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The Evolution of Ekinrin-Adde Community Development Association (EACDA) and its impact in Okun Land, Kogi State Nigeria 1963-1991

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ABSTRACT

This work centers on the advent, growth and development of Ekinrin- Adde Community Development Association (EACDA) in Okunland of Kogi State. It first introduced the origin and oral tradition of the ancient kingdom and peoples of Ekinrin Adde who are of the Yoruba speaking sub group in Nigeria. Having faced series of wars during the precolonial era, alongside British effective colonialism, were positively influenced during this period. Being blessed with the presence of skilled and intellectual populace, who agitates for nothing but holistic growth and development in the community. This has shaped the minds and behavioral pattern of the Ekinrin- Adde community. Hence, the presence of cooperation and the need for establishment of sustainable development goals was the foundation for the establishment of Ekinrin- Adde Community Development Association. Also this paper examines the leadership framework and responsibilities of the EACDA, as well as her achievements, challenges and possible solutions.

Keywords: Leadership, Progress, Trade, cooperation, Development.

1. INTRODUCTION

Ekinrin-Adde are an Okun speaking people who are believed to be of Yoruba descent, constituting about twenty percent of the population of Kogi State. A major source of the historical account of Ekinrin-Adde people is oral tradition. Ekinrin-Adde is not only one of the

oldest settlements in Ijumuland but, also the one of the most populous and influential town in Ijumuland.

The major source of the historical account of the Ekinrin Adde people is oral tradition. The most widely held belief is that Ekinrin Adde people and their kinsmen, resident in other communities of Ijumuland, descended from a group of eight brothers who were

born by one mother as contemporaries of the founders of Yoruba kingdom (1). These brothers were said to have migrated from Ile-Ife many millennia ago through Ekiti land in the present Ekiti state. This was most likely because of the overpopulation there at the time which may have resulted in insufficient land for farming and constant frictions. Ekinrin-Adde with Iyara and Iyamoye communities formed what is today known as Ijumu-Aarin, and all of these communities are very important in Okunland. During the course of their migration, one of the immigrants was said to have settled down around the present Aramoko Ekiti, one at Ikole and one at Omuo Ekiti. When the four brothers of Oyeniyi had settled at their various far points and still had to be meeting regularly to discuss their problems and take orders from Oyeniyi, they located a convenient point to reduce the long trip of each of them. To settle at that point, Oyeniyi put his son (who was born at Iyamoye); Oye's brother at Gbedde equally added his daughter to build up a couple, and this gave birth to Adde settlement (2). Thus from the age- long history, Ekinrin-Adde is an important community in Ijumu land.

However, Ekinrin-Adde Community Development Association is a very dynamic, progressive and well-organized indigenous association. It evolved over the years because of the realization of its members that development would not happen if they relied on government to provide the essential services needed in the community. Like many other communities in the Okun Yoruba speaking area, Ekinrin-Adde was another community where the government developmental effort is least felt. Given this factor some members of the community in 1963 saw the need to pull their resources together in order to bring about social development. A leadership structure was formed in line with a constitution for the association and consequently, it started to operate. Thus, for us to achieve a penetrating discovering upon this research work, we shall look at

the formation of Ekinrin-Adde Community Development Association, the leadership structure and the sources of its funding.

2. FORMATION OF THE ASSOCIATION

In December 1963, some sons and daughters of Ekinrin-Adde community in Ijumu local government area of Kogi state resolved to form an association that will facilitate social and economic development in the town (3). These personalities included Chief Adeleye Fagbemi, Chief P.D Olorundami, Elder S.B Ojukannaiye, Mr. H. O Oshagbemi, Mr. J. A. Fatuase, Evangelist

James Ayodele and Rufus Aiyenigba among others. The association was to be named Ekinrin Adde Community Development Association (EACDA). The constitutional provision of the association had a binding force on all associations, clubs, unions and members of Ekinrin-Adde community (3). What this means is that the interest of Ekinrin-Adde Community Development Association shall come first before that of other associations. EACDA aimed to develop economic interests like acquiring shares in reputable and profitable organization or acquiring landed property for the purpose of overall improvement of Ekinrin-Adde Community (4).

During its formation, the principal objectives of the association were: first, to represent the overall interest of all indigenes of Ekinrin-Adde in all matters concerning the welfare and development of Ekinrin-Adde community. Second, to promote love, peaceful co-existence and unity among members; to work in unity for the progress of Ekinrin-Adde land. Third, to protect and for the advancement of the social, economic and cultural interest of Ekinrin-Adde Community. Fourth, to provide ideas and initiative for the progress of Ekinrin—Adde land; and lastly, to formulate, disseminate and implement policies that will bring

about economic, social and education advancement to Ekinrin-Adde and her people (5).

3. THE LEADERSHIP STRUCTURES

In understanding the leadership structure of this organization, we must keep in mind that the highest governing body of the Association is the General Conference, which is made up of a number of officers all of whom together constitute the national executive. (6)

The National Executive

Council registers other Clubs, Associations, Unions and Societies that operate in Ekinrin-Adde Community and issue certificate or letter of registration to such clubs, unions and societies. Except for the immediate past National President who is an ex-officio member, Members of the National Executive Council holds office by election conducted at the Annual General Conference of the

Association in which a National President of not be less than thirty-five (35) years old is elected (7)

Other members of the national executive include Immediate past National President, First National Vice President, Second National Vice President, Third National Vice President, Fourth National Vice President (women Affairs.), National General Secretary, National Assistant General

Secretary, National Treasurer, National Financial Secretary, National Social Secretary, National Public Relations Officer (PRO), Ex-Officio members and Legal Adviser.

4. NATIONAL PRESIDENT

The National President presides over all General and Executive meetings of the Association. He exercises control over, co-ordinate and harmonizes the activities of executive council members (8) He has the power to

stop proceedings of a meeting if perceived that things are going out of hand. He is also bestowed with the power to recognize and authorize a member to talk at a meeting. Before a resolution is passed on any crucial matter, the National President calls for a motion to be moved and seconded and then be resolved by a simple vote of the members present. The National Vice President assists the president in all his/"her activities and functions. He presides over a meeting of the General Conference of the executive council in the absence of the National President. There is also a first, second and third national vice president who are in charge of women affairs (9).

5. IMMEDIATE PAST NATIONAL PRESIDENT

The immediate past National President is an ex officio member of the National Executive Council.

Although he has no voting right in the Executive Council, he is responsible for the smooth handover after an election of new officers and may be consulted from time to time on matters concerning his 'her past administration and of interest to community affairs (10).

6. NATIONAL GENERAL SECRETARY

The national general secretary summons the General Conference and executive council meetings of the Association in consultation with the National President. He records the minutes of all meetings, handle all correspondence of the Association and compile annual reports of the Association, compile the list of all members of the Association and make same available to all branches (11). The national general secretary has an assistant who acts for him in his absence.

7. NATIONAL TREASURER

The National Treasurer collects, issue receipts, and deposit all monies into the bank account of the Association within forty-eight (48) hours after receipt. He is responsible for preparing financial records and ensuring proper control over funds of the Association. In conjunction with the National Financial Secretary, he prepares Income and Expenditure Account with Balance Sheet well audited at the end of every year (12).

8. NATIONAL FINANCIAL SECRETARY

The national financial secretary keep records of dues, subscriptions of members and other monies of the Association and produce vouchers for all money spent (13) He hands over all money collected to the treasurer within twelve (12) hours and work with the National Treasurer for the preparation of income and expenditure account with balance sheet well audited at the end of every year. He also prepares and send the audited annual accounts of the Association to members and branches. National Social Secretary

The National Social Secretary organizes all social and related activities of the Association (14). He is assisted by the National Executive council and any other committee so appointed by the council to carry out such assignments. He is the chairman of any such committee appointed for this function and reports to the National President of the Association.

9. NATIONAL PUBLIC RELATION OFFICER (PRO)

The Public Relation Officer is responsible for the publication of the Association's activities in any given medium of communication. He publicizes the activities of the Association in all media (15).

10. LEGAL ADVISER

The Legal Adviser is consulted by the National president on matters concerning Law where the Association has

interest for the welfare of Ekinrin-Adde community (16). He also sees to the adjudication of disputes that springs up within the association.

11. Ex-OFFICIO MEMBERS PATRONS AND MATRONS

They could use their initiative through the Grand Patron to summon emergency meetings when there is any matter crucial to the progress of the Association (17). They have the right to be members of any committee they choose to be.

12. AUDITOR

At the Annual General Conference, the auditor is appointed to audit the accounts of the Association. Although he is not an active member of the National Executive Council, he only presents an annual audited report of the Association (18).

13. FUNDING AND SOURCES OF REVENUE

ECDA like any other development-oriented organization, requires funds to operate. The association's usual sources of funding are annual subscriptions, occasional levies, launchings, donations, gate-takings and sales of almanacs/calendars (19).

Although most of the development in Ekinrin-Adde community came about as the efforts of ECDA, the government has also contributed its quota to the development of the town. The government provide funds through the local government and some of its other agencies. Poor performance of governments has necessitated the intervention of NGOs. These organizations who are non-profit or business oriented have also contributed to the funding of the association's project at different periods of time (20).

Initially, every member of the community was required to contribute a certain subscription per year. This also applies to the members in other relevant branches

outside Ekinrin-Adde. In the course of time, the monthly subscription has been increased due to the change in the value of Nigerian currency. Each branch is run through small additional contributions by members. For example, the Home Branch has what it calls a 'secret bag' in which members who attend its monthly meetings would drop into it any amount he/she could afford (21). Money from this source has never been adequate because, small as it is, some members still find it difficult to pay. This made the association to develop a principle for collecting money. According to Chief Fagbemi,

"In ensuring that people made contributions those days' people were being denied their dinner, which was our common pounded yam. So if you didn't make your contributions those days, they will come at night and carry your mortar, to ensure that you do not eat, so that you will be forced to make your contributions. So, the financial aspect has always been a challenge." (22)

There are occasional levies on members, especially whenever there is an urgent problem to solve or a project to finance (23). A flat rate would be levied on members. Each of the branches would collect the levy from its members and remit it to the headquarters in Ekinrin-Adde. The collection of subscriptions and levies from members of the Home Branch is the most difficult. The branch officers usually enlist the support of compound heads to collect money from people in the respective compounds. Announcements on such matters are usually made in mosques and churches during congregational prayers.

In addition, funding is sought from well-to-do members of the association in the form of donations towards a particular project (24) such affluent members have always responded enthusiastically. In 1969, Ekinrin-Adde Community Development Association produced its

first almanac/calendar which was sold to members of the public. The proceeds were put into the association's account. This has gone on until today as we speak. In 1979, the ECDA launched its deep-wells project with a view to raising additional funds to complete the first phase of the project in addition to publicizing the activities of the association.²⁵ this launching was the first of its kind for a community-based organization in Ijumu. During the construction of Baptist High school, the association was able to raise funds for itself through various sources (26).

The ECDA is lucky to have members who belong to various professions: town planning, architecture, pharmacy, military, medicine, law, bricklaying, carpentry and auto mechanics (27) Apart from cash contributions, some members contribute in kind, especially their expertise towards group projects (28). For instance, the town planner in the association assisted in the location and distribution of the deep wells and the acquisition of a 0.8-hectare site for the proposed Ekinrin Adde Community Centre. Member bricklayers and private contractors have supervised the construction of the deep wells free of charge. As a way of reducing the cost of projects, the ECDA used the direct labor approach to a large extent, especially in its formative years and up until the early 1980s. All the roads opened up and culverts built were through direct communal labor. Compound heads would lead their members (which include males and females, children and adults) to construction sites armed with their hoes, cutlasses, axes and calabashes (29). Maintenance of the roads is carried out through the same process. Although, this age-old practice of road maintenance by members of the community is no longer in vogue especially of the local access and farm roads.

The formation of Ekinrin-Adde Community Development Association and one can submit that the

association has come a long way. With very limited resources at its disposal, it has been able to achieve most of the objectives for which it was established, especially the attainment of self-reliance through group action or community development. ECDA from its inception, engaged in a process of mobilizing and creating awareness among its members on the need for group action and/or collective efforts to develop themselves and their community. The many different means through which the association source for funds have enabled it to see to the execution of many projects. The broad nature of the leadership structure has enabled the association to continue its smooth operations over the years.

14. IMPACTS OF THE ASSOCIATION ON EKINRIN-ADDE COMMUNITY

Community development associations are a forum for people to articulate their views, aspirations and community needs. It is primarily aimed at helping people within a local community to identify their social needs, to consider the most effective ways of meeting these and to set about doing so, as far as their available resources permit.¹ Hence it aims at building up and preserving society that pre-supposes and reinforces a common direction of interest and co-operation in order to achieve shared aims. Community participation in rural project development is an important element and a sure way to the speedy development of the rural areas in Nigeria (2). Since the founding of Ekinrin-Adde Community Development Association in the 1960s, in line with its aim and objectives, the association has impacted on Ekinrin-Adde polity significantly. In this chapter, we assess the impacts of Ekinrin-Adde Community Development Association on Ekinrin-Adde Community.

15. SOCIO-CULTURAL IMPACTS

15.1. Provision of schools

Any society that wishes to develop must create a conducive environment for academic activities and researches (3) As far as education is concerned, the government impact have done little or nothing in Ekinrin-Adde. Apart from the LGEA primary school established by the then military government, the state government has never deemed it fit to renovate or even build some blocks of classrooms for the pupils (4). The LGEA Primary school is the single government educational institution in Ekinrin-Adde. Every other Primary or Secondary school are efforts of Ekinrin-Adde Community Development Association. A good example here is the Baptist High School, Ekinrin Adde. At its establishment the Association has been the one recruiting its staff and paying their salaries. The Association sends some of its delegates to carry out periodic inspection of facilities and note down those that need repairs.

15.2. Inculcation of Socio-cultural Norms

Another socio-cultural impacts of Ekinrin-Adde Community Development Association on the community is that through the establishment of schools, it has been able to inculcate the norms, and values of the community on the younger generation. Community development associations is involved in the task of maintaining discipline (5). This is done by their active involvement in the Parent Teachers Association (PTA) meetings, where serious disciplinary matters are tackled. Parents and the community have continued to contribute ideas to eradicate indiscipline in the schools in order to achieve the aims and objectives of the system. In order to create harmony between the school and the association meetings are held regularly with the school management (6). This is obvious in the sense that

Ekinrin-Adde Community Development Association plays a vital role in training of the children.

15.3. Provision of Health Services:

It will be worthy to note that the state government has no single contribution to medical facilities in Ekinrin-Adde community and they are in no way directly active to what transpires in the community in terms of health issues (7). While the federal government is said to have disburse funds at various points of time to local government for development, one will hardly find any government-owned health care that operates a standard health system. This is because they do not see the health needs of Ekinrin-Adde as a priority. This made the association to come up with means to establish its own health care system which has been serving the people since its creation. Sometimes we get help from the federal government on some of the equipment needed in the clinic, but it is not always. The state government had facilitated the building of a primary health center at some point in time, but it has not been effective for years after its completion, this has then render the project useless and community people did not see it as a meaningful project rather they tagged it waste of money (8).

15.4. Provision of security

In a bid to safeguard the life and properties of the indigenes and non-indigenes of the community, Ekinrin-Adde Community Development Association has made a lot of contribution to ensure proper safety of lives and property. The inability or total lack of commitment of the Nigerian Police Force to respond adequately to the safety and security needs of citizens has made the association resort to self-help measures, otherwise known as informal policing or Vigilante (9). In Ekinrin-Adde the Vigilantes were formed by Ekinrin-Adde Community Development Association with a view to

assisting the police in protecting the lives and properties of the community. The vigilante groups have been effective since its formation and this could be because their level of commitment and effectiveness lay primarily in the fact that the members are from within the community; also for the fact that they have a determination to ensuring security, and vested interest in curbing crime and are under the control of, and are accountable to the community (10).

15.5. Provision of Pipe-Borne Water

Ekinrin-Adde Community Development Association over the years has embarked on the provision of a portable drinking water to its community (11). Since the commencement of its water project in the 1990s, the locales have benefitted from this water project immensely. Due to inadequate finance, they mobilize their representatives in government, friends of Ekinrin to embark on water project for the community. In other times they have also in conjunction with other Ijumu communities sent petitions to the Federal Government that the need for pipe borne water is a pressing issue for the communities. In fact, during ECDA meeting with the Chairman of Ijumu Local Government Area, the challenge presented to him by the association was the issue of pipe borne water (12). The Association leaders reminded him that the community had several self-pumping boreholes that needed only government reticulation efforts to provide water for entire Ekinrin.

15.6. Impact on Farmers

Community based organization are viewed as the most appropriate structures for driving the socioeconomic development as they are initiated by members of the community; they understand the dynamics of their community are often affected by the injustices they strive to eradicate (13). Ekinrin- Adde Community Development Association has initiated policies that have

facilitated the activities of farmers and traders. The construction of roads for instance has not only linked Ekinrin-Adde with other towns and villages, it has also eased the stress that farmers and traders usually go through those days to get their goods to the market place and sell them. The construction of roads by EACDA has opened the community to outside development. Apart from carrying people, vehicles and goods, roads also provide avenues for such service apparatuses as water, electricity, sewerages, etc. thereby serving as a veritable tool for socio-economic development. In order to improve the activities of farmers within the community, the association has through its donations and savings provided some farming implements such as hoes, cutlasses and other small mechanized farming implements and has also provided fertilizers to support the growth of farm products (14). The association has also at various periods of time purchased transformers in order to ensure a stable electricity to power the small and medium enterprises in the community. This was made possible through donations received from well-wishers and friends of Ekinrin-Adde.

15.7. Impact on Traders

Ekinrin-Adde Community Development Association was responsible for building the modern stalls and shops in Ekinrin market. The first attempt at building modern stalls in the market was made in 1991, when Ijumu as a local government area became a part of the newly created Kogi State. The block building was raised to a level but was not completed, making the market a mixture of open space trading and concrete and wooden stalls (15). At this time, a lot of wholesalers gravitate towards ownership of the concrete stalls while retailers own most of the open space kiosks and trading locations. Consequently, the association brought heads together to ensure the complete construction of the market stalls (16). Many administrations have

embarked on a construction project. The market is one of the many places where the infrastructural development of the association is evident. These shops are leased out to traders and business people in the community at a fair rate.

16. Establishment of Community Bank

The efforts of Ekinrin-Adde Community Development Association led to the establishment of a community bank in 1991. A community bank was a self-sustaining financial institution owned and managed by a community for the purpose of providing banking and credit facilities to its members on the basis of their self-recognition and credit worthiness. Community banking as a new phenomenon in Nigeria has attempted to reach the toiling masses of the people who have not been able to cope with the modern banking system with its complex and sophisticated mode of operation and insistence on collateral (17).

In July 1990 the Community Bank Implementation Committee (CBIC) was formed. According to the rule of this committee, any community development association within the country that wishes to own its own Community Bank would write to the National Board for Community Banks (NCBC). As at 1990, the minimum share capital required to establish a Community Bank, was Two hundred and fifty thousand naira only (N250, 000. 00) (18). Ekinrin-Adde Community development was successful in bringing a Community bank to Ekinrin-Adde during the early 90s. In line with the objectives guiding its establishment, the community bank accept from persons various types of deposits including, time and target deposits; receive or collect on behalf of its customers, moneys or proceeds of banking instruments; provide for its customers, ancillary banking services; provide credit facility to its customers; operate equipment leasing facilities

designed to ensure the access of its customers to farm inputs; perform such nonbanking functions as may promote grassroots development within the banks geographical area; and do anything in connection with or incidental to the functions conferred on the bank by the decree.

However, Ekinrin-Adde Community Development Association (EADC) like other Community Development Associations were regarded as the promoters of Community Banks in Nigeria. This responsibility placed on Community Development Associations is not only in the ownership structure of the banks, but an added mandate that will enable banks to draw on the power of sanction of the community in the case of default or fraud.

17. EMPLOYMENT CREATION

The many establishments of EACDA has enabled the people to venture into professions or businesses that contributes to their economic survival. The establishment of the Baptist High School for instance led to many Ekinrin-Adde sons and daughters securing administrative jobs such as teaching, clerk, gardener, security etc. In a similar vein, the establishment of the post office have also served as a source of employment to many.

18. THE CONTRIBUTION OF EDUCATION TO THE POLITICAL LIFE OF EKINRIN-ADDE

Education has contributed significantly in the political life of Ekinrin-Adde People this is because Ekinrin-Adde like many parts of Okunland and Yoruba people in general are people who are devoted to educational pursuit. There is hardly a higher institution within the north-central geopolitical that one does not find an Ekinrin-Adde student studying one course or the other. Because of the high population of Ekinrin-Adde students

within these higher institutions, the students thus come together and promote their interest under the umbrella body of Ekinrin Adde Students Union

Association, with the consent of EACDA. Within Kogi state for example, in schools like Kogi State University, Kogi State Polytechnic, Federal Polytechnic Idah, Federal College of Education Okene there are Ekinrin-Adde Students Union where all indigenes of Ekinrin Adde regardless of whether they reside in Ekinrin or not are expected to take part in. In other institutions such as Ahmadu Bello University, Zaria, University of Ilorin, FUT Minna, etc. Ekinrin Adde Students Union Association are also present there (19).

These associations usually submit the data of participants to Ekinrin-Adde Community Development Association headquartered in Ekinrin. So that when there comes a time in the future where such persons may want to vie for a political post within Ekinrin-Adde community or needs the help of EACDA, the association looks into his/her profile to know whether such person is of questionable character to be recommended. Thus, in this sense Ekinrin-Adde Students Union association is seen as a preparatory ground for future leaders of Ekinrin-Adde Community Development Association.

19. CHALLENGES CONFRONTING THE ASSOCIATION

Despite all its impacts, Ekinrin-Adde Community Development Association is faced with some challenges which are discussed below:

20. LACK OF SUPPORT FROM THE STATE AND FEDERAL GOVERNMENT

One of the challenges is the approach of government towards the association. Even when an association comes up to help support the government in bringing about social and economic development, the Nigerian

government hardly supports the efforts of the association. According to an interview by Pa Akinyele Fatuase, he explains that

"We were seen as a pioneer head, people who set the pace. Almost everything we have in Ekinrin Adde was through self-help. The primary schools the secondary schools, the post offices, the community centers. Even our roads were in those days built by ourselves, the water projects. Until government will make little contributions. But everything you can see the community was done through self-help. If only the government could in its own little way provide assistance to the association, Ekinrin-Adde has the potential of being a mega city" (20).

21. ADMINISTRATIVE PROBLEM

Another challenge facing the association can be seen in the administrative part of it. A change of leadership usually meant a change of administration which includes people of different personalities and ideologies. Elder Jacob Oshagbemi explains that:

"Year in year out there could be ups and downs. This is because some years we will have very vibrant administration that makes great impact. Some other years we may have individuals who came on board and are not active enough in terms of challenging so many things to bring things on board for the association." (21).

The inability of some administrations to carry on with the energy of their predecessors have made Ekinrin-Adde Community Development Association not achieve its full potentials.

22. LEADERSHIP PROBLEM

Closely related to administrative problem is leadership challenges. Around the late 70s to early 80s, the community was divided over the issue of the Oba chieftaincy title. Two persons were jostling for the stool

at the time. During this period, the Ekinrin-Adde Community Development Association had issue of where to belong. It was therefore divided into two separate development associations. When the Oba chieftaincy title was resolved, Ekinrin-Adde Community Development Association resumed its activities (22).

Also, there was a time when Ekinrin-Adde Community Development Association had a serious leader that resided in Lokoja. He was said to be inactive in meeting with the needs and demands of the community and did not show the kind of leadership that the community demanded. To solve this problem, a caretaker committee was installed to take care of the affairs of the association until a new active leader emerged (23).

23. PROBLEM OF FINANCE

In addition to the above problems is the issue of finance. The biggest problem of any project development organization of any size is finance which is one the element or factors of production (24).

It is the project developer's capacity or power for mobilizing required land, labour force, materials, plant and supervisory staff necessary to organize any development project (25). Since its establishment, the financial aspect of it has always been a major challenge for Ekinrin-Adde Community Development Association. In explaining the problem of finance, Chief Fagbemi posits

That:

"It is always the will of the people and the community to do quite a lot but the financial aspect has been a major constraint. Those days it was much easier to compel people to pay unlike these days. People are stubborn about payment. Some say since the community members pay taxes and rates to the government, that government should finance the projects, while community members

provide the land. They complain that they are very poor and are not able to generate funds alone. Although there are still a large majority of people who believe that community should finance the projects alone since it is the community that will benefit most from the projects. This is also premised on the fact that most available sources do not care to help the communities finance the projects, so therefore the community has to do it alone.” (26).

24. POSSIBLE SOLUTIONS

The challenges and limitations above should not be a bases for the decline of the association. First, the every leadership under the government should be encourage to show interest in various organization, especially those that bridge the gap in ensuring sustainable development goals such as the provision of basic and social amenities. Secondly, for EACDA to tackle problem of leadership, there should be established guidelines to ensure the selection or appointment of responsible and result oriented council executive who will not just hold official positions but will be accountable for their duties and responsibility during and after their service. Again, to tackle the problem of finance, members should lobby to influence and again support of government officials who are will to use their good office to finance some of their projects. Hence, all these and many more can only be achieved through cooperation and consistency.

In conclusion, this study has been able to bring to light, the impacts of Ekinrin-Adde Community Development Association on the community. From the foregoing, it is clear to see that most of the social and economic development in Ekinrin-Adde was made possible through the efforts of the association. The association brought about many social amenities such as water, electricity, schools, health care, post office needed in the community. Through its vigilante system it policed the community. It also fashioned out means to facilitate the

activities of farmers and traders. This is not to forget the provision of employment through some of its establishments. Therefore, this study finds out that no government seem prepared to examine the programs of its predecessor with a view to improving upon it, instead it takes people of like minds to first begin the transforming of their Local Communities to ensure effective growth and development

25. CONCLUSION

NA

26. ACKNOWLEDGEMENT

NA

27. CONFLICT OF INTEREST

The authors have declared that there is no conflict of interest.

28. SOURCE/S OF FUNDING

NA

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