

Implications of Religion Engagement and Development Projects on Gender Equality: A Case in Tanzania – Sub-Saharan Africa

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ABSTRACT

The study rationalized how development projects implemented through religion engagement (RE) implicates satisfactorily attaining gender equality. Reorganized establishment based on secondary data analyzed using qualitative and quantitative techniques found how social development projects implemented through RE increased gender equality, thus reducing gender gap index. And this is evidenced by how the gender gap index in Tanzania declined from 0.652 to 0.537 between 1995 and 2017. However, it was high, as by 2022 the gender gap index recorded 0.72 in Tanzania. This attributed by several factors, including agricultural and livestock development projects, increased gender inequality as men dominate more than women, and causal factors are that women lack capital and are inaccessible to credit services as they lack mortgage assets. The conclusion shows development projects implemented through RE are significantly increasing gender equality, but a gap remains a crucial problem facing Tanzanians and recommendations geared to policy makers to employ effective policies and adopt practical modalities.

KEYWORDS

development projects, gender equality, gender gap index, Implication, policy, religion engagement, Tanzania,

INTRODUCTION

Background Information

Religion and Development Projects on Gender Equality

Influential and fundamental sociologists and demographers as elite activists desire to see human being lives such that they achieve gender equality, sustain and preserve at optimal level. That is possible, however, achievement at optimal level needs a use of concrete instruments and for long period it was thought religion engagement influenced development projects by guilding, directing, and activating the

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decision makers and implementers to boost gender equality in any community. Based on such thinking, justification was that religion as an instrumental factor which touches gender in any population. Then what is gender? The gender is a social issue incorporating woman and man in the development and thus why religion engagement was initially recognized as reliable tool for keeping gender equality. However, with experience, among Christians, women attend religious services more often, but among Muslims and Orthodox Jews, men attend more often (Keri, 2016). This reveals that even in religion, gender inequality exists and, in some cases, noted as creating discrimination in the community.

Despite the minor weakness of religion engagement on gender inequality, it spread worldwide such that it made many people became cognizant on it. Then what is the value of RE? It is defined differently. For instance, Religion engagement defined as a social – cultural way of worship, with a belief, containing spiritual behavior convincing that God serves human being strongly. Other literatures define religion as a social belief that God exists and the way they prosper is through God (Cunningham, 2014). Such philosophy substantiates how believers rely heavily on God, thus why many countries worldwide possess religion. However, their perception is that RE would stimulate development. As such many countries have religion, and their population varies differently on various religions.

In Africa continent, it is so interesting as worshippers belong to several religions engagement. As by 2020, in Africa continent, 56%, 34%, 5% and 4% of total population reported as Christians, Muslims, other and non-religion respectively (Tanzania Demographic, 2020). Such proportions indicate how majority of population in Africa are Christians and Muslims follow. This is not an unanticipated issue but it shows how foreign culture dominated in Africa through religion. As anthropological studies show that foreigners introduced their religions to Africans. This does not need elaboration as African had no Christianity until fourteenth century when Christian missionaries showed high purposive interest of touring part of African lands. As a result, Christian missionaries introduced and influenced Christianity, which spread and grew at a reasonable rate. End result was that in this century, it is so common to remark how Christianity overwhelmed by Roman Catholics and protestants. Whatsoever, this is not a strange result, as Roman Catholic were so popular due to Roman empire which existed in Africa continent for a long period, approximately a century. Regardless of religion importance, its coverage varies even in Sub Saharan Africa.

In Sub-Saharan Africa (SSA), people worship God basing on the religion they preferred more suitable to their development. By 2015, Christians were 63%, Muslims were 30%, Folk religion were 3% and unaffiliated religions were 3% of total population (Pew Research Centre, 2015). Such proportion indicates how Christians lead and Muslims was the second. The situation by religion is similar in many countries in SSA including Tanzania. Although religion spread widely in Sub Saharan Africa, worshippers assumed strongly that gender inequality would not exist in the areas. As believers knew that religion would eliminate inequality through preaching, advocating on peace, love, comfort and largely educating the women and men to be equal in all aspect. However, gender inequality is still marked significantly. Table 1: shows selected countries in Sub Saharan Africa by gender gap index as by 2022 (Sub Saharan Africa, 2022). From the table is that Rwanda and Namibia were the countries in Sub Saharan Africa with lowest gender gap, recording 19. This implies that female has 19 lower opportunity as compared to male and for the same data, Togo and Lesotho were leading with higher gender gap, recording 30. Overall is that gender gap remains a problem in most of Sub-Saharan Africa. The Global Gender Gap Index measures gender-based disparities among four fundamental categories, namely economic participation and opportunity, educational attainment, health and survival, and political empowerment. The highest possible score is one, which signifies total equality between women and men.

In Tanzania, population by religion changed with period. As in 2016, 65% and 30% were Christians and Muslims respectively (CIA World Fact book, 2021). However, due to development progress which associated with some factors influenced changes on religion proportion in the growing population. As by early 2021, literatures reported that 61.4%, 35.2%, 1.8% and 1.6% of Tanzanians were Christians, Muslims, folk religion and unaffiliated respectively (Tanzania Demographic, 2020).

Such data indicated Christianity composed of largest population, followed by Muslims. However, unaffiliated religion, which is termed as traditional religion possessed a minimal proportion. On gender equality, traditional religion likely less noted as influencing and respecting gender equality. The reason mentioned were that masculine culture were stronger than feminism culture and this is applicable in Tanzania environment.

The concern of gender in development reported as originated from eighteen century when industrial revolution began in Europe specifically in England thus from 1760 to 1850 (Muller 1901). From that period, thinking was that development based on gender was realistically desirable (Muller 1901, Kisusu, et al. 2020). Literary, development would be fair and sustainable when women and men consider gender as a playing equal opportunity and proportionally (Kisusu, 2006). Moreover, some sociologists define gender in development (GiD) as a system involving women and men in performing any given task or activity (International Labour Organization, 2011). This satisfies how gender equality is significant concept.

Countrywide, Tanzania recognizes existence of the various religions. As well such religions involved activists of different age group, politicians, academicians and other development communities who argue on the importance of GiD, Then it is value to establish the rationale of religion engagement on GiD. As well, several literatures report that religions in Tanzania supports adequately Government of Tanzania on improving quality of life and wellbeing of the population through investing in development involving women and men. This includes a long list of projects valuing millions of dollars and mostly in rural areas where poverty is higher as compared to urban areas. Thus Investment in such areas by religion (faith organization) is so long. As such, development projects initiated before independency in Tanzania (1961) and by computation is equivalent to about sixty years (1961- 2021) (World Bank, 2021). This is approximately six decades.

Despite the long period, implication of religion engagement on gender in development is inadequately established. Thus, why the study desired to establish the implication of the religion engagement on influencing development for achieving GE. The findings would help to understand the contribution and influence of religion engagement on gender equality (GE). In addition, findings would expose effectiveness of religion engagement on GE and suggest how to correct the identified weaknesses and divergences.

RELATED THEORIES

Theory of Religion Engagement on Gender Equality

The theory of religion engagement on gender equality considered as an important subject which helps to streamline human development based on women and men's rights. This is because initially the earliest archeological evidence shows how religious ideas occurred several hundred thousand years back. Thus during the middle and lower Paleolithic periods (Old stone age) roughly 2.5 million years ago to 10,000 BC. That studies confirmed by several archeologists including Bar – Yosef (1987, 1998), Otte and Keeley (1990) and Kozłowski and Otte (2000). Apart from religion studies, the theory of religion engagement remains useful, guiding and well thought-out as originated from the beginning of ancestor's period. Thus, when women and men living as a human being and living peacefully and collectively as community. Spiritual essence of living as community perceived contributory thus why the theory illustrates that engagement of religion formation would lead people to be humble and strong.

Regardless of coolness, gender equality was given less weight. But with development transformation, the humble and strong community were recognized since they possessed a large coverage associated with several small religions. Moreover, Eurasian prehistory noted well how ancestors valued strongly the past ideas and human being behaved in a specific location and this reported by several researchers including Kozłowski (2010) and Cilingiroglu et al. (2020). However, the feeling of gender equality was not so much a problem, not an issue disturbing the brain.

Regardless of religion engagement with system formation, the theory notes that it was a civilized situation as the theory of religion was a desirable way of life, meaning consistency which attracted elite communities including intellectuals thus why several studies confirm the same analogy including Durkheim (1915, 1921), Muller(1901), Kant (1781), Frazer (1918) and Marx (1848). Moreover, Freud (1907) also viewed that religion engagement created an unified system of belief and practices relative to sacred things, however, was perceived by classical political economist as exploitation of society. This means the issue of gender equality was less important. However, other sociologists and philosophers viewed differently role of religion engagement on gender equality. Weber (1905) noted religion engagement as ethical and spirit of capitalism. Marx (1848) also noted religion engagement as means of attaining power. Generally, such interpretations make sense that gender inequality was so strong in those days. However, basing on the theory of social – anthropological understanding, it is logical that all established religions engagement addressed and represented human interests.

Then who interests? Likely it was favoring the powerful group and not both. For such thinking, religion on gender equality was not an issue of discussion.

Theory of Development on Gender Equality

It is substantive thinking how gender being considered as imperative factor simply because gender requires development. Although development is a broad term, specific issues like social theory notes how gender in development is an involvement of women and men in a designed operation. This indicates how development is absolutely significant as it involves directly both women and men in the society or community. For such fact, several studies found how development was associated with gender equality in development (Marshall, 2010). By focusing, gender equality in development aims to incorporate men and women in any level of development and in all circumstances. It means gender equality in development is mutually inclusive. This is also supported by various research reports including Zhang (2010). Further, the theory assumed existences of several implications of religion engagement on gender equality in development. Perceptively, correlation between gender in development and religion engagement existed and relatively remarkable (Kozlowski, 2005). Meaning implication of religion promotes development for gender equality.

Theory of Religion Engagement and Development on Gender Equality

General knowledge indicates how the theory of religion engagement termed as a classical culture which encompasses norms that originated from early stage of human development. In this scenario, human development was a higher stage but theoretically based on genetic - gender, thus incorporates women and men. In such case, it implies gender equality in development noted as neo-classical model representing women and men in social activities.

For such a view, theoretically, the core human interest is how to live comfortably such that human being attains optimal quality of life and good wellbeing. With such thinking of understanding on the key objective of human being in this world is good survival, then the theory concurs fairly that religion engagement and gender equality in development are mutually correlated. As religion engagement noted enhancing gender in development. This thinking concurred with studies of various reports including Bjork-James (2019) and Giorgi (2016). Similarly, inversely, gender in development guides religion engagement in development. However, in this case, assessment focuses on the influence of religion engagement on development for gender equality and the summary of the theory is as shown on the theoretical interpretation as follows.

Theoretical Interpretation

$GE = f(R, D)$ such that GE is gender equality which is dependent variable, $f =$ function, $R =$ religion engagement, $D =$ Development packages. At the same time, GE is subjective to R and D while $G > 0$, $R > 0$, $D > 0$ and symbol $>$ means greater than zero.

Theory of Implications

Theory of implication is a natural and non-natural consequence noted as resulting from exogenous intervention. Therefore, any noted substantial changes occurring due to certain forces are usually termed implication. However, based on cognitive interpretation, then anthropological knowledge reveals that the theory of implication likely originated when human being started to gain understanding from achieved outcomes. This means the theory of implication was a consequential result, which may be positive, stagnant or negative, and most cases showing variations. Moreover, traditional and modern science argue that implication seen as a positive and a negative deviations (World Health Organization, 2019). Moreover, several developments occurred due to changes of human transformation, and this reported by Kazeem (2019). In this circumstance, the study assessed the implication of practicing religion engagement on influencing development for gender equality.

Conceptual Framework

The concept of religion engagement and development assumed would increase gender equality and improve quality of life to both women and men. Such achievement indicates some possible implications as the concept notes in Figure 1. Figure 1 shows that religion engagement would promote development and enforces gender equality in all aspect including democracy, employment, agricultural yield, adoption of improved development technologies and accessible to educational services. Due to anticipated achievements, gender equality expected to have desirable quality of life and high well-being. These include improved culture, health, income, food consumption, shelter and increased life expectancy associated with longevity.

Objective of the Study

General Objective of the Study

To establish implication of religion engagement on influencing development for gender equality.

Specific objectives

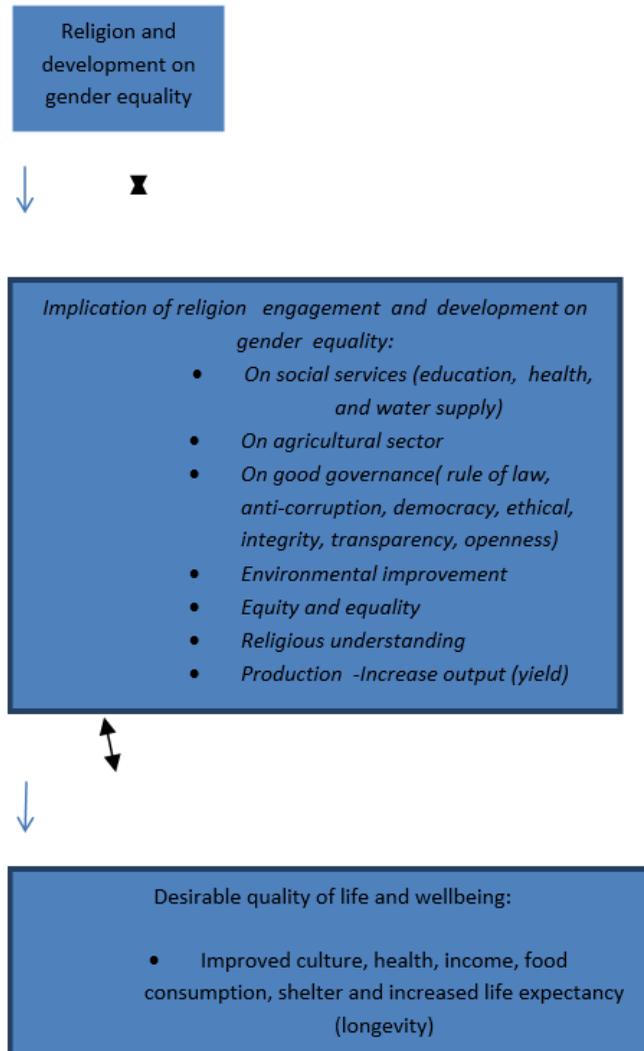
To establish implication of religion engagement and development on influencing gender equality. As well, to use the findings on improving gender equality in the community.

METHODOLOGICAL ASPECT

Geographical Location of Studied Area

Global Positioning System (GPS) modeled that Tanzania lies between Longitudes 29.33⁰ to 40.45⁰East of Greenwich and Latitudes 0.990⁰ to 11.750⁰South of Equator (World Atlas, 2021). That is coverage of 947, 303 Km² which is three times size of New Mexico. Apart from New Mexico, Tanzania is approximately equal to Nigeria or twice the size of California or 40% more larger than Texas (678,052 Km²) (World Bank, 2021). Attracting is that the country is so large that it borders eight (8) countries. According to Africa continent map, these countries include Kenya and Uganda on the north, Rwanda, Burundi and Democratic Republic of Congo on the west, Zambia, Malawi, Mozambique on the south. Even though, Indian Ocean is on the eastern side. Besides the surrounding countries, population in Tanzania was so high as projected to 58,572,201 by 2020 estimates (Tanzania Fact Book, 2020, Afro barometer Data Tanzania, 2020). Moreover, social – economic information reports that about 75% of total population earn living from rural economies which dominated by smallholder farmers who also supplement their income from traditional livestock husbandry. Besides livestock economy, about 51% of total population reported as females and 49% as male (United Republic of Tanzania, 2020). Then demographically, female is more than male.

Figure 1.
Conceptual framework showing how to assess implication of religion engagement and development on gender equality



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Apart from demographic information, unpublished reports indicate that general findings are that majority of Christians in Tanzania are female, proportionally, about 75% of Christians are female. This means women dominant on religious numbers and such proportion reveals that Christian religion would have more implication to women than on men and likely vice versa with Muslims. It suggests that religion is so crucial as represents culture and belief among population in Tanzania.

Data Sources and Analysis

Study relied on secondary data extracted from key sources mainly from ional libraries, government publications, internet and Tanzania electronic-government information's of recent periods. The concern periods of the study covers the year 2000 to 2021 (Kisusu et al. 2020). The collected secondary data analyzed using descriptive techniques which mostly qualitative approach. However, the quantitative approach well applied with intention to strengthen the findings.

REVIEW FINDINGS AND DISCUSSION

General

In Tanzania, there has been significant improvement on gender equality within the past 22 years. As in 1995 gender inequality index was 0.652 but declined to 0.537 in 2017 and that is equivalent to reduction of 14.57% within 22 years. Despite the reduction of gender inequality index, Tanzania ranked 130 out of 155 countries in 2017 and this reveals that progress for improvement still remains. Gender gap index score in Tanzania kept stable at 0.72 in 2022, meaning that females were 28 percent less likely to have the same opportunities as males in the country. Even though, Tanzania ranked among the and this made the country placed 13th among 36 nations in the region. However, had a low result in the political empowerment category. The findings and discussion on gender equality by key sectors distinguished below.

Implications of Religion Engagement and Development on Gender Equality By Social Services

The role of social services is to ensure human beings live according to acceptable standard and it is a key indicator measuring quality of life and level of wellbeing in any community in any location. Therefore, it is an important indicator. With that importance, the review noted how various religions engagement and development projects considered valuable on investing in Tanzania, specifically on social services and emphasis put on education, health and water supply. So with education is that there existed available number of schools owned by Christians and Muslims. The level of such schools were mostly primaries, secondary's and post secondary's. The review noted that such schools were established in rural and urban centers. Proportionally, the review noted that the number of schools for girls were equal as number of boys. This evidenced that gender quality in development was balancing. It is true that the number of schools owned by religions engagement were gender balancing at primary school levels (United Republic of Tanzania, 2006).

However, in secondary schools and post-secondary schools the review noted as gender in development became a fair as was balancing. As with development impact, the gender participation in the religion for education development considered very fruitful. As several studies reported how women participating in religion appealed to educate girls for secondary school motives. This supported by Tanzania Muslim Council (2014). The implication of this is that women participation in religion engagement motivated to increase significant on education development especially for girls in school. Thus, avoiding early marriage, early pregnancies and girls drop out in schools. The implication is that in education, the religion played a balanced arrangement in emphasizing gender equality in development. That was an excellent result.

On health sector, religion engagement delivered equal health services to all citizen without gender discrimination. However, professional jobs in health sector noted as occupied more by men as compared to women. Such jobs include doctors and physicians. Contrarily, the review noted that nurses and health auxiliaries involved more men as compared to women. This is not surprising as many primary and secondary schools owned by government of Tanzania particularly after those owned by religions were biased to boys than girls. As such, during employment qualification, a key outstanding issue was basic education which involved men. This implies religion engagement was not an influencing factor but development in education created inequality. Although religion engagement is important, faith organizations, in some cases unable to support health services due to religion law. As the review noted that some religion such as Roman Catholic condemn use of family control such as contraceptive use. Contrarily, a protestant church allows use of contraceptive means. As Roman Catholic stresses that gives birth and pregnancy as many as God wants. Comparatively, that is a thinking of men who do not want family planning but women need family planning. The basic reason is that women need to rest so that maternity and mortality rate declines and this is purely development issue on gender equality. Several studies support family planning program (Sundararajan et al., 2019).

On water supply, the review noted that religions engagement influenced equal opportunities on gender equality in development as women and men had equal chances in urban centers. However, in rural areas, women were more involved in water development schemes as compared to men. The given reason is that division of labour in water responsibility is culturally left to women as domestic works. Such situation noted as adopted even during First Industrial Revolution from 1760 but still practiced in developing economy countries like Tanzania. So, the review noted that several religions started to rescue women on a burden of fetching water from far distance places. So the gender policy considered women's rights and general necessary affairs. This concurred with Tanzania National Water policy of 2006 (United Republic of Tanzania, 2006). As such, overall implication on these three subsector (education, health and water supply) are that religion engagement and development supported balanced gender equality involving both women and men.

Implication of Religion Engagement and Development on Gender Equality by Agricultural Sub Sector

The review noted that majority of Tanzanians derive their livelihood from rural economy which agriculture sector dominates. Proportionally, the review notes that over 95% of Tanzanians labor force rely on agriculture which again earns foreign currency amounting to about 45% of Gross Domestic income (United Republic of Tanzania, 2020). The review noted how agricultural importance attracted several religions and viewed it as a viable project thus influencing to put adequate investment on development projects like dairy husbandry, mostly by Roman Catholic, Lutheran and Anglican churches. In such development, the review noted that there were a balanced gender equality in development. As religions decided to ensure equal proportionate of women and men. It is further noted that number of women and men in the dairy projects were balancing, especially those owned mostly by Roman Catholics and protestants in all 26 regions in Tanzania mainland. The implication is that in agricultural sector, religion engagement had adequate influence on ensuring balance on gender equality in development.

Implications of Religion and Development on Gender Equality by Good Governance

The review noted how the religions engagement implicate gender equality in development in practices of good governance. Literary, good governance includes rule of the law, ethical, openness, integrity, democracy, and anti-corruption. On this, the review noted that all religions engagement condemn corruption and encourages gender equality on participation with all necessary effort. Although religions engagement advocates on good governance, it is absurd behavior as the review noted that as gender equality in development, men reported more involved and accused on corruption as compared to women. This indicates that women are more faithful on religion engagement than men are. Moreover, women are more religious than men, particularly among Christians (Pew Research Centre, 2016). Therefore, implication is that religion engagement influences strongly gender equality in development through uplifting anti- corruption paradigm. On democracy, the review noted that religion knows and understand the issue of democracy. However, the effort of religion on enhancing gender equality in development through gender inequality in Tanzania is worse and Table 2 illustrates the fact basing on elected leaders at village level. From the Table is that gender equality does not exist especially at village leaders, community leaders and this implies existence of religion engagement and development aspect are contributing minimal role in the effort to realize gender equality.

It is possible religions leaders put minimal effort on gender in development simply because most of religion law is not interested with democratic system as mostly practice autocratic approach and in some cases using religion law to dictate. Thus, looks dictatorship leadership.

Furthermore, gender equality in development due to religion engagement for democratic achievement is useful criteria. Several studies found that, gender equality in development in the religion engagement as they get awareness and sensitivity and thus increase their level of understanding. Since almost all Tanzanians engaged on religion then implication of this is that equal gender in development in the religion engagement enhances to increase democratic participation (Giorgi, 2016).

Social scientists with religion also support this area (Tanzania Muslims Council, 2014). As well on other pillars such as transparency, ethical, integrity and openness, the review noted that various religions influence gender in development using such pillars. However, the review did not explore the implication of such pillars on enhancing gender in development.

Implication of Religion Engagement and Development on Gender Equality by Environmental Improvement

On environment is that religion engagement supported gender equality in development through giving more awareness and sensitization so that they become knowledgeable. With such awareness, the review noted that religion engagement was an influencing factor. In spite of the religion engagement, men accelerated deforestation, owning dirty money and air pollution. However, significance of religion engagement as influencing factor was not verified.

Implication on Equality and Equity

The religion engagement for equality and equity take high level in community. As review notes how gender participation in the religion engagement influences the decision such that formula for equality be respected. For instance, Tanzania women member of parliament, councilors in the local government authorities have common goal of ensuring equality prevail in all sectors. Thus, why the number of women in parliament increased from 90 to 134 in 2020 (United Republic of Tanzania, 2020). However, number of men convincing the decision maker on strategy to increase men proportion is not discussed. Even though, several social studies confirm that gender in development in the religion engagement extends even to other sector (Pew Research Center, 2016). Then implication is that gender in development through the religion engagement is crucial and meaningful.

Implication on Production

Gender equality in development in the religion engagement for increasing productivity considered fundamental issue. As several studies reported that women in the religion engagement advocated to adopt improved agricultural technologies so that milk yield, rice yield and other human activities increase. Kisusu et al. (2020) studies on adoption of improved agricultural technology considered gender equality. As well, in development projects, gender inequality prevails, as Table 3 indicates that male uses more productive materials as compared to female. By analysis in all cases, is that female uses lesser amount than average.

The implication is that religion engagement influenced development projects on gender equality as enabled women and men to adopt introduced technologies.

CONCLUSION AND RECOMMENDATION

Conclusion

The study found that religion engagement is an effective faith organization operating on small and large communities in the population, it possesses effective tools which influence communities in any population so that it transforms and reforms the situation positively. With this study, outstanding implications are that religion engagement recognizes and stimulates heavily gender in development. Among the implications are that various religions managed to manipulate gender in development and this evidenced by equal proportion of 50% by 50% for women and men in performing the role in several sectors. These sectors include social services, good governance, environmental improvement and production. Despite the existence of religion engagement, men involved more than women on illegal issues such as corruption, environmental destruction specifically illegal fishing, deforestation and owning dirty money. With such findings, the study concludes that religion engagement implicates positively gender equality in development. That is credible social and cultural transformation.

Recommendations

In order to reduce gender gap index, policy makers including decision makers (politicians) and bureaucrats (governments, nongovernmental organizations and associated communities) are required to employ effective tools which would increase gender equality. As well ensure development projects involve actively women and men during implementation and this be implemented using checklist indicators like equal proportion of women and men in the same activity. For high awareness, keep sensitizing gender equality in any forum and intellectuals to make further research on how to reduce gender gap index and increase gender equality.

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APPENDIX

Table 1.
Selected countries in Sub Saharan Africa showing Gender gap index as by 2022

Countries	Gender gap Index	Gap in percentage
Rwanda	0.81	19
Namibia	0.81	19
South Africa	0.78	22
Burundi	0.78	22
Mozambique	0.75	25
Cape Verde	0.74	26
Madagascar	0.74	26
Zimbabwe	0.73	27
Kenya	0.73	27
Eswatini	0.73	27
Uganda	0.72	28
Zambia	0.72	28
Tanzania	0.72	28
Botswana	0.72	28
Liberia	0.71	29
Lesotho	0.70	30
Togo	0.70	30

Source: Modified from Lars Kamer publisher, August 2022.

Table 2.
Share of female and male leaders elected for regional administration at the level of villages, Mitaa and communities

Position	% of males	% of females
Village leaders	98	2
Mitaa (Vicinity leaders)	88	12
Community leaders	97	3
Members of village council	92	8
Members of Mitaa Council	80	20
Members of	93	7

Source: Ministry of Community Development, Gender and Children (PMO – RA & LG) – Local government Election 2009.

Table 3.
Farmers use of agricultural inputs by gender in %

Gender	Inorganic fertilizer	Pesticides	Improved seeds
Male	10	11	10
Female	9	8	6
Average	10	11	9

Source: FAO Tanzania Gender Analysis in Rural Development in 2016

Associate Professor of economics and rural development. worked with Government of Tanzania as civil servant for over 35 years in rural development, Specifically deal ing with strategy to improve quality of .life and well being of people living in rur sl areas. Served as Rector at Local Government Training Institute. Also did a lot of researches focussing on rural development. Presented reserch findings published in vsrious journals and chapters books. Retired civil servant but currently engaging on academic issues.

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