity. Adult education can help train people in peace resolution processes, empowering communities, reuniting, mobilizing the youth, helping war victims, etc. Adult Education – since adults make decisions, along with religion, help to equip people with the tools to seek peace (formally/informally), be responsible for, and value peace, which will minimize conflicts and ensure tolerance, respect and social justice. There is no doubt that people coexist more peacefully when their needs are met, thus peace is a political condition that enables justice and sustainable development.

Adult education is of paramount importance in the process of SCD. In fact, it is arguably the most important element, as human development is at the heart of any meaningful development efforts. This is achieved through information dissemination, use of technology and Literacy, among others. SCD is not impossible, but enough energy is yet to be directed towards this viable option for overall development. SCD is a viable alternative to the traditional approach to development, because it encourages self-help, participation, education, encouraging increased community hands-on activities, control and self-reliance integratively. It is necessary for Nigeria to re-examine her traditional approach to CD with a renewed drive towards sustainability. Unfortunately, a lot of the development is still politically motivated or driven, and not moving as fast as it should, partly because sustainability principles are not built in.

Nigeria is already on the right track, with pledges to support the UN Habitat program on urban agenda at

both Federal and state levels. This is along with other noticeable efforts at sustainable development, especially in the urban areas. There is always aid and collaboration outpouring from local and international organizations, especially from the different organs of the United Nations (UNCHR, WHO, World Bank, UNDP, UNICEF, UNEP, UNESCO, etc).

Adult education will help people to be more aware and take responsibility for their actions for a better quality of life, and desist from being unconcerned and subjective consumers of earth resources. Sustainability itself is a process, a work in progress. Conscientization can further help the populace wake up to the reality of their environment and use the socio-cultural values to ensure that the environment is treated with the deserved respect. Development obviously cannot occur devoid of human capital. Also, technology remains an enabler for development along with peace education. Development is about bettering people's condition and well-being but what is even more important is human capital development as the surest way to institute sustainable development, and this can be achieved with adult education.

Peace is achievable, and while it is believed that governments cannot make peace, they can enable conditions where peacemaking can thrive, especially when they perform their primary duty of providing basic amenities. When people are suitably equipped to fend for themselves, there are equal opportunities for access to all manners of education, and the socialization process in education is solidified, cooperation and a feeling of belonging will be encouraged and improve relationships among members of the community, creating an enabling atmosphere for development to occur sustainably. The study concluded that integrating sustainability principles into community development efforts will also promote peace within the communities. It was thus recommended that policies and implementation should ensure that sustainability principles are incorporated and adult education used to ensure development and peace in the nation and globally. Categorically, Peace, security and stability provide enabling environment for sustainable development. Peace can stem the scourge of terrorism and other social ills that impede progress and undermine development.

According to the study, the level of integration of sustainability principles into development efforts in Nigeria is currently not optimal and it is affecting the peace level. It was thus recommended that conscious efforts be made to incorporate the principles in order to maintain development and peace. To this end, a model for the integration was suggested as indicated in the figure below

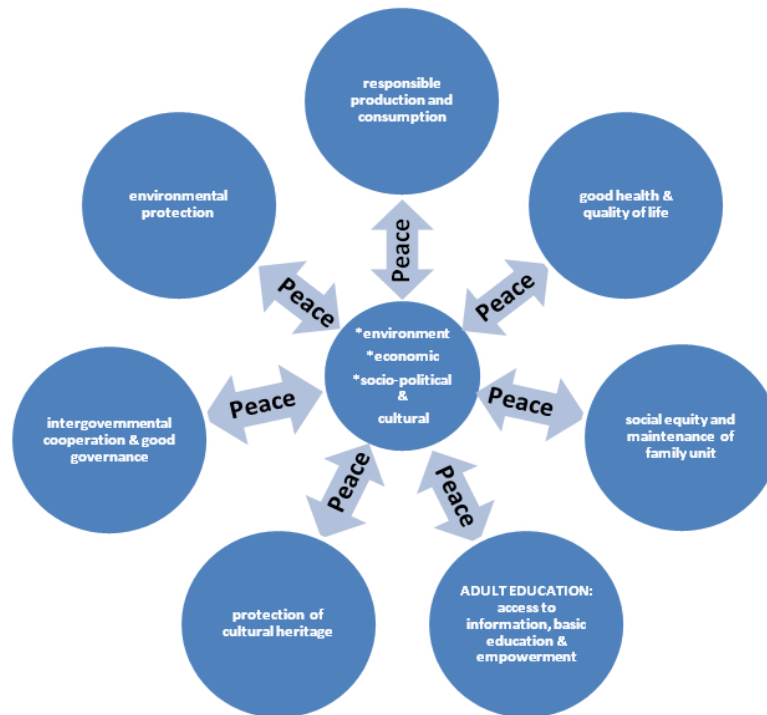


Fig 2: Integration of principle of Sustainable Community Development: Bakare 2018

Figure 2 was developed from the adaptation of the principles of Quebec’s Sustainable Development Act (Granda & Bourret, 2006) and shows the relationship between SCD and the measurable indices that make up the process, using peace as the fulcrum. The figure lists elements that are important in sustainable development processes, but they are also all obviously related to CD practices and facilitated through peace efforts, using education to foster awareness and adoption of sustainability principles.

The new approach lies in developing human capital, rather than focusing on only physical structure development. Adults run development, which invariably affects the environment, so they must be targeted in all forms of education to ensure positive results. More work would be needed to establish the differentiation between urban and rural communities in terms of development and peace efforts. Ultimately, It is suggested that all stakeholders encourage participation in CDA activities; provide basic infrastructure; address poverty and environmental issues; focus more on human capital development through various forms of adult education; be transparent and fair in the distribution of infrastructure, to foster the integration of SCD and peace. This way, sustainability principles would be automatically built into development activities for present and future generations to enjoy, and peace will reign within communities as they develop in harmony with people and their environment.

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