Influence of Communal Crises on Sustainable Community Development in Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State

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ABSTRACT

The study focused on Influence of Communal Crises on Sustainable Community Development in Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State. Two research questions and two null hypotheses were formulated to guide the study. The analytical descriptive survey research design. The population of the study was 5,095 leaders and members comprising 4,778 members and 317 leaders of community-based organizations ONELGA and AHOLGA Local Government Area, Rivers State. The sample size of the study was 818 respondents comprising of 632 members and 186 leaders of community-based organizations. The simple random sampling technique was adopted to select the sample size. The instrument for data collection was the questionnaire titled "Influence of Communal Crises on Sustainable Community Development Questionnaire" (ICCSCDQ). The instrument was validated by the researcher's supervisor and two other experts in the field of Measurement and Evaluation, Rivers State University. The reliability index of 0.91 was obtained using the Cronchbach Alpha statistic. Mean and standard deviation were used to analyze the data obtained and z-score was used to test the hypotheses at 0.05 level of significance. The findings of the study revealed among others that Cult clashes lead to destruction of completed Community Development projects, scare away investors who wish to carry out businesses in the area, illustrious sons and daughters who should support development in the community stop coming to the village due to cult clashes. The findings also revealed that leadership tussle causes disunity and hatred among community members so they are unable to come together to carry out developmental projects and causes prolonged hatred among factions in a community which often times lasts from generation to generations. Based on the findings of the study, it was recommended thatcommunity leaders should collaborate with Local Government authorities to set up local vigilantes to fight against cult activities. This will reduce the level of cultism and ensure sustainability of development programmes. Community members should elect competent leaders that have the interest of the community at heart to lead them. Leaders that have the interest of the community at heart will in socio-political gatherings fight to achieve and protect the good of the community. This is a means to sustainable community development.

Introduction

Peace is simply a state of mutual harmony between people or groups especially in personal relations. Gandhi once said "there is no way to peace, peace is the way". Every person on earth must take responsibility for their lives and contribute to the building of a 'world of peace' where people of different cultures can live in peace and harmony with one another. It is therefore imperative that, the human spirit should be transformed and trained to a culture of non-violence. Common respect of everyone's lifestyle is therefore, the basis for universal harmony. Hence, the pre-condition to national, regional or world peace, is for people to really, learn about each other, understand and appreciate one another's culture and tradition (Gangopadhyay, 2010; Ukpere, Michael & Ajoku, 2012).

The absence of conflict is a reflection that there is relative peace. Sustainable peace is the right panacea to sustainable development. It is on this ground that the United Nations in its several deliberations at both the General Assembly and special security sections of the Security Council, have always emphasized the need for nations of the world to respect the dignity of the human life by shunning violence and upholding the tenets of democracy, human rights, peace and culture of non-violence. In 2001, the General Assembly by unanimous vote adopted Resolution 55/282 which established 21 September as an annual day of non-violence and cease-fire popularly known as World Peace Day. The UN invites all nations and people to honour a cessation of hostilities during the Day and to other wise commemorate the Day through education and public awareness on issues of peace. To inaugurate the Day, the "Peace Bell" is rung at the UN headquarters in New York (UNO, 2011).

Across the globe, the very factors that often causes conflicts are different and sometimes similar. This spatial variation is a function of differences in culture, employment and unemployment levels, access to the use of the resources of the land (common wealth), the political fragmentations of the various units, the will power and specific strategies in resolving disputes. Others are political interests and supremacy struggles, absence of equity and justice in developmental strives, level of access to basic amenities and quality of social services rendered such as environmental sanitation across

different segments of the area.

Hence, conflicts are inevitable in human organizations or society because of spatial differences, spatial behaviours and spatial interactions as well as spatial aspirations. Unresolved 'perceived threats', mistrust and spatial inequalities in development are responsible for the spatio-temporal occurrences of conflicts across the globe especially in Nigeria and in particular, Rivers State. Examples of such conflicts in world history are the internal strife in South Africa, the Communist aggression in Afghanistan, the Al-Qadar challenge, the American-Russian cold war, Southern Sudan struggles and the Darfur conflicts, the Hutus and Bantus struggles in Rwanda and Botswana, the Maasai struggle and Land protests in Kenya and Tanzania, the Los Angeles Watts Riots of 1965 and 1992, the uprising across the Middle East and North Africa, the Mau Mau suppression struggles in Kenya during the late 1960s and early 1970s, the Idi Amin's suppression of the Acholi and Lango ethnic nationalities in Uganda in the early 1970s (Kurtz, 2008; Ukpere, Micheal, & Ajoku, 2012; the Africana, 2003; Fishburn,2012).

No nation can develop when there is high level of crises in the society. The far-reaching effects of crises are evident in most communities in Nigeria. Most of the communities in Nigeria and especially in Rivers State are less developed and backward. This is because crises in recent times have been one of the major issues bedeviling majority of communities in Nigeria as evident in   communities in Andoni, Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State. According to the Niger Delta Monthly Conflict Tracker: Rivers State, December 2017 — January 2018, In November, 2017, 10 were reportedly killed during a gun battle between militants and a vigilante group in Ogba/Egbema/Ndoni LGA. The vigilante group ambushed the militants, who were fleeing the area, and engaged them in a gun battle. Separately, security forces reportedly killed six militants who double as cultists in Ogba/Egbema/Ndoni LGA. Security forces raided the hideout of the militants following the killing of three members of a local vigilante group. In a related incident, soldiers raided the house of a militant who doubles as a kidnapper and assassin in Ogba/Egbema/Ndoni LGA. During the raid, 10 human skulls and five corpses were discovered in the house. In January, 2018, Gunmen reportedly attacked a community and killed 22 residents who were returning from a cross-over night church service in Ogba/Egbema/Ndoni LGA. The attack was believed to be targeted at members of community vigilante group who destroyed a house belonging to the mother of a prominent criminal in the area. Separately, the police reportedly raided a hotel used by robbers as a hideout, and killed four suspects in Oyigbo LGA. In another incident, four hoodlums were reportedly killed by members of the Ogba/Egbema/Ondoni (ONELGA) Security Planning Advisory Committee (OSPAC) in Ahoada. According to The Fund for Peace (2015) for instance, incidents included a major clash between rival cult groups Deywell and Deebam in the northern Local Government Area (LGA) of Ogba/Egbema/Ndoni that killed as many as 16 people in July. It also reported that with as many as 68 people killed so far this year as a result of cult activities, Ogba/Egbama/Ndoni was the most violent LGA in Rivers state. In May, police reportedly engaged cultists in a gun battle, killing over 20 of them. Two months later, in July, there was a reported clash between Deywell and Deebam cult groups that killed 18. In September, another clash between cult groups reportedly killed another 17.

The 2014 Global Report on security indicated that Nigeria is one of the crimes ravaging countries in the world. The report rated Nigeria high on the following critical variables: unlawful possession of arms, forgery, receiving stolen properties, false pretenses, burglary, theft, Boko Haram, armed robbery, kidnapping, attempted murder cases, manslaughter etc (Amirize, 2009).

Conflict according to Imhabekhai (2009) connotes disagreement, imbalance or distortion in beliefs, values and situations within, between or among individuals, persons, groups, communities, states, tribes and countries. Conflicts result from changes in perception and subsequent reactions to such changes depending on which side of the divide the individual or group falls. The spate of insecurity in communities in Rivers State has literally halted community development efforts and projects in recent years. Notably, the incessant killings, kidnapping, armed robbery, cultist activities and electoral violence recorded in Andoni, Ogba/Egbema/Ndoni and Ahaoda Local Government Areas have left these areas in desolation as most of the community members have fled the community for fear of losing their lives. This situation has also resulted in the abandonment of projects carried out by the people. For example, the building of a youth centre in Obohia Road in Omoku which was initiated by the community to promote youth activities has been abandoned half way due to consistent violence perpetrated by the youths in this area. Similarly, the Omoku market in Egbeda Road was also abandoned due to consistent killing and factional political violence. In the same line, insecurity issues in Ahoada East Local Government Area especially violence and killings emanating from clashes of rival cult groups and politically motivated killings have affected development efforts in this LGA to a great extent.

The effects of crises on community development were clearly highlighted by Imhabekhai (2009) when he asserted that no meaningful development can take place in a crises-prone community. This is because development can only thrive in a peaceful environment. Also, energy and resources of the community would be dissipated towards crises management. Resources that should have been used in providing the much-needed goods and services for the people are used in fighting insecurity situations. Cooperation, highly desirable in community development is often absent among the people since hatred, mistrust, and hostility reign in the community. Communal conflict generally disrupts development of nations and societies. Denney (2013) observed that the relationship between conflict and underdevelopment is much stronger than the relationship between peace and development. That is, where there is conflict there is often underdevelopment. This view was shared by Dike (2013) when he asserted that lack of security of lives and property of citizens is a major hindrance to meaningful development. A climate of fear frightens domestic and foreign agencies interested in carrying out development programmes or investment and it also limits people's ability to develop economically. Similarly, Ugwu (2013) in highlighting the effect of communal conflict on community development noted that many communities cannot benefit from any development project because of unresolved age-long conflicts. This is because it is difficult to mobilize members of such community to get involved in development process since workers cannot enter crises prone communities for fear of hostility.

Imobighein in Ugwu (2013) observed that: in conflict prone areas, unemployment rises, financial and banking systems become in-operative as investors have no confidence anymore and move to more secure areas. Ugwu (2008) further observed that: during crises, there is inadequate cooperation among community members, absence of outside support, destruction of completed projects, inadequate participation in community development process, difficulty in need identification, lack of fund among others which impact negatively on community development. These far-reaching effects of insecurity in most cases put a halt on development in affected communities and retrogression sets in. Children and youths are more vulnerable to crises

through the indirect impact of a weak state and social system, loss of parents or caregivers and often play roles as participants in armies. As they struggle with their own identity, they watch the social fabric collapse around them. The breakdown of social structures can be detrimental to the development of children and youths in their most important years (Ugwu, 2013).

The quest for resource control has partly been one of the remote causes of civil strife in Africa. This is evident in the trends of violence and conflicts that have engulfed the continent in recent times. Albert (2005) affirms that most conflicts in Africa are initiated or aggravated by the contest for resources which results in subsequent stress in distribution. Consequently, the contest for control of resources like land, mineral resources, and water among others has become responsible for confrontation that leads to death, displacement, and refugee issues. Boundary issues have become one of the causes of both intra and interstate and ethnic conflicts in Nigeria. These conflicts have been responsible for slow community development or better still, underdevelopment in the regions where they occur and have been tied to the failure of the government to forge national integration and promote economic progress which in turn has led to mass poverty, unemployment, ethnic, religious and class conflict (Angaye, 2008). One notable feature of most boundary disputes is its protracted nature and resurgence of direct violence. Most of these disputes last for decades; an example is the India-China dispute which has been on for over 60 years.

Based on the issues identified above, this study therefore is focused on examining the influence of communal crises on community development in Rivers State with the aim of proffering measures to get out of this mess.

1.1 Statement of the Problem

People living in a society develop different personalities and aspirations, and achieve to various degrees the goals which they set for themselves. Similarly, communities, social groups or societies are structured and organized to achieve the goals decided by the organs and members of the society. But in the process of achieving these goals, conflict could arise. When such conflict escalate to full blown crisis, it poses serious challenge on social, economic, cultural and environmental progress of a country. This has been the case in Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State. Until recently, this area has been known as a flash point to kidnapping, cultism, political thuggery, assassinations, leadership tussles and so on.

At some point in the recent history of these local government areas, there has been heighten insecurity that community members desert their ancestral homes for fear of death and molestation. Those in cities do not go back to the village for fear of being kidnapped or harmed. Thus, as expected led to disruption of development programme, investors leaving the communities and halted development.

As a result of communal crises in the area, community projects/programmes such as, building of town hall, health centres, adult education programmes, community service(sanitation, road maintenance, etc), digging of water well, and many more have been interrupted and therefore needs urgent interventions to restoring a favourable environment for sustainability of community development programmes/projects.

Completed development projects were even vandalized and other properties destroyed. This affects development in the area. This necessitated a study of this nature meant to determine the extent to which communal crises influence sustainable community development.

Purpose of the Study

The purpose of this study was to examine the influence of communal crises on sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State. Specifically, the objectives of the study were to:

1. Find out the extent to which cult clashes influence sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State.
2. Investigate the extent to which community leadership tussle influence sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State.

Research Questions

The following research questions were posed to guide the study:

1. To what extent does cult clashes influence sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State?
2. To what extent does community leadership tussle influence sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State?

Hypotheses

The following null hypotheses were tested at 0.05 level of significance:

1. There is no significant difference in the mean response of leaders and members of community based organizations on the influence of cult clashes on sustainable community development in the study area.
2. There is no significant difference in the mean response of leaders and members of communitybased organizations on the influence of community leadership tussle on sustainable community development in the study area.

Methodology

The study adopted the analytical descriptive survey research design.This study was carried out in Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State. The population of the study was 5,095 leaders and members of community based organisations comprising 4,778 members and 317 leaders of CommunityBased Organizations (CBOs) in Ogba/Egbema/Ndoni and Ahoada East. The sample size of the study was 818 respondents comprising 632 members and 186 leaders of community-based organizations in Ogba/Egbema/Ndoni and Ahoada East Local Government Areas of Rivers State. The multistage sampling technique was adopted.The instrument for data collection was a researcher-designed questionnaire titled

"Influence of Communal Crises on Sustainable Community Development Questionnaire. The instrument was validated by the researcher's supervisor and two other experts in the field of Measurement and Evaluation, Rivers State University.A test of internal consistency was carried out using Cronchbach Alpha statistics to establish the reliability of the instrument. Twenty copies of the questionnaire were administered on 20 members and leaders of community based organization in Obio/Akpo Local Government Area of Rivers State. Their responses were analyzed using Cronchbach Alpha statistics in order to determine the reliability coefficients for the various sections of the instrument. Reliability coefficients of 0.76, 0.82, 0.86, 0.88 and 0.91 were obtained.The researcher with the aid of two post graduate students as research assistants administered the instrument to the respondents in their various meeting venues.The mean, standard deviation and z-test statistics were adopted to analyze the data that was collected from the respondents. The mean and standard deviation were used to answer the research questions while the hypotheses was tested using z-test statistics at 0.05 level of significance. A criterion mean score of 2.50 was used in making decisions for the research questions. Any mean score of 2.50 and above was regarded as agree while the mean scores below 2.50 was regarded as disagree. For the hypotheses, the null hypotheses was accepted and the alternate hypotheses rejected if the calculated z-test value was less than the z-test table value at 0.05 level of significance. Similarly, the null hypothesis was rejected if the calculated z-value was higher than the z-table value at 0.05 level of significance.

Results

The results for the study were presented thus:

Research Question I: To what extent does cult clashes influence sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Area of Rivers State

Table 1: Descriptive statistics on the extent cult clashes influence sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Area of Rivers State

S/N	Item	Members (n=319)		Remark	Leaders (n=181)		Remark
		Mean	SD		Mean	SD	
1	Cult clashes lead to destruction of completed Community Development projects.	3.25	0.7	High Extent	3.25	0.69	High Extent
2	When there is cult clash in your community, it scares away investors who wish to carry out businesses in your area.	3.07	0.73	High Extent	3.07	0.72	High Extent
3	Illustrious sons and daughters who should support development in the community stop coming to the village due to cult clashes.	2.84	0.83	High Extent	2.85	0.83	High Extent
4	Cult clashes create room for mistrust, and fear among community members and this affects the contribution of Community Development projects.	3.21	0.75	High Extent	3.26	0.74	High Extent
5.	Cult clashes cause hunger and poverty in the community because there is no enabling environment for economic activities	3.41	0.67	High Extent	3.34	0.67	High Extent
	Grand Mean	**3.16**		**High Extent**	**3.15**		**High Extent**

The data in table 1 showed that both community members and community leaders on the extent cult clashes influence sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Area of Rivers State. The showed that the respondents agreed that cult clashes lead to destruction of completed Community Development projects, when there is cult clash in your community, it scares away investors who wish to carry out businesses in your area, illustrious sons and daughters who should support development in the community stop coming to the village due to cult clashes, cult clashes create room for mistrust, and fear among community members and this affects the contribution of Community Development projects and cult clashes cause hunger and poverty in the community because there is no enabling environment for economic activities. Also, the community members have higher opinion on the extent cult clashes influence sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Area of Rivers State (Mean=3.16) than the community leaders are (Mean=3.15).

Research Question 2: To what extent does community leadership tussle influence sustainable community development in **Ogba/Egbema/Ndoni and Ahoada East Local Government Area of Rivers State**

Table 2: Descriptive statistics on the extent community leadership tussle influence sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Area of Rivers State

S/N	Item	Members (n=319)		Remark	Leaders (n=181)		Remark
		Mean	SD		Mean	SD	
1	Leadership tussle causes disunity and hatred among community members so they are unable to come together to carry out developmental Projects	3.25	0.77	High Extent	3.17	0.77	High Extent
2	Leadership tussle creates an atmosphere of fear that the leader may not fulfill promises of development innovations programmes, so people became uninterested in maintaining development programmes	3.27	0.65	High Extent	3.27	0.65	High Extent
3	Community leadership tussle causes prolonged hatred among factions in a community which often time last to generations.	3.32	0.72	High Extent	3.32	0.72	High Extent
4	Leadership tussle destroys social political system which make people to break rules and regulations guiding the election of leaders in the community	3.1	0.81	High Extent	3.11	0.8	High Extent
5.	Leadership tussle creates tension in your community and scare investors away from the community and this causes increased unemployment.	2.92	0.86	High Extent	2.95	0.85	High Extent
6	Leadership tussle divides community members into opposing factions and this makes it difficult for community members to agree on development programmes	3.17	0.72	High Extent	3.17	0.7	High Extent
7	Leadership tussle brings about inadequate communication and information flow as there is an atmosphere of mistrust	2.89	0.73	High Extent	2.88	0.74	High Extent
8	Leadership tussle brings about unequal socio-economic development in the area where the opponent that loses reside	3.21	0.77	High Extent	3.02	0.7	High Extent
9	Leadership tussle causes lack of interest in community development project by the party that loose in the tussle for leadership	3.55	0.59	High Extent	3.54	0.6	High Extent
	Grand Mean	**3.16**		**High Extent**	**3.19**		**High Extent**

The data in table 2 showed that both community members and community leaders on the extent community leadership tussle influence sustainable community development in Ogba/Egbema/Ndoni and Ahoada East Local Government Area of Rivers State. The showed that the respondents agreed that leadership tussle causes disunity and hatred among community members so they are unable to come together to carry out developmental Projects, leadership tussle creates an atmosphere of fear that the leader may not fulfill promises of development innovations programmes, so people became uninterested in maintaining development programmes, community leadership tussle causes prolonged hatred among factions in a community which often time last to generations, leadership tussle destroys social political system which make people to break rules and regulations guiding the election of leaders in the community, leadership tussle creates tension in your community and scare investors away from the community and this causes increased

unemployment, leadership tussle divides community members into opposing factions and this makes it difficult for community members to agree on development programmes and leadership tussle brings about inadequate communication and information flow as there is an atmosphere of mistrust, leadership tussle brings about unequal socio-economic development in the area where the opponent that loses reside and leadership tussle causes lack of interest in community development project by the party that loose in the tussle for leadership. Also, the community leaders have higher opinion on the extent community leadership tussle influence sustainable community development in Ogba/Egbema.Ndoni and Ahoada East Local Government Area of Rivers State (Mean=3.19, SD=0.73) than the community member are (Mean=3.16, SD=0.74).

Test of Hypotheses

H1: There is no significant difference in the mean response of leaders and members of community based organizations on the influence of cult clashes on sustainable community development in the study area.

Table 3: Summary of Z-test on the difference in the mean response of leaders and members of community based organizations on the influence of cult clashes on sustainable community development in the study area

Community Designation	N	Mean	SD	df	Z-test	Sig.	Remark
Leaders	181	3.16	0.74	498	1.43	1.96	NS
Members	319	3.15	0.73				

NS = Not Significant

The data in table 3 showed the difference in the mean response of leaders and members of community based organizations on the influence of cult clashes on sustainable community development in the study area. The table showed that the mean responses of community leaders is 3.16 and standard deviation is 0.74 while the mean responses of community members is 3.15 and standard deviation is 0.73 The **Z-test** calculated values 1.432 while the corresponding probability (significant) level 1.96 and the degree of freedom is 498. Since the prob-value (1.96) is greater than 0.05 level, it is therefore concluded that there is no significant difference in the mean response of leaders and members of community based organizations on the influence of cult clashes on sustainable community development in the study area. Hence, the null hypothesis one is retained and the alternate rejected.

H2: There is no significant difference in the mean response leaders and members of community based organizations on the influence of community leadership tussle on sustainable community development in the study area.

Table 4: Summary of Z-test on the difference in the mean response of leaders and members of community based organizations on the influence of cult clashes on sustainable community development in the study area

Community Designation	N	Mean	SD	Df	Z-test	Sig.	Remark
Leaders	181	3.16	0.74	498	1.50	1.96	NS
Members	319	3.19	0.73				

NS = Not Significant

The data in table 4 showed the difference in the mean response leaders and members of community based organizations on the influence of community leadership tussle on sustainable community development in the study area. The table showed that the mean responses of community leaders is 3.16 and standard deviation is 0.74 while the mean responses of community members is 3.19 and standard deviation is 0.73. The z-test calculated values 1.50 while the corresponding probability (significant) level 1.96 and the degree of freedom is 498. Since the prob-value (1.96) is greater than 0.05 level, it is therefore concluded that difference in the mean response leaders and members of community based organizations on the influence of community leadership tussle on sustainable community development in the study area is not statistically significant. Hence, the null hypothesis one is retained and the alternate rejected.

Discussion of Findings

The result of the finding for research question one revealed that cult clashes lead to destruction of completed Community development projects, scare away investors who wish to carry out businesses in the area, illustrious sons and daughters who should support development in the community stop coming to the village due to cult clashes, create room for mistrust, and fear among community members and this affects the contribution of Community Development projects and cause hunger and poverty in the community because there is no enabling environment for economic activities. The study is in agreement with the findings of Ogele, Samuel and Solomon, (2020) that overwhelming percentage was affirmative that cult conflicts impact negatively on rural development in communities in Emohua, Khana and Ogba/Egbema/Ndoni local government areas, Rivers State. From our findings, the cult war has impeded some rural developments in these communities. Conflicts slow down economic activities. The affected communities are agrarian society, who lives on what they harvest from their farms. The crisis grounded their economic activities, especially in agriculture. Poroma,

Kpaa, and Abel (2018) noted that cult war "has aggravated the security challenges in Rivers State which have affected socio-economic and political activities. From our findings, the electricity project in Ibaa community was abandoned because of the cult war. Other social amenities such as primary and secondary schools, markets, health centres, among others are in deplorable conditions. Nnodim and Ochogba (2018) also agreed that "the activities of cultists have affected the socio-economic wellbeing of the people of Orashi region such that people find it very difficult to relate with friends and relatives, farm effectively, participate in fishing activities and transact business effectively. "The cult conflicts have driven development agents from these communities.

The finding of the study for research question two revealed that leadership tussle causes disunity and hatred among community members so they are unable to come together to carry out developmental Projects, creates an atmosphere of fear that the leaders do not fulfill promises of development innovations programmes, so people became uninterested in maintaining development programmes, causes prolonged hatred among factions in a community which often time last to generations, destroys social political system which make people to break rules and regulations guiding the election of leaders in the community, creates tension in your community and scare investors away from the community and this causes increased unemployment, divides community members into opposing factions and this makes it difficult for community members to agree on development programmes, brings about inadequate communication and information flow as there is an atmosphere of mistrust, brings about unequal socio-economic development in the area where the opponent that loses resides and causes lack of interest in community development project by the party that loose in the tussle for leadership. This is in line with the findings of Njoku & Mba (2018) that leadership tussle has torn apart different communities. There is hardly any community that accepts the status quo. Tussle is inevitable in any human relationship. Although some people believe that doing good in organisations or communities is absolute removal of conflict. Indeed this view lacks realism because some kind of conflicts are necessary to give the community challenges and encourage positive change (Akanwa, 2003). In a similar study, Agbaraevo and Obinna (2010) stated that leadership tussle is a social conflict over the values, power and claims to secure status, power and superiority in which the aims of the opponents are to neutralize, injure or eliminate their rivals.

Conclusion

Based on the finding of the study, the following conclusions were reached:

Communal crises impede sustainable community development programmes and therefore has negatively influenced sustainable community development efforts and frustrates the chances of sustaining community development programmses and projects

Recommendations

Based on the finding of the study, the following recommendations were made:

1. Community leaders should collaborate with Local Government authorities to set up local vigilantes to fight against cult activities. This will reduce the level of cultism and ensure sustainability of development programmes.

2. Community members should elect competent leaders that have the interest of the community at heart to lead them. Leaders that have the interest of the community at heart will in socio-political gatherings fight to achieve and protect the good of the community. This is a means to sustainable community development.

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