



From Policy to Practice: Governance Constraints in SDG 6 Implementation in Ogun State, Nigeria

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Abstract: The implementation of (SDG 6) poses significant challenges in Nigeria, particularly in rural areas like Ijebu-Ijesha, Ogun state. This research work therefore scrutinizes the failure of government initiatives and examining the fragility of the Nigerian state in the implementation of (SDG 6) in Ijebu-Ijesha, Ogun state, Nigeria. The study adopts Polarities of Democracy theory a unifying theory of democracy to guide healthy, sustainable, and just social change efforts. A quantitative study that adopted exploratory research design was used on the ground to gain more information on the subject matter with a population size of 12,000 with a sample size of 387 determined using the Taro Yamane formula. While random sampling techniques, interviews, alongside the Likert scale in the questionnaire, ensured a comprehensive data collection process. Findings from the study revealed the community's understanding of the government's role in clean water and sanitation provision, shortcomings in governance, policy implementation on SDG 6 are key factors contributing to Nigeria's fragility and sustainable feasible solutions to combat the issue of lack of clean water and sanitation and hygiene in Ijebu-Ijesha. Ultimately, this study highlights the numerous challenges faced in implementing SDG 6 and offers recommendations including capacity building and education essential for enhancing public awareness, policy reformation to effectively implement SDG 6. Additionally, public-private partnerships and replacing unqualified government officials with experts can strengthen water and sanitation services in the community.

Keywords: Governance, State Fragility, (SDG6), Policy, Insecurity and Corruption

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Introduction

Unstable sovereign states are one of the primary threats to the modern world order (Demir & Varlik, 2015, 40). These states are frequently described as fragile, indicating that the state administration is in some way unable to maintain national stability. The social science discourse discusses several levels of fragility, such as "weak," "failing," "failed," and "collapsed" states (Di John, 2010). Global poverty, refugee flows, the escalation of civil wars, and terrorism are some of the main issues that both cause and are caused by fragile states (ibid). Oppression of marginalized groups, sometimes due to ethnic, cultural, or religious differences, is not unusual in many states that are going through a period of high fragility (Demir & Varlik, 2015). States differ greatly in the factors that contribute to their vulnerability. The weakest states in the world are impoverished nations that are unable to carry out basic government duties, primarily protecting their citizens from violent conflict, providing for their basic needs (such as food, healthcare, and education), and governing lawfully with the support of the majority of their citizens (Rice, 2006).

The regions also have a rich cultural legacy through the annual festivals hosted that draw large crowds of visitors. There are about 20 local government areas in Ogun state. Ogun is nicknamed the "Gateway State" because it serves as a doorway leading to other states in Nigeria and beyond the Nigerian territory, with vital road linkages such as the Abeokuta, kano Road in the north, the Sagamu-Benin expressway in the east, the Abeokuta-Ibadan Road in the west and the Lagos-Abeokuta expressway in the south. The route leading to Igbokofi, a border town in Ogun State's Yewa North's LGA shares an international boundary with the Republic of Benin (Adebulu, 2021). The Ila-Odo-Osogbo-Ijebu Igbo road also connects Ogun state (towards Lagos) to neighbouring Kwara State (to the north) with ease, passing through Osogbo, the capital of Osun.

Ijebu-Ijesha is an old-fashioned and scenic town in the heart of Ogun State, Nigeria with a population of approximately 12,000 residents. This town is blessed with cash crops, although the indigenes are poor in agriculture. However, strangers and settlers make use of the fertile reserves to harvest substantial agricultural produce. The Odo Baba Alagbe, a main water source and once tourist attraction of this town, has now become a source of contamination (Ojuroungbe, 2023). The once-clear waters have now become a carrier of disease due to unsanitary practices, inadequate infrastructure, pollution from human waste, agricultural run-off, rapid development, and population growth, etc. According to (Fallahzadeh et al., 2018) and (Khamirchi et al., 2018), poor waste management resulting from industrial and allied processes is largely responsible for water contamination as well. All of this has left the residents helpless and vulnerable to diseases. Nigeria's National Water Supply and Sanitation Policy, which focuses on access, fairness, quality, sustainability, and community engagement, offers a comprehensive framework for enhancing water and sanitation services. However, overcoming problems such as limited money, poor governance, and environmental impacts demands a higher dedication,

increased investment and innovative approaches and poses as shortcomings. This highlights the urgent need for better quality water infrastructure and good sanitation practices to protect the health of the residents of this community and reduce the morbidity and mortality rate.

The water crisis in Ijebu-Ijesha has to some extent gotten attention from governmental entities (Field survey, 2023), but the efforts made by the government to address the water and sanitation crisis is only but minor. It is therefore no surprise that these challenges persist, including inadequate funding for the initiatives aimed at relieving the problem, sustaining the already built water infrastructures, and most importantly lack of participation by the members of the community.

The current situation in Ijebu-Ijesha is a critical issue that requires urgent attention and intervention as the standard of living of residents of this community has been drastically affected. This problem is a reminder that water quality and sanitation practices greatly influence the overall health and prosperity of a community. Therefore, to improve residents' well-being, this research seeks to fully address the critical issue of limited access to clean water and sanitation in Ijebu-Ijesha by comprehending the causes and suggesting interventions that can be put into practice.

The main objective of this study is to examine the apathetic nature of the Nigerian state in the implementation of SDG 6 in Ijebu-Ijesha, Ogun state, Nigeria. The specific objectives include to; assess the understanding of the public on the role of the government to provide clean water and sanitation in Ijebu-Ijesha; evaluate government policy implementation on Sustainable Development Goal (SDG 6) in the Ijebu-Ijesha and identify the factors that make Nigeria a fragile state.

State Fragility

Fragile states have characteristics that substantially impair their social, political and economic circumstances. Fragility results from weak governance, limited administrative capacity, chronic humanitarian crises, persistent social tensions, and often, violence or the legacy of armed conflicts and civil war. Although there is no consensus on a definition, a fragile state is characterized by citizens' discontents and will, without international interventions, disintegrate (Dunne, 2017). The United Kingdom Department for International Development (2005) defines fragile states as those where the government cannot or will not deliver core functions to its people. A state that is unable to fulfil its social contract by providing protection and basic services for its citizens can be regarded as 'fragile' (Perera, 2015). State fragility, also known as weak statehood, is the condition of a country marked by a lack of state capacity or legitimacy, leaving citizens vulnerable to a variety of shocks. The post-New World Order has acknowledged the fragility, failure, and

collapse of states. In particular, the rise in international terrorism since 9/11 has prompted Western nations to emphasize the importance of state construction and preventing these issues for their own security and the battle against terrorism (Eriksen, 2011: 230; Graf, 2012: 1).

International law asserts that "a given state exists when a political entity is recognized by other states as the highest political authority in a given territory, and is treated as an equal among the international community of states" (Coase, 1960: 12-21). According to the majority of academics, a failed state is one in which the government is either incapable or unwilling to fulfill its obligations under what Hobbes once referred to as the social contract, which today encompasses more than just preserving harmony among the various groups and interests that make up society (Gros, 1996: 455). When a state collapses, it can no longer carry out its fundamental security and development functions, maintain effective control over its borders, and reproduce the conditions necessary for its own survival. However, certain aspects of the state, like local state organizations, may still be in place (Ibid). The failure of states to deliver positive political goods to their citizens is another definition of state failure (Rotberg, 2004). Furthermore, he believed that "failed states are tense, deeply conflicted, dangerous, and contested bitterly, by warring factions as well as government troops battle armed revolts led by one or more rivals." Although the issue of state fragility is a global one, developing nations are particularly affected. As a result, the majority of developing nations are marked by wary economic, political, and security concerns that resulted in low economic growth, political instability and corruption, civil war, ethnic conflict, human rights violations, and internal political weaknesses (Tareke, 2021).

According to Clément (2005), states might fall apart owing to stress overload rather than Armageddon-related factors. According to Zartman (1995:8), state collapse is also "the result of an excessive burden on governing capacity, a matter of degree but not a difference in nature from the normal difficulties of meeting demands and exercising authority." Arfi (1998: 15-42) argues that "a collapse state is thus a process that evolves through three consecutive thresholds: These are a widespread negation of political loyalty to the state; a complete erosion of state legitimacy; and a total disintegration of state authority (deterioration of the idea of the state and legitimation crisis; and state institutional paralysis and assault on state authority)." A collapsed state is typically an extreme and uncommon form of a failed state; A collapsed state shows a lack of authority; security is associated with the rule of the strong; political goods are acquired through private or ad hoc ways (Rotberg, 2004: 10).

Fragility is an interdisciplinary phenomenon. According to Carment, Prest, and Samy (2009), theories of state formation and democratization in comparative politics, economic transformation and growth in development economics, and security studies in international relations all appear to struggle to incorporate fragile states into their

conceptions of world politics. Scholars have started to focus more on different kinds of fragile states as a distinct area of study in the past ten or so years, particularly in the wake of the 9/11 attacks (Carment, Prest, and Samy, 2009). Fragile states are a compelling area of study for normative reasons. In general, people living in fragile nations are further away from reaching the Millennium Development Goals (MDGs) than nations worldwide. Fragile states not capable of achieving Millennium Development Goals (MDGs) will in turn not also be able to implement the Millennium Development goals which have metamorphosed to become Sustainable Development Goals (SDGs), (Carment, Prest and Samy, 2009). Fragile states frequently lack the capacity to provide basic services, maintain security, and enforce the rule of law. As a result, their citizens may face barriers to education, healthcare, and employment, as well as being more vulnerable to violence, crime, and corruption.

Fragility does not just mean low growth, but a failure in the normal growth process, such that poverty becomes a persistent condition. Weak governance, corruption, and insecurity combined in a downward spiral. (Zoellick, 2008; Ghani and Lockhart, 2008; Haims et al., 2008). States that lack the capacity to discharge their normal functions and drive forward development have been referred to as "fragile states" since the 1990s.

Sustainable Development Goal 6

The Sustainable Development Goals (SDGs) are a set of 17 worldwide objectives that were created by the United Nations (UN) in 2015. A number of global issues, including poverty, inequality, climate change, environmental degradation, peace, and justice, are meant to be addressed by these goals. By 2030, the Millennium Development Goals (MDGs) are to be replaced by the Sustainable Development Goals (SDGs). As part of the 2030 Agenda for Sustainable Development, the UN set the Sustainable Development Goal 6 (SDG 6), which is "clean water and sanitation for all." In particular, SDG 6 aims to guarantee that everyone has access to clean drinking water and sanitary facilities. The objective is as follows:

SDG 6: Clean Water And Sanitation

Water and sanitation should be accessible and managed sustainably for everyone (United Nations, 2015). A major element of the UN's 2030 Agenda for Sustainable Development, SDG 6 (Sustainable Development Goal 6) is to guarantee that everyone has access to and can manage water and sanitation over the long term. Providing universal access to clean and reasonably priced drinking water is the main worldwide challenge that SDG 6 aims to address. This goal's primary objective is to guarantee that everyone has access to clean, safe drinking water.

The importance of water goes back to ancient times. Water has been a necessary commodity to man and will continue to be. It is a natural resource gotten through rain and natural water bodies such as seas and oceans. About 6000 years before Christ, Iranians have admired, and respected water and it had not been contaminated by them. According to the Holy Avesta at the time, monotheistic prophet, Zoroaster had written a praise for water..." O ye waters! Now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. You that serve us in all helpful ways. (Hatami 2013; Song et al., 2016; Khan et al., 2019).

The significance of clean water and sanitation cannot be stressed enough. It is important in both healthcare and prevention of diseases. Water is life and living is not possible without it. However, once polluted, it becomes a lethal element that could result in emerging and re-emerging global diseases and pandemics. (Hatami 2013; Das et al., 2022). Water is a necessary commodity because it is used for a wide range of activities in a household. It is used for cooking, cleaning the household, washing our clothes, drinking, it is used in our cars and other growing technologies. Water is very necessary in sustaining the ecosystem on which all life depends. It is necessary in the production of crops and livestock, and it is also necessary in specific industries.

Social Contract Theory

According to the social contract idea, humans originally existed in the natural condition. They were ungoverned and unregulated by legislation. In order to preserve their lives and property, the people decided to establish a government and agreed to give up some of their liberties and rights because of the oppression and sufferings in certain societal segments. Everyone is guaranteed life, property, and, to a certain extent, liberty by the authority (Iqbal n.d). John Locke, Immanuel Kant, Jean-Jacques Rousseau, and Thomas Hobbes all advanced this thesis. A political philosophy idea known as the "social contract theory" describes how individuals create governments and communities. It is predicated on the notion that individuals consent to cede part of their inherent liberties and rights in return for safety and security provided by a centralized authority. The philosophy also outlines the responsibilities and rights of both subjects and rulers.

Humans are inherently drawn to safety and order. Man made a contract with himself in order to ensure his own defense and survival as well as to prevent suffering. Humans are naturally inclined toward self-preservation and self-defense, and in order to accomplish this, they willingly ceded all of their liberties and rights to a power that must be obeyed. The strongest authority resulting from this contract is to safeguard and maintain their property and life. As a result, the institution of the ruler or monarch—who will serve as the ultimate head—was born. Subjects have no rights against the sovereign or absolute authority, and they must always obey him, no matter how evil or undeserving he may

be. There exists a connection between the social contract theory and the implementation of SDG 6 (availability of clean water and sanitation for all). The social contract theory is a philosophical view that seeks to explain the moral and political obligations of players in a society. In the context of Ijebu-Ijesha, Ogun State, the social contract theory can be applied to understand the relationship between the government (state) and its citizens. The government has the responsibility of providing basic amenities such as clean water, healthcare, and infrastructure for its citizens. In return, citizens are expected to abide by the laws and regulations that have been set out by the government.

The social contract idea connects the unavailability of clean water and sanitation in Ijebu-Ijesha, Ogun state, with the weakness of the government. One's health and well-being are significantly influenced by having access to clean water, sanitation, and hygiene, all of which are essential human rights. The government has a moral and political duty to ensure that the residents of the community have access to these rights and the people have a moral and political duty to uphold the basic social norms, laws, institutions, and/or values of that society. And the failure to do this by any or both sides breaches the social contract.

Methodology

This study adopted the exploratory research design. The use of exploratory research design was justified on the ground that there was paucity of literature and lackadaisical concern on the subject matter, hence this research design allowed the researchers to gain more insight on the concern of the study. The location of this study is Ijebu-Ijesha in Odogbolu local government area, Ogun state, Nigeria. The population of the Ijebu-Ijesha community is approximately 10,000. In determining the sample size of the study, Taro Yamane's formula was adopted the formula is:

$$N = N / (1 + N(e)^2)$$

Where n= sample size N= population of the study e= margin error of 95% confidence level

$$N \approx 12,000 \quad n = 12,000 / (1 + 12,000(0.05)^2) \quad n = 387$$

Description of Respondents' Demographics

Gender distribution of respondents

Gender	Number of respondents	Percentage %
Female	250	69.4%
Male	110	30.6%
Total	360	100%

Source: Researcher's Field Survey, 2024

This table shows the distribution of respondents according to their gender. It was shown from the table that 250 (69.4%) of the respondents were male while 110 (30.6%) of the respondents were female. This shows that majority of the respondents were female.

Age

Age	Number of respondents	Percentage %
Below 18	48	13.3%
18 – 23	108	30.0%
24 – 29	96	26.7%
30 – 34	36	10.0%
35 and above	72	20.0%
Total	360	100%

Source: Researcher's Field Survey, 2024

The table above shows the age group of the respondents. It was shown that 48 (13.3%) of the respondents were below 18 – 23 years, 96 (26.7%) of the respondents were between 24 – 29 years, 36 (10%) were between 30 – 34 years, while 72 (20%) were 35 years and above. This implies that most of the respondents were between 18 to 23 years of age.

Religion

Religion	Number of respondents	Percentage %
Christianity	120	33.3%
Islam	180	50.0%
Traditionalism	60	16.7%
Total	360	100%

Source: Researcher's Field Survey, 2024

The table shows the occupation of the respondents. From the table, 120 (33.3%) of the respondents were Christians, 180 (50%) of the respondents were Muslims, while 60 (16.7%) were traditionalists. This shows that most of the respondents were practiced Islam.

Analysis Of Questions

Level of understanding concerning the role of the government in the provision of clean water and sanitation

No	Statement	SA	A	U	D	SD
1	It is not the responsibility of the government to play a critical role in ensuring access to clean water.	0 (0%)	60 (16.7%)	48 (13.3%)	132 (36.7%)	120 (33.3%)
2	The government has specific duties to ensure all communities have access to clean water.	40 (11.1%)	140 (38.9%)	132 (36.7%)	48 (13.3%)	0 (0%)
3	The government is to be held accountable for lack or clean water in Ijebu-Ijesha.	65(18.1%)	144(40%)	77(21.4%)	60(16.6%)	14 (3.9%)
4	The government is to be held accountable for lack of clean water in Ijebu-Ijesha solely.	72 (20%)	168 (46.7%)	72 (20%)	36 (10%)	12(3.3%)
5	The government is currently doing enough to address the issue of clean water for all.	96 (26.7%)	12 (3.3%)	72 (20%)	60 (16.7%)	120 (33.3%)

Source: Researcher's Field work (2024)

This table shows that 0% of the respondents strongly agreed to “It is not the responsibility of the government to play a critical role in ensuring access to clean water, 16.7% of the respondents agreed, 13.3% were undecided, 36.7% disagreed, while 33.3% strongly disagreed. Also 11.1% of the respondents strongly agreed to “The government has specific duties to ensure all communities have access to clean water, 38.9% of the respondents agreed, 36.7% were undecided, while 13.3% disagreed. And 18.1% of the respondents strongly agreed to “The government is to be held accountable for lack or clean water and sanitation in Ijebu-Ijesha.”, 40% of the respondents agreed, 21.4% were undecided, 16.6% disagreed, while 3.9% strongly disagreed. The mean score of 3.54 implies that respondents agreed with the notion. 20% of the respondents strongly agreed to “The government is to be held accountable for lack or clean water in Ijebu-Ijesha solely” 46.7% of the respondents agreed, 20% were undecided, 10% disagreed, while 3.3%

strongly disagreed. The mean score of 3.70 shows that the respondents agreed with the notion. 26.7% of the respondents strongly agreed to the government is currently doing enough to address the issue of clean water for all, 3.3% of the respondents agreed, 20% were undecided, 16.7% disagreed, while 33.3% strongly disagreed. The mean score of 3.63 implies that the respondents agreed with the statement.

This distribution of opinions underscores a complex perspective on the government's role in facilitating access to clean water.

Government policy implementation for clean water and sanitation in Ijebu-Ijesha, Ogun State

No	Statement	SA	A	U	D	SD
1	The Ogun State government regularly implements policies concerning clean water.	96 (27.6%)	120 (34.5%)	84 (24.1%)	48 (13.8%)	0
2	The Government proactively aligns policies with Sustainable Development Goal 6, focusing on clean water.	36 (10.3%)	156 (44.4%)	96 (27.4%)	36 (10.3%)	24 (6.8%)
3	The implementation of policies for clean water in Ogun State are noticeable in various initiatives and programs.	96 (26.7%)	72 (20%)	108 (30%)	84 (23.3%)	0
4	Efforts to implement clean water policies in Ogun State reflect a commitment to sustainable development goals.	84 (23.3%)	132 (36.7%)	108 (30%)	36 (10%)	0
5	Citizens also play a crucial role in implementing policies concerning clean water.	84 (24.1%)	132 (37.9%)	96 (27.6%)	36 (10.3%)	0

Source: Researcher's Field work (2024)

This table shows that 27.6% of the respondents strongly agreed to “The Ogun State government regularly implements policies concerning clean water”, 34.5% of the respondents agreed, 24.1% were undecided, 13.8% disagreed. And that 10.3% of the respondents strongly agreed to “The Government proactively aligns policies with Sustainable Development Goal 6, focusing on clean water and sanitation”, 44.4% of the

respondents agreed, 27.4% were undecided, 10.3% disagreed while 6.8 strongly disagreed. 26.7% of the respondents strongly agreed to “The implementation of policies for clean water in Ogun State are noticeable in various initiatives and programs”, 20% of the respondents agreed, 30% were undecided, 23.3% disagreed, while 0% strongly disagreed. 23.3% of the respondents strongly agreed to “Efforts to implement clean water and sanitation policies in Ogun State reflect a commitment to sustainable development goals” 36.7% of the respondents agreed, 30% were undecided, 10% disagreed, while 0% strongly disagreed. 24.1% of the respondents strongly agreed to “Citizens also play a crucial role in implementing policies concerning clean water. 37.9% of the respondents agreed, 27.6% were undecided, 10.3% disagreed, while 0% strongly disagreed.

Sustainable solutions for water and sanitation challenges in Ijebu-Ijesha

No	Statement	SA	A	U	D	SD
1	A more significant involvement of the government is crucial in addressing the water challenges effectively.	120 (33.3%)	132 (36.7%)	48 (13.3%)	60 (16.7%)	0
2	Addressing water challenges requires the collaborative efforts of government and citizens.	24 (6.9%)	144 (41.4%)	96 (27.6%)	84 (24.1%)	0
3	Constructing more boreholes in the community helps solve the problem of unavailability of adequate clean water.	108 (30%)	108 (30%)	84 (23.3%)	60 (16.7%)	0
4	Hygiene education to the residents of Ijebu-Ijesha is effective for improved sanitation practices and have long-term benefits.	60 (16.7%)	180 (50%)	36 (10%)	72 (20%)	12 (3.3%)
5	Regular maintenance and treatment of already built water sources is a good solution to poor sanitation practices in Ijebu-Ijesha.	120 (33.3%)	144 (40%)	48 (13.3%)	48 (13.3%)	0

Source: Researcher’s Field work (2024)

This table shows that 33.3% of the respondents strongly agreed to “A more significant involvement of the government is crucial in addressing the water and sanitation

challenges effectively, 36.7% agreed, 13.3% were undecided, while 16.7% disagreed. 6.9% of the respondents strongly agreed to “Addressing water and sanitation challenges requires the collaborative efforts of government and citizens. 41.4% of the respondents agreed, 27.6% were undecided, while 24.1% disagreed. 30% of the respondents strongly agreed to constructing more boreholes in the community helps solve the problem of unavailability of adequate clean water. 30% of the respondents agreed, 23.3% were undecided, 16.7% disagreed, while 0% strongly disagreed. 16.7% of the respondents strongly agreed to “Hygiene education to the residents of Ijebu-Ijesha is effective for improved sanitation practices and have long-term benefits.” 50% of the respondents agreed, 10% were undecided, 20% disagreed, while 3.3% strongly disagreed. 33.3% of the respondents strongly agreed to “Regular maintenance and treatment of already built water sources is a good solution to poor sanitation”, 40% of the respondents agreed, 13.3% were undecided, 13.3% disagreed, while 0% strongly disagreed. The results shows that there are sustainable solutions for water and sanitation challenges in Ijebu-Ijesha.

Summary Of Findings

The study provides a detailed exploration of the weakness of the Nigerian government in implementing Sustainable Development Goal 6 (SDG 6), specifically focusing on the provision of clean water in the Ijebu-Ijesha community, Ogun State, Nigeria. Based on the analyses derived from interview responses and discussions, it appears that there is a notable awareness among the residents of Ijebu-Ijesha regarding the government's responsibilities and efforts in water and sanitation services. However, this awareness is coupled with a clear recognition of gaps between government promises, actual policy implementation, and the effectiveness of these initiatives.

Residents expressed a profound understanding of the critical importance of clean water for their community's health and well-being. They identified the government's role as pivotal in ensuring access to these essential services, highlighting expectations for the government to lead infrastructure development, maintenance, and provision of reliable water sources, such as boreholes and large water storage, the community members pointed out that efforts are often insufficient to meet the community's needs fully. The discussions revealed a perceived gap in the government's delivery on its commitments, with many initiatives described as either inadequately implemented or failing to achieve their intended impact due to issues like poor maintenance, lack of sustainability in project design, or insufficient community engagement in planning and execution phases.

In a nutshell, while there are evident governmental efforts to address the SDGs in Ijebu-Ijesha, particularly SDG 6, the actual implementation of these policies faces challenges in effectiveness, sustainability, and community engagement. This evaluation suggests a need for the government to enhance its approaches by incorporating more robust mechanisms

for maintenance, community participation, and a more integrated strategy that aligns policy, implementation, and monitoring to effectively meet the SDGs within the community.

Recommendations

Enhanced Community Engagement: Authorities should prioritize active and meaningful engagement with the Ijebu-Ijesha citizen. This involves incorporating local perspectives into decision-making processes, ensuring that interventions are tailored to meet specific needs and conditions of the end users. Engaging community members as partners will foster a sense of ownership, enhance project sustainability, and build trust between the government and the governed.

Infrastructure and Maintenance: A renewed focus on the development and maintenance of water equipment is crucial. Investment should not only aim at creating new facilities but also at maintaining existing ones. Adopting technologies that are both effective and suitable for the local context, and ensuring the community has the skills and resources to maintain these systems are key to long-term sustainability.

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