

**RADIO OWNERSHIP, PROGRAMME SPONSORSHIP AND  
LANGUAGE OF DELIVERY AS PREDICTORS OF CITIZENS'  
PARTICIPATION IN COMMUNITY DEVELOPMENT  
PROJECTS IN OYO AND OGUN STATES, NIGERIA**

**BY**

**ISRAEL KAYODE BABAWALE  
84834  
B.Ed, M.Ed (Ibadan)**

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of**

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## **CERTIFICATION**

I certify that Israel Kayode BABAWALE (Matric No. 84834) undertook this study for the award of the degree of DOCTOR OF PHILOSOPHY in Adult Education (Communication Arts in Community Development) in the Department of Adult Education, University of Ibadan, Nigeria under my supervision.

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**Date**

---

**Dr. Anjuwon Akinwande  
Department of Adult Education  
University of Ibadan  
Nigeria.**

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## **DEDICATION**

To the glory of God and to the blessed memory of my late father John Ajiboye Alao Oke and the support of my Gold, Dorcas Subulade Babawale and my wife (a jewel of inestimable value) and my children: Oluwaseunfunmi, Damilola, Dorcas and Daniel.

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## ABSTRACT

Low communal and individual participation in community development (CD) programme has become worrisome to development planners and stakeholders. This situation has been attributed in part to inappropriate usage of the radio in mobilising the people for CD, though there are several studies on the use and importance of radio in development generally. This study, therefore, examined the extent to which radio ownership, programme sponsorship and language of delivery predicts citizens' participation in CD in Oyo and Ogun States, Nigeria.

The study adopted the survey research design. Stratified and random sampling techniques were used to select a total of 1260 respondents comprising: 20 project officers, 73 government officials, 37 corporate public and governmental sponsors, 1120 listeners, 5 presenters and 5 producers, each from 5 radio stations in Oyo and Ogun States. Data were collected using Citizen Participation Scale ( $r = 0.76$ ) and Radio Effectiveness Inventory ( $r = 0.81$ ). These were complemented with four sessions of Key Informant Interviews (KII) and six sessions of Focus Group Discussion (FGD) for presenters, producers, project officers and community change agents. Three research questions were answered and three hypotheses tested at 0.05 level of significance. Data were analysed using Mean, t-test, Pearson Product Moment Correlation and Multiple regression.

Radio ownership, programme sponsorship and language of delivery significantly influenced citizens' participation in CD ( $F_{(3,1257)} = 202.8, p < 0.05$ ) and contributed 13.9% to the variance of the dependent variable. The relative contribution of these radio media components were as follows: language of delivery ( $\beta = 0.661, p < 0.05$ ), sponsorship ( $\beta = 0.614, p < 0.05$ ), period of airing the programme ( $\beta = .058, p < 0.05$ ), and ownership of station ( $\beta = 0.051, p < 0.05$ ). Significant differences existed in the usage of radio for CD between public and private radio stations ( $t = 7.85, p < 0.05$ ). Result also showed differences in sponsorship of radio CD programmes: governmental ( $\bar{x} = 40.41$ ), corporate ( $\bar{x} = 31.70$ ); individual ( $\bar{x} = 25.23$ ). Significant differences were observed in the usage and effectiveness of language of delivery of CD programmes on radio: Yoruba ( $\bar{x} = 45.96$ ); English ( $\bar{x} = 29.17$ ). Demographic variables included age ( $r = 0.72$ ), marital status ( $r = 0.44$ ), educational qualification ( $r = 0.42$ ), occupation ( $r = 0.42$ ) and sex ( $r = 0.31$ ). These correlated significantly with citizens' participation of radio effectiveness for CD ( $R = 0.78$ ). The FGD and KII results showed that radio ownership, programme sponsorship and language of delivery were potent factors in enhancing citizens' participation in community development projects.

The indigenous language of delivery (Yoruba), governmental sponsorship of community development programmes, public ownership of radio station, and period of airing the programme were significant factors in determining the success of radio media in mobilizing people for effective participation in CD. Therefore, government and other stakeholders should greatly consider these components of radio usage in all developmental processes to ensure maximum and effective participation of the citizenry in all developmental programme.

**Key words:** Citizens' participation, Radio ownership, Language of delivery, Radio programme, Community development project

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# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Study

The use of radio as a tool for Community Development is as old as the radio itself. The radio is looked upon as a general tool in educating the general public about any environmental or health-related issue. At the same time, it could also be used to encourage community-driven problem solving techniques. Sofowora (2007), a proponent of effective use of the radio, avers that the mode of radio transmission does not in any way negatively affect the message of the broadcast. Kelvin (2005:8), writing on the usefulness of the radio in the developmental process, asserts that:

*Radio enlarges our world inviting listeners to participate in distant event and community based programme from around the globe. Regardless of its mode of transmission from the most dated to the most sophisticated, terrestrial broadcast, coaxial cable, satellite or internet transmission radio is a global medium.*

The radio is a potent phenomenon for changing the world to a global village. Its growth and development in most parts of the globe had been impressive, and beneficial to mankind (Mboho, 1994). James Clark-Maxwell, Alexander Graham, and Hertz did so much to popularize radio broadcasting but the impacts of their efforts were not fully realized until 1912, when the *Titanic* cruiser sank. The first broadcaster to break the news of this dramatic tragedy of all time was David Sarnoff and the event made people aware of the potency of the radio as an effective mass communication device (De-Fleur, 1981). Consequently, the Radio Act was passed in 1912. The Act was to regulate the conduct of radio broadcasting in Britain. However, radio broadcasting was not introduced to Nigeria until 1933. Commenting on the introduction of radio into Nigeria, The Federal Radio Corporation of Nigeria (FRCN) has this to say:

*Radio broadcasting was introduced into Nigeria in form of Radio distributions system in 1932. The then colonial government, under the department of post and telegram introduced this. The main feature then was the reception of the overseas British Broadcasting Corporation and re-broadcasting through wire system with loud speakers at the listening ends. It was later*

*called radio diffusion system. The system was officially commissioned on Dec 1, 1935 (FRCN Monograph, 2001:5).*

This system metamorphosed into Nigeria Broadcasting Service (NBS) and much later to Nigeria Broadcasting Corporation (NBC). The Ibadan radio station was built in 1939 followed by the Kano station in 1944 and by 1949, there were transmission stations in Kaduna, Enugu, Abeokuta, Ijebu-Ode, Jos, Zaria, Calabar and Port Harcourt. The Ilorin station was built in 1956 and Katsina, Warri, Onitsha, Sokoto and Maiduguri stations were established in the early 60s. The Bill incorporating the NBC was passed in August 1956 and was promulgated in October 6 of the same year.

The idea of the mass media debates which was first introduced to Nigeria in 1982 (Ojo, 2004) had been in vogue both in Britain and America since 1950 (Schorl,1987). For example, De Fleur (1981:119) says:

*Few in the 1950s would have suspected how popular "talk radio" (mass mediated) would become. It is an element in the M.O.R Middle of the Road Radio format and some station programmes. This method involves the most common talk programmes, which involve telephone dialogue between host, and listeners on a topic of the day, that may be accompanied by a studio panel discussion.*

Phone-in programmes often facilitate debates on political, social and economic issues. Constructive criticisms of theoretical concepts, sound academic contributions and logical reasoning have featured prominently on such radio programmes. The radio has been in use effectively for sensitizing various audience groups and promoting news items and accelerating the tempo of development efforts (Tan, 1981).

One of the essential principles of community development success is popular participation of the beneficiaries. Such participation is with in-built effective communication support activities. The principle demands that at every stage of the transformation process all stakeholders should meet, discuss, negotiate, plan and take positive decisions together in the pursuance of common goals and objectives as a team. All these can only be facilitated through effective communication methods. Hence, Anyanwu (1992) is of the opinion that, dialogue between the change agents and the beneficiary of development projects provided the opportunity for community analysis by the agents in their perspectives as guide, motivator, enabler, therapist, organizer and facilitators of change. From this angle, one can see the broadcast

programme presenters as change agents making it possible for the end users of the project benefits to dialogue with their benefactors.

However, Egenti (2001) claims that technical problems such as voice modulation, equipment malfunctioning, satellite transmitters tracking and network failure inhibits direct access and communication linkage services. Presentation problems also occur when knowledge of the topic for discussion seems difficult for the participating audience to comprehend, all these call for critical evaluation of the effect of radio programmes on citizen's participation in community development.

Dialogue is very essential in the development process because it is an effective means of involving popular participation in community development. By the same token, the radio is not only effective in entertainment, it can also be used effectively for community development. The rise of the radio added to the daily access to vital information for the average person, the impact of which is yet to be fully assessed. Crum C. Roberts (2004) find that mediated tele-participatory interaction reinforces interpersonal communication. The argument is no longer that the radio is ineffective in community development but that the reasons for radio inadequacy, among others, are political reasons, economic reasons and lack of application expertise (Akinwande, 2003).

## **1.2 Statement of Problem**

Radio was first used in Nigeria in 1933 in form of radio distribution system. By 1956, sixteen radio stations in Nigeria have been airing programmes related to development of the communities. Nigeria as of today has more than 150 radio stations, both government-owned and private-owned ones. It is worrisome to note that despite this, there is still evidence indicating low citizen participation in community development programmes. This, thus, raises the question of how effective the radio programmes on community development are in the mobilization of the citizens' participation in community development.

While most developed nations of the world are still doing a lot to sustain and put in place more development strategies using the radio media, community development in Nigeria seems to be getting moribund despite the billions of naira earmarked annually as constituency allowances to the numerous legislators at the local and federal levels.

While the radio is a very potent tool for facilitating development in the western world, Nigerian situation is clinically different. Most recent studies have shown that most community development projects in Nigeria are failing to attract popular participation among the citizenry, possibly because there are no effective sensitizations on the mass media, particularly the radio. Evidently, the involvement of beneficiaries of community development projects in the dialogue to determine the felt need is considerably lower than what is expected. Akinwande (2003)

In short, it is very worrisome that the radio use for community development programmes is highly inadequate and totally absent in some cases. Where they are available, they are virtually becoming a tool for seeking cheap political popularity.

Therefore, this study seeks to investigate radio media ownership, radio programme governmental sponsorship and language of delivery as predictors of citizens' participation in community development in Oyo and Ogun States, with the hope of determining how they have been used effectively over the years.

### **1.3 Objectives of the Study**

This study focuses on radio ownership, programme sponsorship, and language of delivery as predictors of citizen participation in community development projects in Oyo and Ogun States, Nigeria.

The specific objectives are to

- i. examine people's level of awareness about the availability of radio programmes for community development on the selected radio stations.
- ii. assess the frequency of usage of radio programme for motivating the citizens towards effective participation in community development.
- iii. determine the effect of radio ownership, programme sponsorship language of delivery and air time as predictors of citizens participation in community development.
- iv. analyse people's perceptions about the effectiveness of radio programme for citizens mobilization for effective participation in community development programmes.
- v. find out whether the radio ownership, programme sponsorship and language of delivery predict citizens' effective participation in community development programmes
- vi. suggest ways of improving the use of radio for sustainable community development projects in Nigeria.

#### **1.4 Research Questions**

Based on the objectives stated above, the following research questions were raised.

RQ1: What is the level of awareness of the participants about the availability of radio programmes on community development on the selected radio stations?

RQ2: How frequently are the selected radio stations for this study used for mobilizing the people for community development projects?

RQ3: What is the perception of the participants about the effectiveness of the radio in mobilizing the citizen for community development programmes?

#### **1.5 Significance of the Study**

This study endeavoured to determine the ways in which radio messages have effects on the beliefs, attitudes and behaviour of audiences in community development activities. It gives insight to the significance of the radio as it affects participation in community development and provides a critical analysis of factors that affect the quality and effectiveness of communication media in the process of community development. It will assist media planners and communication specialists in making the right choice of appropriate communication technology for the effective planning of advocacy support activities.

Apart from contributing to the production of a body of literature in the field of development communication, it is hoped that the findings will be of particular interest to international development agencies, policy makers at all levels of government in Nigeria, research institutes and the academic communities. Furthermore, the study will provide useful information for further research activities in the area of radio use for community development.

#### **1.6 Scope of the study**

The study investigated the influence of radio programmes on citizens' participation in community development projects in Oyo and Ogun states in Nigeria. The study was, therefore, limited to Oyo and Ogun States. The choice of the two states in the western part of Nigeria is based on the cosmopolitan nature of the states, a situation which makes it possible to draw conclusions, when dealing with states in Nigeria in the context of community development. Besides, the study was focused on four (4) local government areas from each of the two (2) states, representing two (2)



rural and two (2) urban local government areas, each from the two states. Altogether, eight (8) local government areas (4 urban and 4 rural areas) were used for the purpose of this study. The choice of these eight local government areas was due to the limitation of time and funds.

Furthermore, the study was restricted to five radio stations. Two each from the two states viz; FRCN Abeokuta and Gateway Radio in Ogun state and FRCN Ibadan and BCOS Radio in Oyo State. The choice of these radio stations was based on the fact that they have many community development programmes. Besides, they are community based and they also air programmes on community development free of charge unlike the privately owned radio stations that are profit oriented, and charge exorbitantly for all their sponsored programmes.

### **1.7 Operational Definitions of Terms**

In order to avoid misinterpretation of concepts, the following terms are explained as used in this study to ensure clarity in their meanings.

**Communication:** The exchange of meaningful messages to achieve desired response and understanding.

**Mass Media:** communication channels for sending messages to various audiences in different places simultaneously. Examples are the radio, the Television and printed media materials.

**Mass Mediated Dialogue:** Two-way communication efforts assisted by mass media and other communication technology supplemented with communication support activities.

**Community Development:** Activities involving unified social group acting together to identify their needs, plan and design programmes to address such needs towards ensuring the achievement of sustainable transformation.

**Tele-participatory interaction:** Audience participation in broadcast programmes “using call-in” in methods, such as phone-in during radio and television programmes by the use of telephone.

**Citizen Participation:** All activities, such as determination of felt needs, planning, funding and execution of the programme, embarked upon by the citizen in the process of community development.

**Mass Communication:** The process of disseminating information, to a large number of people at a time across geographic divides and cultures.

**Community Mobilization:** A capacity building process through which community members, groups or organizations plan, carry out and evaluate activities on a participatory and sustained basis to improve their health and other conditions, either on their own initiatives or on the stimulation by others.

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## **CHAPTER TWO**

### **2.0 LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

This chapter presents the literature review and theoretical framework for the study. The chapter also reviews the theory appropriate for the study of mass communication, media effects and popular participation in community development activities.

### **2.1 LITERATURE REVIEW**

#### **2.1.1 The Concept of Communication**

Communication has been described as the behaviour and experience of organisms involved in creating meaning (Smith and Williamson 1977). Communication(s) (spelled with an “s”) is used for the transmission of information, and the term, communication, is used to describe the process of generating meaning between organisms. In other words, there have been various definitions of communication. Dance (1970) compiled a list of 98 definitions proposed by various scholars. Those definitions variously describe communication as the sharing of information and meaning, or an attempt to persuade and influence behaviour and response of an organism to a stimulus. Some of the definitions are suitable for some purposes but fall short for others. Most importantly, the communication process can fulfill various functions and the process can function differently depending on the situation (Severin and Tankard, 1979). Schramm (1971) explained that the various functions communication can serve are those of persuasion, informing, teaching and entertaining among others. In each of these situations there are different aims and expectations. It seems more logical therefore, to study the process of communication in terms of the associating factors such as the message, its origin, the encoder/ the sender, the medium or media for transmission, the attendant noises, the communication environment, the decoder or receiver of the message, timing of the message the feedback and the effect of communication all of which cannot be illustrated with a single diagram.

#### **2.1.2 Listening**

Communicating involves talking, listening attentively, observing signs, symbols, signals and other non-verbal messages, writing effective speeches and reading. People listen for various reasons and these include receiving a message as a

basis upon which to make decisions. Most often, listening errors can occur when the message perceived by the listener and the intended messages are entirely different. Factors that determine our listening experiences include noise such as words used by the communicator, the communication environment our state of mind and other physical and psychological factors present at the particular period the message is being transmitted. Listening also depends on perception as what is heard can be misinterpreted most of the time and sometimes potential messages are tuned out. Listening occurs in five stages: Attention Reception, Meaning, Interpretation and Remembering (Hopper 1976).

For example, a listener perceives that a potential message is being presented and directs his/her attention to it. The message is received in accordance with his/her information needs and gratification. The message is then arranged by his/her cognitive skills, and based on his/her field of experience he/she decodes the message. The message is then stored for remembrance and recall when necessary. When this process goes wrong at any point in time, break down in communication occurs.

There is also the listening problem associated with the tendency to jump to conclusions even before hearing all of the speakers message effectively. This listening weakness is often motivated by a general bias in the human perception system. Good listening skills set the basis for effective understanding and utilization of development communication messages that is the major aspect of this study. The following sections, describe the various modes of communication explaining how human communication systems operate.

### **2.1.3 Categories of Communication**

#### **2.1.3.1 Intrapersonal Communication**

Intrapersonal Communication concerns one individual thinking within himself or talking to himself in monologues, in a process of creating meaning. A reflection within oneself based on others and the environment. What goes on inside the mind is conditioned by the individual perception as reflections of the past and present influences (Akinwande, 2003). This is the very basis of any effective communication with others.

### 2.1.3.2 Interpersonal Communication

This is any mode of communication, either verbal or non-verbal, between two or more people (small group or large group) in face-to-face interaction. Speech or non-verbal cues are the main means by which messages are shared in interpersonal communication. For it to be genuine, interpersonal communication must have the appropriate setting of mutual interest and personal closeness.

### 2.1.3.4 Media Communication

Media Communication has often confused communication practitioners. It is often used to specify the radio or interpersonal communication.

Akinwande (2003:11) explains thus:

*Medio is a Latin word meaning middle. "Medio" communication therefore, lies in the interface between face-to-face and mass communication. It is unique because of the technical instrument used for interaction between identifiable individuals and it has some characteristics of both interpersonal and mass communication.*

Under this classification are communications by telephone, letters (Watson and Hill, 1984) walkie-talkie, closed circuit television, campus radio, e-mail and others.

Waston and Hill (1984:166) defines media communication as

*that mode of communication between direct, face to face address and mass communication; into this classification comes communication by letter or telephone.*

Group Communication begins with interpersonal communication settings where there are more than one single person exchanging meaningful messages. What makes group communication exceptional is the open exchange of enlightened opinion to solve problems cooperatively. It is very important as a function of the democratic process such as participation in community development, religious activities, social events and governance. Each interested individual is a member of a group to whose philosophy, aims and projects he contributes. Group communication forms the foundation for social communication which is generally mass communication or communication through the radio. Of particular relevance to this study are collections of two or more people in social interaction, residing in the same environment with identical goals and established norms (Myers and Meyers 1982), and being members of a mass communication audience.

#### 2.1.4 Mass Communication Process

Radio seems to be the appropriate technical media; the cheapest and fastest means for use at the beginning and the duration of a communication process in community development. Communication development experts were quick to recognize the vital role that communication support can provide in development activities and the task has always been how to establish contact with people in hard-to-reach areas. Mass communication is capable of reaching groups of audiences at different places simultaneously. “Books were the first mass medium followed by newspapers, magazines, films, radio, and finally television” (Akinwande, 1982). Bittner (1980) defines mass communication as “messages directed toward a group of people by a mass medium”.

The factors that distinguish radio are delayed feedback, gatekeepers, mass coverage by broadcasting, storage and retrieval of information, mediated information transfer and multiplier effect. Every other type of communication can be used as input in mass communication programming. The similarity between radio communication and interpersonal (face-to-face) communication is the fact that messages are encoded and decoded using languages and non-verbal components of messages. Sources (sender) and destination (receiver) are still the minds and motivation of humans. Sources of radio messages may be in groups as well as in individuals.

Various forms of models have been used to present basic visualization of the mass communication process. The very first model of mass communication is Harold Laswell’s model of mass communication.

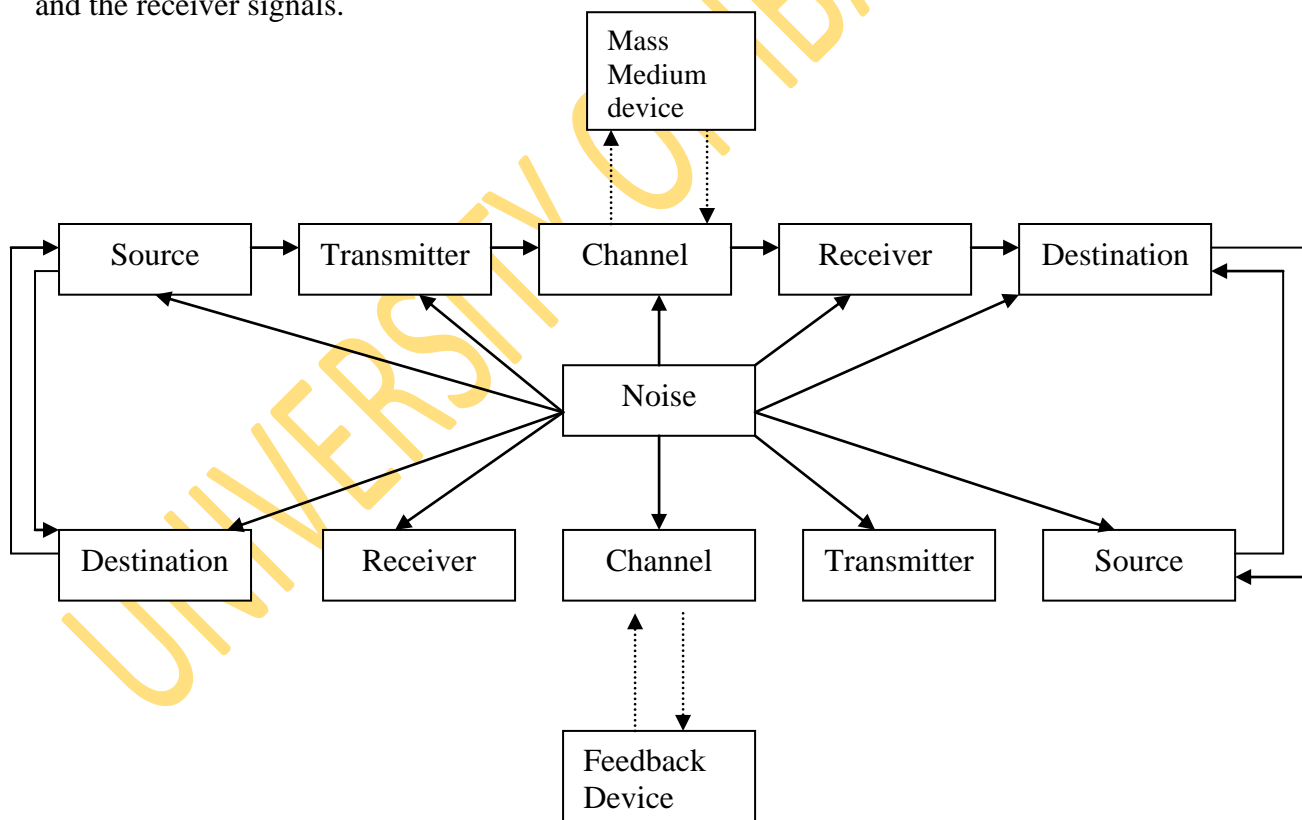
Who	The Sender
Says what	The Message
In which channel	The Channel
To whom	The Receiver
With what Effect?	The impact

**Figure 1: Lasswell Radio Model**

Source: *The structure and functions of communication* Bryson, L. (ed) *The Communication of Ideas*. New York: Holt Richard and Winston.

Apart from its emphasis on “the impact” of a message, several vital elements necessary to the understanding of the mass communication process such as feedback, gatekeepers and noise are omitted from Lasswell’s model. It is therefore, important to examine more detailed models developed by De Fleur (1982) and Bittner (1980).

De Fleur’s model (see figure 2) is more detailed because the source and transmitter are portrayed as different stages of the mass communication process and the channel is the mass medium that conveys messages to the receiver who translates the message. The destination functions as the interpreter. The feedback is the messages from the receiver who now assumes the role of the source reacting to the original message. The unique characteristic of this model is its emphasis that noise may interfere at any stage of the mass communication process. Akinwande 2003 citing Shanmon and Weaver (1948) the originators of “NOISE” in their Schematic diagram of communication system locate the source of noise between the transmitter and the receiver signals.



**Figure 2: De Fleur Model of Mass Communication**

*Sources: Theories of Mass Communication, by Melvin L. De Fleur and Sandra Ball-Rockeach, 1975 Longmans Inc.*

In Bittner's basic model of Mass Communication (see figure 3), the presenter and cameraman are illustrated in graphic form as gatekeepers – a factor that is missing in De Fleur and Laswell's model. This makes the model easier to understand. Noise in De Fleur's model points to all aspects of the communication process. Bittner's model shows that noise originates from the sender, receiver and the gatekeepers but the diagram does not show how noise can originate from the transmitter which is labeled the medium (broadcast antenna) whereas the inventors of the presence of noise in the communication process, (Shannon and Weaver) traced noise to the medium of communication.

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**Figure 3: Bittner Basic Model of Mass Communication**

*Source: Broadcasting: An Introduction, by John R. Bittner Prentice Hall Inc.*



### **2.1.5 Communication and Development**

The last 60 years has seen Mass Communication as a powerful tool for public education and behaviour change. The need of communication in development, therefore, cannot be over-emphasized. Consequently, the channels through which communication flows effectively with the desired results are of significant interest to development specialists. Successful communication is understanding and it takes place more effectively in a practical and familiar context. Although it has been strongly argued that person-to-person (interpersonal) communication is more effective than communication through various types of radio (Klapper, 1960), the extent to which this generalization is relevant to the application of the radio in development remains to be determined, more so that Klapper's materials were taken from industrialized societies. Presently, it is common knowledge that there is no best type of communication for every situation, but successful communication depends on which media is best for a given situation. (Akinwande, 2003)

### **2.1.6 Schools of thought in Development**

Community Development is seen as a process of problem-solving that enables citizens to become competent in identifying their problems, and plan and implement activities cooperatively towards finding solutions to their needs (Anyanwu 1992). The process is a sequence of planned events and the important variables in this process are popular participation and empowerment. The assumption, therefore, is when people in a community are educated to identify and analyse their own needs, they are more interested in actively charting out the events to address those issues as well as committed to participate in the activities that will lead to the realization of their goals. (Freire, 1970).

Participation as articulated by this theory is germane, because it is the active process by which beneficiaries of community development projects can influence the direction and implementation of the projects in their favour. The Food and Agricultural Organization (FAO, 1991) defines participation as, "...an active process in which people take initiatives and action that is stimulated by their own thinking and deliberation and which they can effectively influence" (P.5). This definition suggests empowerment, shared responsibility, self-identity and ownership, all of which are necessary ingredients of successful community development programmes.

### **2.1.7 The Paradigms of Communication in Development.**

Communication has been used for ages as a tool for development, and development experts, policy makers, and field workers have since recognised its potency in the development process. In the 1960s, development was perceived to mean a process of modernization modeled on the industrialized societies. The major focus then was knowledge transfer and rural people were considered ignorant, conservative and intransigent. During this period the myth of the power of the radio to transfer knowledge became prominent and social scientists kept the myth alive by concentrating on mass media and communication research activities. Consequently, the idea that communication for development should be a two-way process began to emerge, thus; communication became the new angle to look at social development. The audience came into focus and audience research revealed that the audience was not just a mass made up of individuals but structural in-groups. Secondly, it was discovered that attitudinal and behavioural changes were not solely dependent on the medium, but the medium could be used for message reinforcements within groups.

In the 1970s, United Nations Development Programme (UNDP) launched the idea of Project Support Communication (PSC) and agencies such as Food and Agricultural Organization (FAO) and United Nations Children's Fund (UNICEF) followed suit by establishing PSC units in their project areas. During this same period, Freire's (1970) theory of conscientization emerged emphasizing the essence of effective communication with the poor. It was based on the conviction that the poor were incapable of conceptualizing their real needs and expressing them. They could only be empowered through an educational process. The author prescribed the methodology and it formed the model for the Latin American popular education program integrating the use of mass and group media activities. Social studies and the conscientization process revealed that communication was a mutual learning process resulting in community participation. Case studies and examples of community use of radio, videotape technology, popular theatre, slide series, community animation and others are well documented in Fuglesang and Chandler (1985) reports.

#### **2.1.7.1 The Old Paradigm**

In development, popular participation of people is very important and it is the exercise of their capacities and energies, the increase in their knowledge and basic skills that will bring lasting change for the better. Government and international

agencies' previous efforts at implementing laudable development projects have failed because their emphasis was mainly on industrialization and literacy for transfer of technology. The assumption was that the researcher will produce a technology package and that it only needs to be passed on to the rural communities through the extension agencies for development to take place. This "top-down" approach failed because the community was not involved in planning design, implementation and evaluation of the projects. The extension agents were too few compared to the number of people to be reached. Transportation difficulties limited their reach and effective communication was impeded by poor training in interpersonal communication.

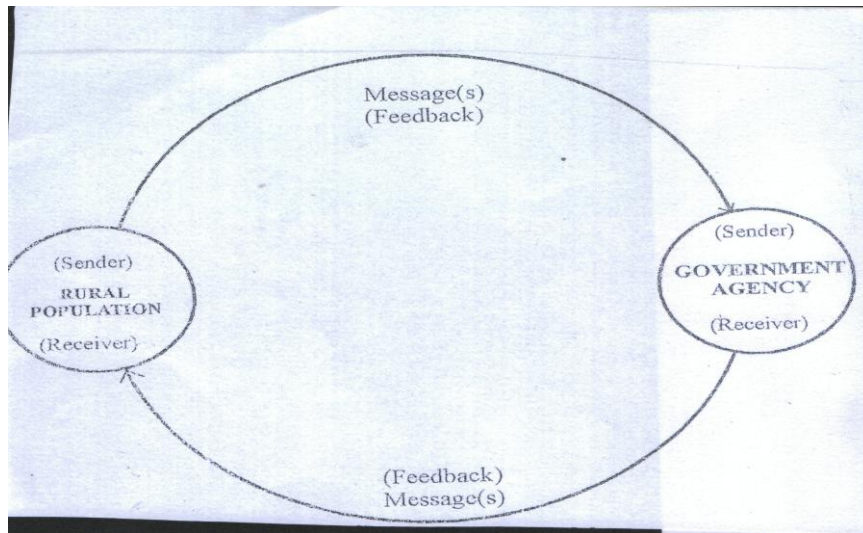
#### **2.1.7.2 The New Paradigm**

The radio could break these barriers through targeted audience involvement and training. Challenged with these problems, the development agencies were quick to recognize the importance of the emerging field of development communication. The idea of using the radio was derived from the rationale that direct communication with rural people could be more effective. Communication technology developed and it became easier to use, cost less and consequently, radio and a variety of "small media" such as films, flipcharts, photographs, posters, audiocassettes; overhead transparencies, film-strips, slides and traditional folk media such as puppets live theatre, stories and fables were put into effective use. Training in interpersonal communication techniques for change agents and discussion leaders in the communities to use these media effectively and efficiently became an important component in strengthening radio activities. The new electronic media made information readily available to people who could not read thereby mobilizing a group of people that had not participated in the polity at all.

#### **2.1.8 Development Communication Model**

Communication technology is very useful in the social process where a consensus among all participants of a development initiative, leading to a concerted action, is required. It changed the "top-down" information flow from government and non-governmental change agencies to the rural population by providing "two-way" information links as well as promoting "horizontal" communication between community groups such that the experience gained in one may serve as valuable lesson for the other. In the development communication model that emerged,

planners and project participants alternate as senders and receivers of messages (see figure 4).



**Fig 4: Development Communication Model**

**Source:** Caldevin, Gary (1987). *Perspectives on Communication for Rural Development*. FAO Development Communication Paper.

This model suggests that the flow of message generation should originate from the target group (Rural population). Although this is an ideal situation, it helps to start on the right footing and encourages active participation which is the keystone to implementing successful development projects.

*Development communication therefore,  
...is the art and science of human communication  
applied to the speedy transformation of a country and the  
mass of its people to a dynamic state of economic growth that  
makes possible greater social equality and the larger  
fulfilment of the human potential. Nora Quebral in Coldevin  
(1987:3)*

Development Communication should therefore, be humanized. It is non-elitist, democratic, non-commercial, widely participatory and scientific in nature. (Akinwande, 2003) recommend the establishment of strong and autonomous locally based communication media, such as community newspapers, local radio transmitting stations and rural organization newspaper if maximum contributions of communities they are intended to serve are to be mobilized. In conclusion, a major mass communication effect is that of accelerating the tempo of development as it plays an important role in shaping development patterns. They are tools for activating and

accelerating a process and to assist in learning, they can never replace interpersonal contact in the change process but they complement each other in the development communication process.

### **2.1.9 Media Selection**

In the formative era of development communication, the problem was not about effectiveness of the radio . The usual question was, “What is the best medium or combination of media? (television, radio, slide-tape, field worker). As time went by, the focus changed to a more reasonable question, “Which medium is best for what purpose?” All communication channels including interpersonal communication channels have qualities, which make them more appropriate to some situations than others. Hence the recommendation by communication experts that in order to increase communication methods impact, channels comprising broadcast, group, folk and interpersonal media should be judiciously selected and mixed to complement and multiply the effectiveness of one other.

### **2.2.10. Mass Media**

Akinwande (2003) is of the opinion that the mass media entails sending of the same message to many people in different places simultaneously, and states further that the print is the first form of mass communication media comprising books, newspaper, magazines and journals. These were later followed by radio, films and the television in that order. Mboho (1994) citing Beth Lane (2007) is of the belief that the term radio is changing on a daily basis as the digital technology evolves taking radio in new directions. Mboho (1994) citing Lane (2007:31) is of the opinion that.

*media is any medium used to transmit mass communication until recently radio was clearly defined and was comprised of the eight media industries, Books, Newspapers, Magazines, and Recordings, Radio, Movies, Television and the internet.*

Mboho (1994) citing Lane (2007) also criticized the idea of classifying cell phones and other phones which could only serve a few people at a time in the category of radio as he suggested that a mass medium must communicate a message to a large group, often simultaneously, this agrees with the words of Akinwande (2003). The study however noted that cell phones and video games are assuming the dimension of being a mass medium. Mboho (1994) citing Boles (2008) defined radio

as “those media that are designed to be consumed by large audiences through the agencies of technology. Boles in his definition noted message, large audience and agencies of technology as the medium. Mboho (1994) citing Smith (1974) stated that the radio is in the front rank, along with the school and the factory as indicators of individual modernization. According to Mboho (1994) radio, magazines and newspaper were considered the most useful sources of information. Radio was the most reliable medium.

Mboho (1994) also submitted that the media has the responsibility to inform, socialize, motivate, offer forum for debates and discussions, educate, promote and transmit culture, entertain, and above all, integrate the people through rapportorial, inter-raportorial and discursive promotions and features on and from diverse sectors of the country. These roles can be grouped into political, economic, social, cultural, educational and technological roles.

Robinson, (1976), McLeod et al. (1977) Miller et al, (1979), as cited by Mboho (1994) are of the opinion that the media performs its political roles as they

- create and promote political awareness.
- identify and promote civic responsibilities among the people
- mobilize the people towards the achievement of national goal, and lastly
- promote social justice based on the responsibilities and rights of the individual in the society.

Mboho, (1994:41) is also of the opinion that the radio is the life wire of economic enterprises as it sensitizes the masses to new products, cost of products and services, and encouraging purchase and making of choice. She writes.

*Some economists argue that the media are in fact not just a part of the economy but its servants. The media converts audiences into markets, and because they exist through “selling” audiences to advertisers, they generally preclude the services that the media could perform such as providing adequate consumer information to the public.*

On technological impact, Mboho (1994) has these to say. “mass communication has a tremendous technological impact affecting work, knowledge and human behaviour”

Mboho (1994), in this respect sums up the effect of radio on technology from these perspectives.

- encouraging and promoting a scientific and national attitude to life by encouraging the spirit of enquiry, analysis, balanced thinking, impartiality and objectivity
- Keeping the people informed about technological developments.
- Facilitating the development of indigenous technology through sensitization and promotion of spirit of self-reliance.
- enhancing, facilitating and encouraging the study of science and technology.

On social function of mass communication. It is observed that mass communication facilitates social change. According to Head (1972:61),

*in the past the child learned this behaviour from parents, peer group, formal education and rituals of initiation. Now the media generally and television especially also share in this function.*

Mboho (1994:32) sums these up by asserting that in the interest of the people, the radio should aim at:

- promoting social norms, values and social, political and civic responsibilities
- promoting learning and acquisition of knowledge
- disseminating objective news and opinion and encourage meaningful mass mediated and tele-participatory programmes.
- promoting the social well being of the people.
- encouraging the development of social values debunking social vices and preserve social strata.

From the cultural perspective the radio helps to preserve the culture of a community. It also seeks, identify and preserve our cultural heritage from foreign pollution. The media also promotes the study of our history and language as a people. The educational functions of radio cannot be overemphasized. Radio educates the public on all facts of life. It enhances distance learning activities of pre-literacy, neo-literacy and post literacy education.

The media give the following educative programmes.

- balanced radio programmes related to school curricular programmes.
- talks, interviews and analyses on radio
- subjects such as English and Mathematics are taught on radio
- Radio counseling is done on all areas of life.

### **2.1.11 Mass Mediated Dialogue**

De Fleur and Rockeach (1982) described mass mediated dialogue as enhancing “democratic process of decision making”. It provides equal opportunity and freedom of participation in the political process with optimistic implications.

Hiebert, Ungurant and Bohn (1982) explained that the radio is used to inform, interpret, persuade entertain and sell both ideas and commodities while Hancock (1977) saw the radio as an effective tool for formal education. Davidson, Boyland and Yu (1982) appreciated the role of the radio as effective for socialization. It is therefore, justified to conclude that radio channels are useful in accelerating development by passing on information, education, motivation and sensitization. This in turn aids effective mobilization for popular participation in development activities.

De Fleur and Rock each used cablevision as an example of effective mediated dialogue process because it provides two-way socio-cybernetic feedback processes important to “group identity growth, and social cohesion”. Socio-cybernetics refers to a situation whereby families, communities and even nations get feedback about their biological and psychological selves. This unique situation by satellite communication will transcend national boundaries to what they described as a “town hall of the world”. The effectiveness of community development activities will be significantly improved if the stakeholders in development engaged in regular mediated dialogue. De Fleur and Rockeach, however, warned that the audience may mis-interpret mediated messages in the absence of “corrective role taking and feedback processes.” The pre-emptive solution to this mis-interpretation would be the listening groups’ approach (Eschenbach 1997). Listening Club was an essential breakthrough in integrated rural development in the 70s. It was then the hallmark of agricultural extension in Indonesia. The “farm forum” group listened to the broadcast together with an agricultural extension officer who already adopted the content of the broadcast. The three most frequent situations are explained in Figure 5.



SITUATION	TECHNIQUE	EFFECT
1. Individuals	Individual Listening	Generated only Awareness and Interest
2. Group and Discussion only	Group Listening with Discussion	Can lead to Evaluation and Trial of Broadcast Content
3. Group and Adviser and Testimonials	Group Listening with Discussion, Adviser and Experience Farmer	Can result in immediate Adoption of the content of Broadcast heard.

**Figure 5: Listening Patterns**

**Source:** *The 3 most frequently used Agricultural Extension Broadcasting situation in Indonesia. (From Radio Manual: The Role of Broadcasting in Rural Communication, by Josef Eschenbach (1977) Friedrich-Ebert-Stiftung.*

In Eschenbach's words, "change is a dynamic process of interaction, questions, answers, replies, re-information, reassurance, discussion and finally, hopefully, "decision" and "action". This re-echoes the tenet that direct communication with rural communities could be more effective and that the professional communicator usually achieves success, especially when he is adequately trained.

### 2.1.12 Community

Osuji (1998) and Anyawu (1992) are of the opinion that a community refers to a group of people who inhabit a particular territory. Benard (1968) asserts that a community is a "territorially bounded social system or set of interlocking or integrated functional systems (economic, political, religious, ethical, educational, legal, socializing and reproductive systems) serving a resident population. Otite (2002) suggests that development of the community should be people-centered, as they are the beneficiaries of such developments. Otite (2002) also identifies characteristics of community from these perspectives. The methodological approaches to the study of community are qualitative, quantitative, ecological, ethnographic and sociological ones. On the other hand in the communication approach, which states

that members of the community must communicate with one another using a language, shared symbols with shared meaning and the radio implied constant interaction.

Another characteristic of a community is the issue of common administration. Anyanwu (1992) noted that this has to do with the formulation of a process involving responsibility and accountability for the effective regulation of the operations of the community.

Anyanwu (1992) sees community as “a local area in which people grow to perceive common needs and problems as well as acquire a sense of identity and a common set of objectives. In his perception, he gave a resounding approval to local identity and common set objectives as well as the locality. Anyanwu also sees a community, as embracing an area of social living, marked by some degree of social coherence. Its bases are locality and common sentiment. Social mutual co-existence is emphasized as well as sharing of common goals and sentiments.

Anyanwu also proposes six characteristics of community as the following.

- Shared territory
- Shared beliefs
- Shared bond of fellowship
- Set standards or patterns of behaviour
- Common culture and
- Common administration

The term community has been variously defined by social scientist and, philosophers like Plato and Aristotle. Warren (1956) in Anyanwu (1999) asserted that community is that combination of social unit and system which performs the major social functions having locality relevance. The five major areas cited are:

- Production, distribution, and consumption of goods and services.
- Socialization
- Social control
- Social participation and
- Mutual support.

Atata; (1995) is of the belief that a community is made up of families living together within a definite and interacting face-to-face or primary group basis. In larger communities face-to-face interaction might not be real, but members interact by using common institutions like schools, hospitals, police stations, bus-terminus, railway

stations and so on. They also maintain oneness in the sharing of common norms, values, beliefs, traditions, prejudices and sentiments.

Dorothy and Curtis (1960) viewed the concept of community from the perspectives of

- a geographic area
- a legal unit of government
- a set of attitudes, beliefs and loyalties
- a collection of neighbourhoods
- a network of voluntary association and special interest groups and
- a social system.

Irrespective of the way community is defined, it is pertinent to note that a community is often heterogeneous in nature because it is made up of different constituencies, interacting groups and associations, and it applies to different types of aggregate which may be physical, mental, abstract, geographical, racial and ideological. Atata (1995) also submits that “a community may range from the nuclear or extended family through the ethnic group, or from the linguistic groups to the national and international entities.

According to Biddle (1968) as cited in Anyanwu (1992), community comprises group of people living within a legally established area. The group may include families, villages, towns, cities, tribes or nations where people share in common basic conditions of life.

Maclever (1965) as cited in Anyanwu (1992), states that a community is an area of social living, marked by some degree of social coherence. Anyanwu (1992) asserts that community connotes a number of people sharing certain interests, sentiments, behaviour and objects in common by virtue of their belonging to a social group in a given territory.

Anyanwu and Adekanmbi (1989) stated that community could be viewed from two broad perspectives

- the traditional community where relationship is personal; intimate and cordial this could be a group of people living in a village or clan, working to improve their community and
- the modern community where relationship is formal and short-lived.

From the forgoing we can conclude that: Community Development is a multifaceted and multidimensional concept from its many definitions and outlook. It

gives room for the members to use their initiative to identify their felt needs, source for fund, plan projects and execute the projects in a desired way. It has the overall goal of promoting a better environment and personality in an improved social condition in all ramifications. The community development projects are undertaken by members of the community without any compulsion or imposition from the outside. The interest of the members of the community in the project is vital to the overall success of the programme.

### **2.1.13 Community Development**

Sanders and Irwin (1950) in Osuji (1993) visualized community development from four perspectives and these are

- i. As a process with emphasis on what happens to the members of the community socially and psychologically
- ii. As a method and a means to an end
- iii. As a programme stressing the activities involved and
- iv. As a movement emphasizing the idea promoted and discipleship

Maziro (1963) as cited in Anyanwu (1992), is of the belief that community development promoters better living in the whole community with the active participation of members of the community in initiating and sustaining all activities that will lead to the execution of the projects.

Odokara (1974) as cited in Anyanwu (1992), emphasizes change in his definition stressing movement from one point to another point in community life.

UNESCO (1956:14) in its 20th report on the administration committee stated that

*Community development is "the process by which the efforts of the people themselves are united with those of governmental authorities to improve the economic social and cultural conditions of communities, to integrate these communities into the life of the nation and to enable them to contribute to national progress.*

The 1954 Ashridge Conference in England sums up community development as 'a movement designed to promote better living for the whole community with the active participation and on the initiative of the community.

Anyanwu (1989) stated that community development was started to ginger the thought of the masses in a movement to promote better living for the whole community.

The 1948 Cambridge Summer Conference is popular for its definition of community development, which states that, community development is;

*a movement designed to promote better living for the whole community With the active participation and if possible on the initiative of people which is not forth coming spontaneously by the use of techniques for arousing and stimulating it in order to secure its active and enthusiastic response to the movement .*

#### **2.1.14 Community Mobilization**

There is growing evidence in development field that demonstrates that communities can make significant and lasting contributions to the development of their locality and through examples and imitation of the development of other communities. Community mobilization, does not only enable communities to solve specific problems but it assists to strengthen the capacity of community members to identify and address other important issues affecting their community. Community mobilization has made it possible for communities to generate and contribute additional resources that may otherwise not be available to the specific project they are working on. Secondly communities have acquired skills that enabled them to exploit political pressure to improve services. Such empowering factor has strengthened community members ability to address poverty, discrimination, and prejudice, Lack of a voice in policy decision and others. Thirdly, community mobilization has been instrumental to the facilitation of changes in social strategies, structures and patterns, which increase access to information and services, awareness of their rights and strengthen their ability to claim the right and above all, community mobilization develops confidence.

Community mobilization is more appropriate when it is possible to work with communities for at least a year or two, especially when community members and action groups lack the experience of working together. Secondly, there may be need for systematic changes in social norms at the community level in support of long-term development activities, and sustainable community support may be desired. Thirdly, the issues involved in the development activities may be too politically sensitive that there is the need for a major public campaign. Fourthly, the communities themselves

may have identified a particular problem that requires community solutions. Indeed, communication for social change should be empowering, give a voice to community members especially the previously unheard members of the community. The community members should be the facilitators of their own change and emphasis should change from persuasion and the sending of information from outside technical experts to support for dialogue, debate and negotiation on issues that are well known to members of the community.

### **2.1.15 Community Participation**

Fesise and Stiefel (1979) according to Osuji (1998) explained participation as organized efforts to intensify control over resources and regulative institutions in particular social situations. In other words, it is the involvement of the hard-to-reach and excluded community members in directly executing development projects for their own benefits. Participation promotes the interest of community members and empowers them to take part in the decision-making to facilitate development process intelligently. Sustainability of social change is more ensured when individuals in the community are involved in the planning and implementation of development.

Based on the experiences of World Bank Policy Study (1989:97) define community participation thus:

*... an active process by which the beneficiary or client group influence the direction and execution of development project with a view to exchanging their well-being in terms of income, persona growth, self-reliance or other values they cherish.*

### **2.1.16 Characteristics of Community Participation**

1. Participation is a capacity building process involving individuals groups and organizations in planning, implementing and evaluating activities on sustainable basis to achieve set goals and objectives. It is a group process that may result in political intrigues.
2. Participation is voluntary but it may be encouraged by government when it is influenced from the authorities. It may be introduced by the people themselves or may be spontaneous in response to emergency. Most often community members put pressure on others to take advantage of some services available

to them. In general it is an operation that involves people working in groups to solve their common problems by utilizing local and available resources effectively.

3. Participation involves men, women, youths, old people, professionals, local leaders, international organizations, clubs, associations, voluntary agencies, government and non-government organizations. It should be fully inclusive not exclusive.
4. Participation may be passive or active. Ottaway et al (1998) argue that participation, as a means is passive because it terminates when the project task is accomplished. On the other hand, participation as an end is a process that assists in strengthening the capacities of community members to act directly and effectively in development activities
5. The hallmark of effective participation is equity among all involved. The issue of minority groups, hard-to-reach segmentation or majority vote is an anathema.

#### **2.1.17 Degree of Community Participation**

Community participation when it involves outside players can be very beneficial if those involved make sure that the role of external players is confined to advising, supporting and facilitating the activities of community members. It is only when external influence sets in that local capacity building is involved and continuity is jeopardized.

Figure 6 illustrates the relationship between the different levels of community participation and the attendant sense of ownership and the likelihood for sustainability.

### **Figure 6: Degree of Community Participation**

**Source:** Cornwall, A. (1996). "Participatory Research Methods: First steps in a participatory process," chapter 9 in *Participatory Research in Health: Issues and Experience* (de Koning, K. and Martin, M.eds), London and New Jersey: Zed Books Ltd.

According to Cornwall, (1996) degree of community participation can be explained thus:

Co-option: little involvement of community members where representatives are chosen to act for them and have no real input or power in the process.

Compliance: Tasks are apportioned with encouragements and outsiders are in control of procedures and directs the process.

Consultation: Community members' opinions are solicited while outsiders analyse and make decisions on cause of actions.

Co-learning: Community members and outsiders communicate knowledge to achieve new understanding and work together to form action plan with outsider facilitation.

Collection Action: community members evolve their own agenda and mobilize to implement it without outside intervention of any kind.

#### **2.1.18 Types of Participation**

Cohen and Uphoff (1980) as cited by Cornwall (1996) described four types of participation.

1. Participation in decision-making involves the creation of ideas, examining options critically and arriving at logical conclusions. Under this category three types of decision are identified.



Initial decision is in form of needs assessment, ongoing decision are reached after initial decision and operational decisions are related to the working of local groups involved in the implementation of specific projects. Operational decision making entails membership of association holding meetings, following established procedures and leadership selection.

2. Participation in implementation involves resource contribution in cash, materials and information. Members of voluntary associations assist in coordinating projects and enlist in programmes and project activities.
3. Participation in benefits is of three types
  - a) Material benefit, such as increase in income, food consumption and investments.
  - b) Services and amenities, such as schools, health facilities, housing, good roads and portable water systems.
  - c) Personal benefits include self-esteem, self-confidence, sense of efficiency and political might. These attributes are often achieved on individual basis.
3. Participation in Evaluation in collaboration with donor agencies national project staff to establish the achievements of programmes, goals and objectives and as justification for money spent and pointers for re-planning and sustainability of programme activities. The community needs specialist assistance in planning, implementation report writing and presentation. (Cornwall 1996).

## **2.2 THEORETICAL FRAMEWORK**

### **2.2.1 Empirical Studies**

Mboho (1994) finds out that the radio was a more reliable medium for the mobilization of people for community development than magazines, the television and newspaper. She asserted that the radio is more accessible and affordable than the other media.

The work of Mboho, however, concludes that inter- personal method of communication is the most effective media for mobilization of people for community development. Also, Adeniran (2001) finds out that the radio as a medium, could reach a wider audience in mass mobilization. He found out that the radio had tremendously helped in mass mobilization in Cuba and China. Akinwande (2003) also finds out that the number of literates in Nigeria does not favour the print media; thus the radio

comes nearest to being an appropriate mass medium for mobilization in Nigeria. Sofowora (2007) also finds out that 75% of his respondents believed that they learn more from radio programmes than from any other sources of mobilization.

Weerapong Polnigongit (2005) in his work on participation on community radio in Thailand also finds out that the radio is the most potent tool of mobilization for community development.

### **2.2.2 Social Responsibility Theory**

Social responsibility theory was propounded by Siebert. The major proposition of the theory is that, the media should be free. It must be noted that right from 1476 when William Caxton set up the idea of free press in England, up until about 1694, punishment were meted on press men that reported whatever offended the government. This best captured the era of the authoritarian theory of the press.

The libertarian theory according to Anyanwu (1992) is the direct opposite of the authoritarian theory. The Theory rests on the belief that human beings have want integrity and rational. Here human beings are seen as human, rational and capable of discovering rational laws on their own and thus putting those discoveries into use. This scenario thrives more under democratic regime and civil rule.

The social responsibility theory was first put into operation in 1948 in the report of the Hutchinsus commission set up to look into press freedom in the United States in 1947. To avoid abuse of the freedom, Seneron and Tankard (1992:43) as cited by Cornwall (1996) quoting the recommendations of the commission as to:

- i) provide a truthful, comprehensive and intelligent account of the day's event in a context that gives them meaning;
- ii) provide a representative picture of the consistent groups of the society.
- iii) provide a forum for exchange of comments and criticism.
- iv) be responsible for the presentation and clarifications of the goals and values of the society.
- v) provide full access to the day's intelligence.

In the same vein, Anyanwu (1992:21) identified specific functions of the free and responsible press as;

- i) to serve the political system by making information discussion and consideration of public affairs generally accessible;
- ii) to inform the public to enable it to take self determined action.

- iii) to protect the rights of the individual by acting as watchdog over the government.
- iv) to serve the economic system, for instance, by bringing together buyers and sellers through the medium of advertising.
- v) to provide good entertainment, whatever good may mean in the culture at any point in time.
- vi) to preserve financial autonomy in order not to become dependent on special interest and influences.

The main thrust of the social responsibility theory is that the media should be free and responsible to the yawning of the people at all levels. But, it must be emphasized that freedom imposes its own responsibilities. It is on this note that Emery, Ault and Agoe (1965) in Tankard (1992:43) as cited by Cornwall (1996), pointed out that:

*If the media would not perform those roles voluntarily, certain organs of the society should force them to do it. To ensure that her media perform these social responsibility role.*

Having the social responsibility roles in mind, the United States of America set up her federal communications commission (FCC) and ensures that the executive arm of government does not interfere with FCC responsibilities. The FCC is mainly responsible to the congress of the United States. In Nigeria, the National Broadcasting Commission NBC is responsible for broadcast media while the Nigerian Press Council (NPC) was for the print media. But the National Communication Commission (NCC) is the umbrella body for the broadcasting issues in Nigeria. The NCC, NBC and NPC, thus, serve as bodies that are advancing the social responsibility issues of the press and media in Nigeria.

The social responsibility theory is relevant to this study and development communication generally in several ways. In the first instance, the effect of the radio on citizen participation is about service to the community and in tune with community development. It therefore, takes a responsible medium to devote space, airtime and energy to programmes that are of benefit to community members even when such a programme is not financially rewarding to the media organization, promoting them. Such programmes are Agbe loba, Agbajowo and Ibi ise de duro” to mention but just a few. It must be noted that these programmes do not have

immediate gains but they have positive long term effects on community member and community development.

Again, the social responsibility theory according to Akinwande (2003) is not a descriptive or predictive theory. It is prescriptive, stating what the media should do. It is necessary therefore, that every media practitioner re-think how he or she is performing his/her social responsibility role.

Finally, the theory expects that media should provide a forum for comment and criticism, protect the interest of the individual and take all the constituents groups in the society into consideration in its coverage. These are the basic necessities and ingredients for citizen participation in community development.

### **2.2.3 Development Media Theory**

The development media theory concerns itself with talk on development circles. The theory was made regular by Mc Quain in 1987. The theory seeks to explain and make people understand the normative behaviour of the media in developing nations of the world such as Nigeria. The major thrusts and tenets of the theory according to Mc Quail (1987:39) are:

- (i) Media must accept and carry out positive development tasks in line with nationally established policy.
- (ii) Freedom of the media should be open to economic priorities and development needs of the society.
- (iii) Media should give priority in news and information to link with other developing countries which are close geographically, culturally or politically;
- (iv) Journalist and other media workers have responsibilities as well as freedoms in their information gathering and dissemination tasks;
- (v) In the interest of development, the state has the right to intervene in or restrict media operation and the devices of censorship, subsidy and direct control can be justified.

Many of the analysts and communicators criticize the theory for allowing and justifying censorship which is an impediment to and an infringement on the people's rights and practitioners' freedom of speech. To many commentators such attempts would lead the world and people back to the era of dictatorship and authoritarian media theory:

However, one can look at it from another dimension; particularly, censorship of programmes on the media can be justified if these programmes are meant for community development, participation, self help, mobilization for development and rewarding programmes. For example, media programmes, such as Economic and Financial Crimes Commission and you, (EFCC and U”), ICPC programmes on splash FM Ibadan, and others should be given a chance daily on the radio and Television instead of sponsored programmes that have little contributions to national and community development.

The history and antecedent of the maximum ruler, facists, and other repressive leaders of anti-developing nations of the world have led analysts to condemn censorship of media programmes. According to Akinwande (2003), it is presumably acceptable to say that censorship is justified only in the interest of development. But whose definition of development is the right definition, for example, maximum rulers could claim to be dealing with the media and its people in the interest of development. The agents of such rulers shut down media houses and even killed media practitioners in the “interest of development and the state”.

It is against these loopholes and criticisms that Anyanwu (1992) fine-tunes development media theory and makes the following suggestions.

- (i) The media should accept and carry out positive development tasks in line with nationally established policy (or in line with national ideology) without prejudice to their traditional functions of providing information, education and entertainment;
- (ii) The media should also accept and help in carrying out the special development tasks of national integration, socio-economic, modernization, promotion of literacy and cultural activities;
- (iii) In order to safeguard the ideals of press freedom, journalists and other media workers should, at all times, faithfully fulfill their obligations and stoutly defend their rights to information gathering and dissemination (p.31).

In the final analysis Anyanwu (1992) points out the definite criticisms, that development media theory has provided bearing for new concepts of communication and community development and that these concepts are being put into use in different parts of the developing countries to varying degrees.

#### 2.2.4 The Agenda Setting Theory

This theory is a pointer to how the radio can assist in promoting development activities. However, the theory argues that the radio does not dictate what to think to the society but it tells society what to think about. That is, the issues and the media choose to publicize gain prominence because of the media attention they receive, (Avery et al, 1982). Following the understanding of this theory and backed by results of various researches, it is tempting to conclude that radio audiences are receptive to every message presented on the radio. However, a rational consideration of the theory and its application reveals that development ideas that originate from the communities can also be popularized by the radio. Furthermore, joint agenda setting process of a participatory nature can evolve, where media practitioners, policy makers, international development agencies and the community members are all involved. This sets the mood for popular participation as conceptualized in this study.

#### 2.2.5 Media Richness Theory

Media Richness Theory postulates that effectiveness of any message is determined by the media technology used for its transmission. If the message is right the right media channel will enhance its success. This however, demands that the built in facility for feedback is effective. This theory classified such radio channels as newspapers, magazines, the television and the radio as weak, especially when the feedback is delayed. Communication is seen as an interactive activity.

This theory is best summarized by Cornwall (1996:7-8) thus:

*There is strong evidence...that subtle but far-reaching difference in comprehension, retention and relevance results from difference in the medium used for presenting the message... The perceptions of a message are greatly affected by the medium in which it is expressed. Thus differences in the form of the communication medium itself can play a delicate but meaningful role in the persuasiveness, relevance, and...the preferences and impact of the message.*

This theory seems to fall in line with the controversial claims of the Canadian professor, Marshall McLuhan, the creator of the Center for Media Studies in Toronto. He argued that the “Medium is the Message” because of the irresistible cultural influence of the radio, the TV and film, which, in his words, turned the world into a

global village". This study focused on the radio as an effective tool for disseminating community development messages.

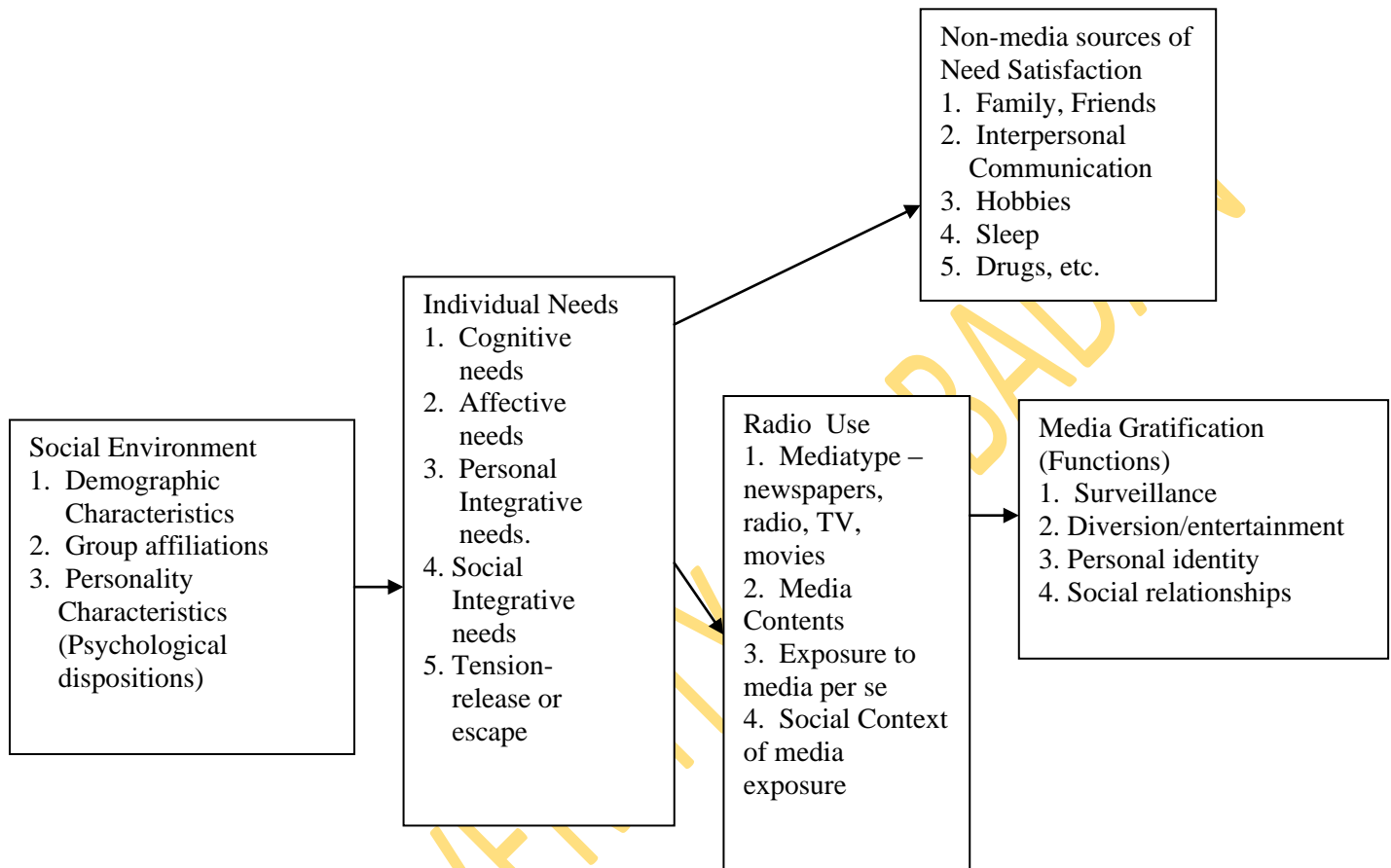
### **2.2.6 Theory of Mass Communication Functions**

Lasswell (1984) explained that mass communication serves the following functions: surveillance, correlation and cultural transmission. The fourth function, that of entertainment, was added by Wright (1960) and McQuail (1987) came up with the fifth, which is the provision of news items. The role of **surveillance** is well articulated by the careful watch of current events and the supervision of it by the radio programme production crew (gatekeepers). The **correlation** function is expressed in the selection, interpretation and criticism of information. **Cultural transmission** is more of a teaching function where norms, rules and values of the society are brought to bear on the community by the use of role models and the influential figures in the society. **Entertainment** seems to be a very effective media approach because of its potency to delight as well as inform the audience. This same function of the radio makes the radio technology a good companion that helps the audience to escape from daily stress and its attendant problems. It therefore helps as the comforter. The fifth function promotes information in **news** form to mobilize people during periods and events of national interest such as political crisis, epidemics, warfare, national triumph, disaster and the shaping of public opinion for critical decision making during elections and community development programme activities. This theory explains the dynamics of radio systems in the design and application of communication strategies central to this study.

### **2.2.7 Radio Uses and Gratification's theory**

Like the co orientation model this is an alternative to persuasion models in communication research (Tan 1981). Research in the uses and gratifications theory has made significant contribution to the understanding of the mass communication process (Schoorl1987). According to earlier conclusion by Robinson (1985) this theory articulates the functional paradigm of social influence because it examines the relationship between the radio and the individuals as they relate to the society at large. Infante (1990) maintains that it best explains how the radio audiences put the media in use to their advantage. The audience actively selects and uses the radio to fulfill specific goals regarding our social and individual needs. Individuals deliberately seek

certain media to gratify intellectual needs and they get involved in psychological involvement which leads them to constructive orientation that makes it possible for them to decode and utilize radio messages appropriately. The uses and gratification model is further illustrated in figure 7.



**Fig 7: Radio Uses and Gratifications Model**

*Source: Adapted from Katz, Gurevitch and Haas, 1973.*

Katz, Gurevitch and Haas (1973) concluded that media needs are associated with education and age of their sample in Israel. Respondents with higher level of education recorded more needs to be important than those with less education. Younger people who participate in the study ascribed more importance to needs associated with beautiful things and emotional experience than older people.

Bittner (1980) found that British voters used the radio during an election campaign and suggested that reinforcement of political attitudes and the newspapers best served choices of political party while television was best in guiding voters.



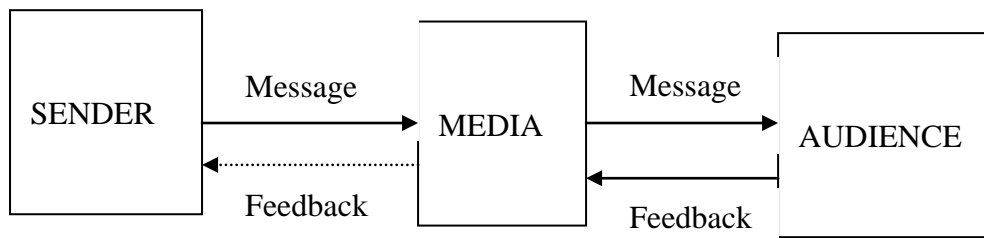
Katz, Gurevitch, and Haas' typology on media needs (Fig 1) are classified into 5 categories as the following:

1. "Cognitive needs" that strengthen information, knowledge and understanding of our environment. They gratify our curiosity and exploratory urge.
2. "Affective needs" that are related to strengthening our beautiful, pleasurable and emotional experiences.
3. "Personal integrative needs" that strengthen our credibility, confidence, stability and status as individuals.
4. "Social integrative needs" that strengthen contact with family, friends and the world at large; these needs establish the individual's desire for affiliation.
5. "Escapist needs" are needs related to avoiding a situation, tension release, and the desire for diversion.

This theory is of significant importance to this study because, the study took a close look at how successful the radio fulfilled the needs and aspirations of the audience.

#### **2.2.8 Theoretical Framework of the Study.**

Guided by the various theories reviewed in this chapter, figure 8 presents the theoretical model that attempts to conceptualize the theoretical orientation within which this study was conducted. The model illustrates the Message transmitted through the media of communication to the participating audience and the attendant feedback mechanism that make radio dialogue process effective. It explains that, while community development messages are broadcast through the radio channels, the audience in turn contacts presenters of the programmes by telephone, letters, text and fax messages, participating in programme production and studio discussions, to express their views and opinions about the content of the programmes. This two-way communication effort can be described as Radio ted Dialogue. The audience is not dormant but active, deliberately using the media for effective interaction in order to meet their social and individual needs in their communities.



**Figure 8: The Theoretical Model of Media Mediated Dialogue Process**  
*Radio Study 2007*

### 2.3 Research Hypotheses

**H0<sub>1</sub>:** There is no significant influence of ownership of radio media, language of delivery, governmental sponsorship and period of airing on citizen's participation in community development.

**H0<sub>2</sub>:** There is no significant difference between usage of private and public radio stations for people's mobilization for effective participation in community development.

**H0<sub>3</sub>:** There is no significant effect of demographic variables on citizen's perception of radio effectiveness for community development.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.1 Research Design

This study adopts the descriptive survey research design. This is because the study investigated the possible cause-and-effect relationship by observing some existing consequences searching through the data for plausible causal factors. More so, due to the fact that the influence of the radio on citizens' participation in community development projects had already occurred in its various manifestations and, thus, required no manipulations of variables.

#### 3.2 Population

The population for this study consisted of three (3) categories of participants: (i) inhabitants of the eight selected local government areas; (ii) change agents and community development officials of the local government areas; (iii) producers and presenters of community development programmes on the four selected radio stations.

#### 3.3 Sample and Sampling Techniques

Stratified random sampling technique was used for selecting the actual sample elements used as respondents for the study.

**Stage 1:** The purposive sampling technique was used to select two (2) urban and two (2) rural local government areas in each of the two (2) states.

**Stage 2:** The combination of the stratified and the simple random sampling techniques was adopted in selecting one hundred and fifty seven respondents in each of the eight (8) local government areas used for the study. Altogether, a total of one thousand, two hundred and sixty inhabitants who are regular listeners of the radio stations were used as participants for the study.

**Stage 3:** On the other hand the total enumeration sampling technique was used to select one thousand and two hundred listeners or participants of community development programme from the 8 local government areas and sixty producers, presenters, sponsors, change agents, community development officers from state and local government areas of the catchment area of the community development programmes on the four radio stations.

### **3.4 Instrument.**

The main instruments used for data collection were two sets of questionnaires. These were radio media inventory; and citizen participation and radio media usage effectiveness. These were complemented with Focus Group Discussion (FGD) and Key Informant Interview (KII).

#### **3.4.1. Citizens' Participation and Radio Usage Effectiveness**

This questionnaire has four sections, Section A contains the demographic status of the respondent, Section B focuses on radio ownership, media exposure and frequency of exposure respectively. Section C has 14 structured questions on citizen's participation in community development, and 16 structured questions on radio components: language of delivery, governmental sponsorship, period of airing and ownership of the radio station.

Section "D" has 12 questions on the effectiveness of the radio on citizens' participation in community development projects. In both sections C and D the respondents were asked to respond to statements on a four-point scale: SA (Strongly Agree), A (Agree). SD (Strongly Disagree) and D (Disagree).

#### **3.4.2 Radio Media Inventory**

This questionnaire has two sections, Section A contained the demographic status of the producers and the presenters, Section B focused on interview questions for producers and the presenters; it has 15 questions.

#### **Focus Group Discussion (FGD) Schedule and Discussion for Radio Audience**

The FGD participants were selected in various communities where projects were being executed. A total of six sessions were held from 5<sup>th</sup> May 2007 to 20<sup>th</sup> June 2008. There were open ended structured interview schedule and Focus Group Discussion specifically developed to elicit information from those who have been listening to radio programmes on community development in the selected local government areas of the two states.

The questions sought information on what the government is doing to improve citizens participation in Community Development, how new radio programmes on Community Development had influenced the citizens' participation in Community Development. The question further probed into the advantages of radio programmes

on Community Development. The advantage of this discussion was that the respondents were able to identify the relationship between radio programmes on Community Development and the actual participation of people on Community Development. The FGD also afford the respondent the opportunity to express their minds about the programme.

FGD Discussion Guides: The Six FGD sessions covered issues, such as:

- (a) The awareness of people on radio programmes for community development.
- (b) Programmes on Community Development availability
- (c) Frequency of the programmes on radio
- (d) Effectiveness of the language of presentation and the presenter's method
- (e) Benefits of these radio programmes to mobilizing people for Community Development.
- (f) Main reasons for broadcasting community development programmes on radio.
- (g) Other methods that could be used for mobilizing people for community development
- (h) Methods that are the most effective.

### **3.4.2 Design and Features of Key Informant Interviews (KII).**

This instrument targeted the presenters of the programmes and their producers, change agents from the states ministry or local government councils, sponsors of programmes on community development, donor agencies and government officials from Oyo and Ogun States. There are 15 Items for this category of people designed to elicit information on the types of programmes, sponsorship, constraints of the programmes and the way forward.

### **3.5 Validity of the Instruments**

Content validity and criterion-related validity are not precise in assessing the authenticity of measuring theoretical concepts and limited in generalized applicability in media impact research. On the contrary, construct validity is central to the measurement of abstract theoretical concepts making it possible to establish the extent to which a particular measure relates to others, (Carmines and Zeller 1982).

Construct validity, therefore, was chosen and it entails three different steps.

1. The speculative link between the concepts was indicated.

2. The observed relationship between the measures of the concepts was examined.
3. The empirical proof was interpreted in terms of how it explains the construct validity of the particular measure. In order to satisfy the conditions, the researcher considered the theoretical network that surrounds the three concepts of this study. Consequently, the design of the instruments was guided by the pattern of consistent findings of similar studies conducted by different researchers.

Copies of the structured questionnaire was then subjected to the method of peer consultation after which they were given to experts in the field of development communications and media impact research system for comments and suggestions. Such inputs were incorporated into the modification process that produced the final draft that was pre-tested.

### **3.6 Reliability of the Instrument**

Reliability has to do with the extent and level of consistency, dependency, accuracy and stability of the instrument in measuring what it has been designed to measure. The modified questionnaires were subjected to the pre-test method with selected samples from different communities in the areas of study (50% of the remaining local governments in Oyo and Ogun states). The test-re-test method required two testing situation with the same sets of people and the same duration was used. The test was repeated within a spate of two weeks. The test-re-test reliability coefficient was 0.76.

### **3.7 Administration of Instrument**

The researcher personally administered the research instrument. Six research assistants were employed (Two for Ogun state and four for Oyo state) they were given the necessary training in administration of the instruments for data collection. Two moderators were recruited for the focus group discussions; they organized and facilitated the discussions for each session.

The research assistants and moderators were led through the questionnaire item by item. They rehearsed the entire routine of data collection techniques before embarking on the search for respondents.

### **3.8 Method of Data Analysis**

The data collected through the instruments employed were analyzed using mean, t – test Pearsons Product Moment correlation, and multiple regression.

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## CHAPTER FOUR

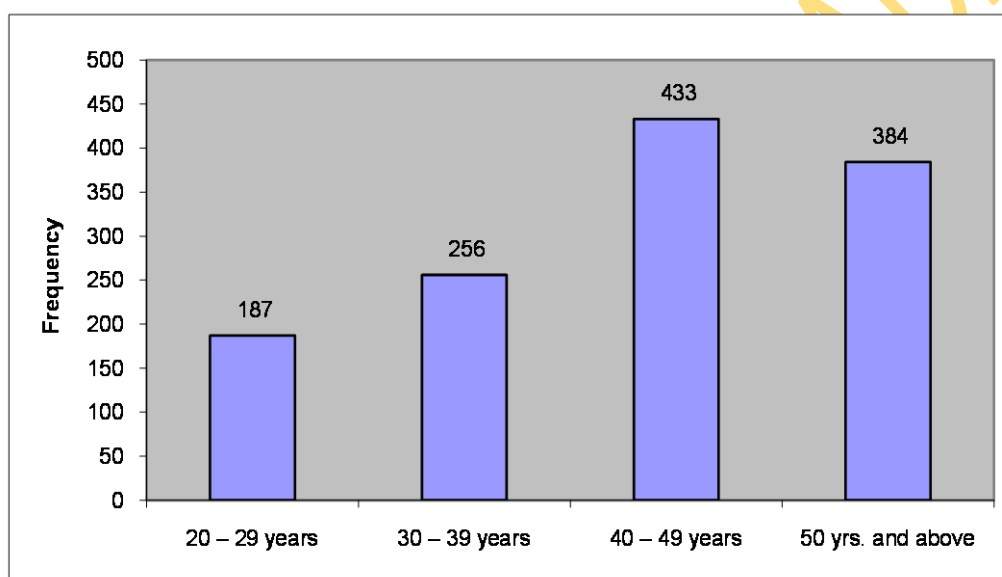
### FINDINGS AND DISCUSSIONS

This chapter presents the data analysis and discussions of the findings based on the data collected from the sampled respondents used for the study. The results obtained through the administered questionnaire are presented, starting with bio-data of the respondents. Also, the findings through each of the hypotheses are presented in tabular forms for clear understanding of the readers.

#### SECTION A

#### 4.1 Analysis of demographic characteristics of the respondents.

##### 4.1.2 Frequency distribution of respondent's age

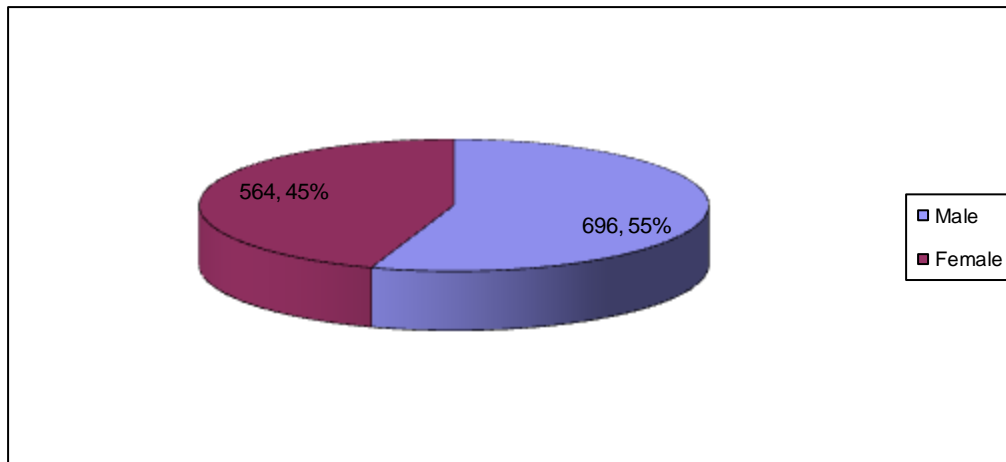


**Figure 10: Bar chart - Age distribution of the respondents**

The distribution presented in the chart reveals that 187 or 14.8% of the total respondents were within the age range of 20 – 29 years, 256 or 20.3% were in the age bracket of 30 – 39 years while 433 or 34.4% respondents were in the age range of between 40 – 49 years. The chart further reveals that 384 or 30.5% of the respondents were 50 years and above. The implication of this is that all categories of adults in the community were sampled.

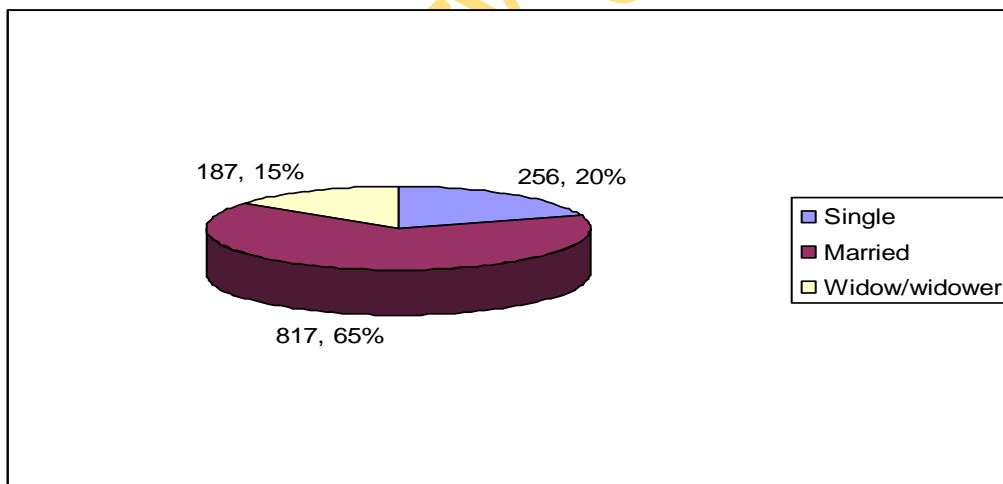


#### 4.1.3 Frequency distribution of sex of respondents



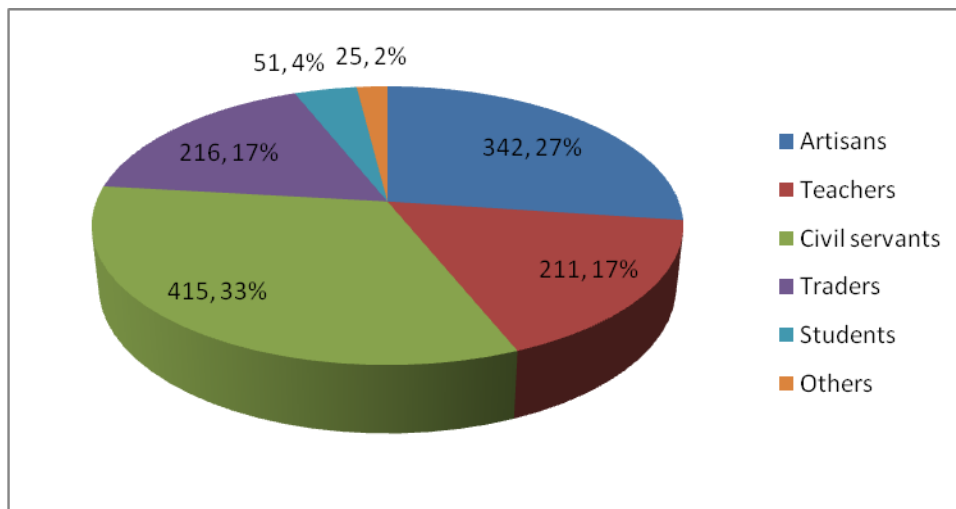
The pie chart reveals that 696 or 55.2% of the total respondents were males while the remaining 564 or 44.8 were females. The indication of this finding is that the number of males that participated in the study was more than the number of females. The pie chart presentation of the gender distribution is shown above.

#### 4.1.4 Frequency distribution of respondents' marital status



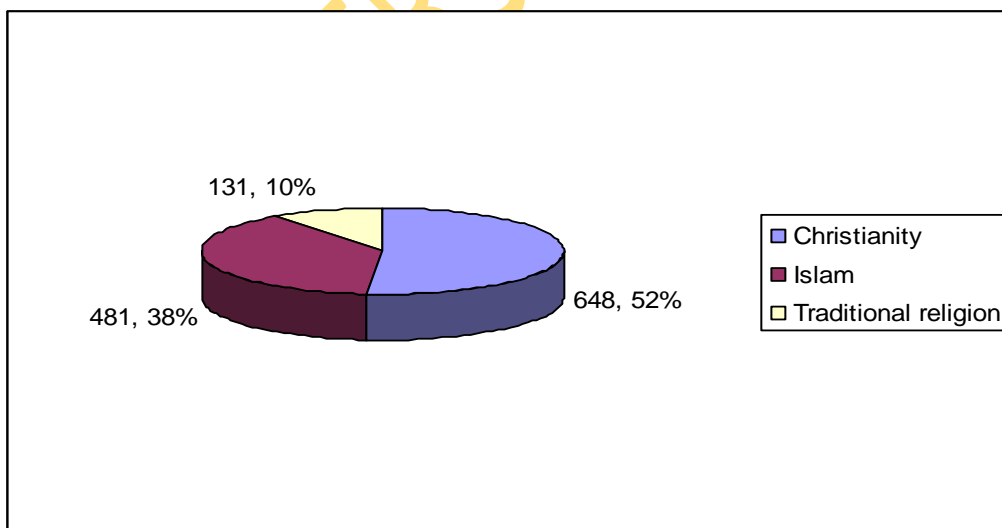
The pie shows that 256 or 20.3% of the total respondents were single, 817 or 64.9% were married and 187 or 14.8% were widowed. This implies that married men and women were involved in the study more than other respondents in other categories of marital status.

#### 4.2.5 Frequency distribution of respondents' occupation



The chart above reveals that 342 or 27% of the respondents were artisans, 211 or 17% of the total respondents were teachers while 415 or 33% were civil servants. The table shows further that 216 or 17% of the total respondents were traders, 51 or 4% of the respondents used for the study were students while the remaining 25 or 2% of the total were in other categories of workers in the communities. The implication of this is that the study covered respondents in various categories of workforce.

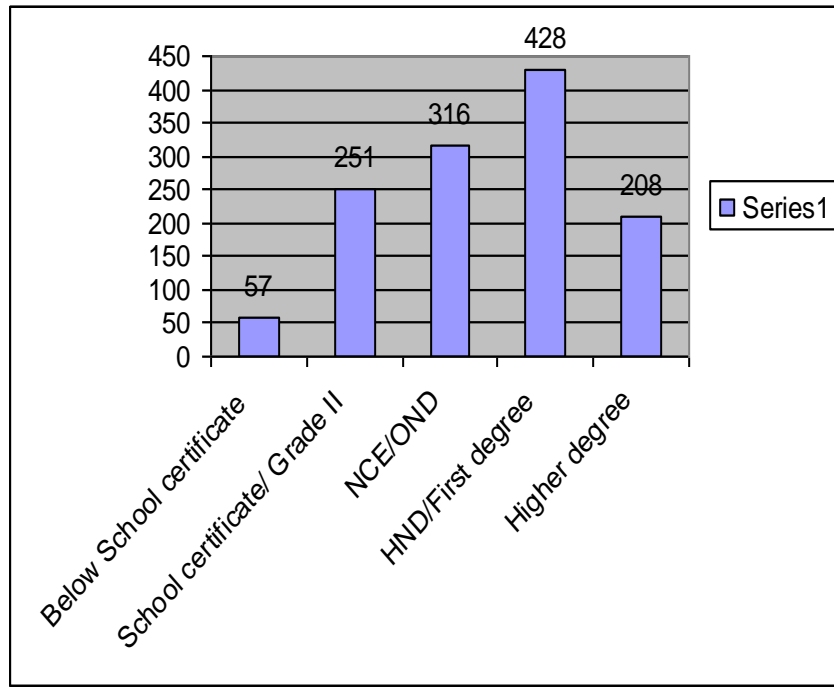
#### 4.2.6 Frequency distribution respondent's religion



The chart above reveals that 648 or 51.4% of the respondents are Christians, 481 or 38.2% are Muslims while the remaining 131 or 10.45 are adherents of traditional faiths. These percentages show that the major categories of religion in

Nigeria were considered in the study and that more Christians were involved in the study than Muslims and traditional worshippers, based on unbiased sampling method adopted.

#### 4.2.7 Frequency distribution respondents' of educational qualification



The bar chart reveals that 57 or 4.5% of the total respondents used for the study had below secondary education, 251 or 19.9 % of the respondents had either secondary education or grade II teacher education, 316 or 25.2% of the respondents had NCE or OND education, 428 had or 33.9% had either HND or first degree education, while the remaining 208 or 16.5% had post graduate education. The implication of these figures is that over 95% of the respondents involved in the study are literate. The higher percentage of the literate respondents helped to lessen the problems typically associated with the administration of the questionnaire.

## SECTION B

### 4.2 Discussion of Major Findings

**Awareness of participants about availability of radio programme on community development.**

**Table 1: Respondents' awareness of radio programmes on community development**

STATISTICS			
Mean	2.01		
Mode	1		
Standard deviation	1.265		
Variance	1.600		
Responses			
Level of awareness	Frequency	Percentage	Cumulative Percent
Not at all	441	35.0	35.0
Very little	207	16.5	66.7
Somewhat	315	30.0	83.3
To a great extent	233	18.5	100.0
Total	1260	100.0	50.0

One thousand and sixty respondents on four-point interval scale shows that a cumulative 51.5% of respondents are a little aware or not aware of the availability of radio programmes on community development, while the remaining 48.5% are somehow aware and very aware of such radio programmes. The mean value of the scores of respondents on this variable is 2.01; this value approximates the scale value of 2.0 of 'very little awareness' of availability radio programmes on community development than any other, and the most occurring score of the respondents is 1, the mode. Thus, the answer to the research question one is that, on the average, the respondents of the study communities are a little aware of radio programmes on community development. This was supported by the focus group discussion responses.

Most of the members of the FGD are aware of programme on community development on radio. 75% of them were able to mention programmes like Ibi ise de duro, Ayedaade, Agbajoowo, Breaking the ground, Ogun state review, Anfani ijoba lara wa and Awa ara wa. Some 25% of the population could not mention the names of the

programmes off-hand but were aware that there are programmes on the radio that promote Community Development. This perception was strengthened by the submission of USAID access titled Demystifying Community Mobilization, which in part states that community mobilization is a capacity building process through which community members group or organization plan, carry out and evaluate activities on a participatory and sustained basis to improve their health and other conditions either on their own initiative or stimulated by others especially by radio programmes. This view was corroborated by experts in community programmes on radio such as Jare Sobaloju of BCOS in an interview carried out in Ibadan on the 15<sup>th</sup> of December 2008. This was also highlighted by Lanre Akanji a departmental head at the BCOS in an interview conducted the same day.

A producer and presenter of Agbajowo in another interview has this to say:

*I have aired programmes on community development, which has greatly helped to facilitate the success of community development project work in Igbeti- that was the foundation laying for warehouse for the market women and toilet and bathroom for the same market in Igbeti. Ipapo also did a project on a new palace for the king of the town through a self help projects*

Members of the community in Otu, Lagun, Lalupon, Igbo-ora, Igangan, Oboda-boogun and a host of others have come to meet at one time or the other to ask for media coverage of their community development projects and this shows to a large extent that they are aware that there are community development programmes on radio and television.

Most community leaders have confided in me that when a community development programme is aired on the radio, many members of the community come to participate actively.

The projects we have contributed to promoting on radio community development programmes and which had in turn helped the project proper are

- i. shopping complex in Otu
- ii. police post in Lagun – Lagelu local government
- iii. building and protecting a transformer, police post, secondary school and a maternity center in Lalupon
- iv. modern toilet in Igbo ora
- v. road construction leading to Ibadan road and Ilorin, Oyo road and link roads in Idere. On this project, graders and manual labourers were used.

vi. town hall projects in Igangan

With all the achievement of this programme on BCOS a female interviewee claimed not to be aware of such programmes on community development on other radio or television station. She was not conversant with Kaaro O jiire, breaking the ground and Ibi ise de duro.

### Frequency of radio usage in mobilizing for community Development

**Table 2: Respondents' evaluation of frequency of the use of radio for mobilization for community development**

STATISTICS			
Mean	2.90		
Mode	3		
Standard deviation	1.595		
Variance	2.544		
Responses			
Frequency of messages	Frequency	Percentage	Cumulative Percent
Never	250	19.8	19.8
Very Rarely	254	20.2	40.0
Rarely	504	40.0	80.0
Frequently	126	10.0	90.0
Very Frequently	123	9.8	100.0
Total	1260	100.0	

As contained in table 2 only 19.8% of the respondents felt that the selected radio stations air messages intended for mobilizing people for community development projects. The greater percentage 80.2% of them responded that the frequency of the selected radio stations is low as they are never rarely heard messages towards community development projects by the stations. The mean score value, as assessed by the respondents, on the selected radio stations is 2.90, which is closer to 3 (the mode) of the scale value of assessment of infrequent airing of such messages. The value, therefore, suggests the answer to the question that the selected radio stations, to wit, BSCO, G Radio, FRCN Abeokuta, FRCN Ibadan, and Splash FM, are

not frequent enough through their messages in mobilizing people for community development projects.

Most of the FGD participants are unanimous in their belief that the frequency of radio programmes for community development projects is too low compared to the frequency of other programmes for other societal issues.

A Male 35, FGD participant, Ibadan (4<sup>th</sup> June 2008) said that:

*it is expensive to air community development programmes on the radio, we pay a lot of money to be heard. I think the idea of community radio which is used in other countries will be advisable.*

A Male 54 FGD participant Ibadan: (4<sup>th</sup> June 2008) also said that:

*There are not many community development programmes on the radio. They air about 3 community development programmes on Radio, Oyo out of the more than 200 programmes they air in a week.*

*The programme of Tinuade Atoyosoye, Agbajowo has the highest time allocation of 30min per week and that is a programme that is supposed to elicit community development in the whole of the state. The programme they give more slots for is the programme of herbalist and spiritualist advertising their drugs, just imagine.*

*I support the idea that we should have community radio in Nigeria, where people will be able to talk about their community and promote development. Most youth who have brilliant ideas don't have access to radio and television in Nigeria, only those who will walk naked or dance like mad people are given air time on the radio. This should be discouraged.*

A Male 38, FGD participant said in part that:

*Radio is very important to community development projects, for mobilizing people. The problem of many people is how to get to the radio station and be heard. It is also expensive to use the radio for development projects.*

**Table 3: Perception of the participants about the effectiveness of the radio in mobilizing the citizens for community development programmes.**

<b>Statistics</b>			
Mean	3.06		
Mode	3		
Standard deviation	.938		
Variance	.879		
<b>Responses</b>			
<b>Level of agreement</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Cumulative Percent</b>
Strongly Disagree	140	11.1	11.1
Disagree	70	5.6	16.7
Agree	630	50.0	66.7
Strongly Agree	420	33.3	100.0
Total	1260	100.0	11.1

The table above gives the descriptive statistics and responses of the respondents on perception of effectiveness of the radio in mobilizing citizens for community development programmes. The respondents that viewed the radio as an effective mechanism for mobilization of citizen for community development projects constitute 83.3% as only 16.7% disagreed and strongly disagreed. The mean value of 3.06 represents the degree of agreement across all respondents and it indicates that the preponderance of the respondents agreed that or viewed radio as an effective tool in mobilizing citizens for community development projects. It is further entrenched by the mode of the distribution, which is 3; in this way, the answer to the research question is that respondents that do participate in radio programmes perceive the radio in good light in mobilizing people for community development programmes. This finding is not surprising because people have access to the radio and can recount what messages on radio stations have influenced them to do.



The interview conducted with regard to research question three revealed that most respondents agreed to the fact that radio is very effective for mobilization of people towards community development.

This is in line with the proposition of Mboho (1994) that:

*The quantity of information conveyed by the radio far exceeds the quantity of information conveyed by school instruction and text.*

This opinion was also corroborated by WHO (1988), which asserts that the radio is a powerful advocate of healthy behaviour.

This statement was further given credence to by Osuji (1999) when he says that:

*Community... helps towards the realization of not only the individual development but also the community and national development.*

Weerapong Polnigongit (2005) is of the belief that community radio should be established to facilitate community development, while using the Thailand's Mukdahan Province's community radio to highlight the role of community radio station in bringing in feathered development to the community. He itemized the role of the adults, the role of the youth in community development and he emphasized the concept of participation in community radio as it will, in turn, translate to community participation.

Servaes (1999:260) asserted that radio is an expression of the population.... It is based on a non commercial relationship. "Nerapong also aligned with Servaes that community radio must be free and easily accessible. He debunked the use of commercial radio for community development. All these postulations were, however, summed up in the words of Squier (2003:285) that "the radio is generally understood to be local programming that serves the cultural civic or informational needs of an audience that is either geographically or demographically limited.

**Descriptive statistics on usage and effectiveness of language of delivery for community development radio.**

**Table 4: Mean and standard deviation of language of delivery**

<b>LANGUAGE OF DELIVERY</b>	<b>N</b>	<b>MEAN</b>	<b>STD DEVIATION</b>
Yoruba	753	45.96	9.178
English	507	29.17	8.733

As shown in the table above the mean values of effectiveness of Yoruba and English are different. There are differences in effectiveness of Yoruba and English in mobilizing citizens for community development activities. This suggests that the use of Yoruba language is more effective than English language for delivering radio programmes for community development. Thus, where level of literacy is low, native language is the best option of delivery for community development. However, the standard deviation of English language is smaller than the standard deviation of Yoruba. This suggests that the scores on effectiveness of using English language are closer to one another than the scores on Yoruba; there are more people with closer scores on English language as a better option of language of delivery than people for Yoruba language.

**Descriptive statistics on sponsorship of radio programmes for community development by organizations.**

**Table 5: Mean and standard deviation of language of sponsorship**

<b>ORGANISATION</b>	<b>N</b>	<b>MEAN</b>	<b>STD DEVIATION</b>
Corporate	31.7013	37	4.15529
Government	40.4063	73	4.53655
Individual	25.2337	1150	4.54481

As shown in the table, government organisations have highest mean value for sponsorship of radio programmes on community development; it is followed by the mean value from cooperate organizations and the mean value for individual sponsorship of programmes. These values imply that government organizations sponsor more radio programmes on community development than the corporate organizations and individuals; corporate organizations sponsor more radio programmes on community development than individuals. Thus, government organisations are more reliable in promoting the agenda of community development than both corporate organisations and individual. Government organizations spend more money for radio programmes on community development than both corporate organization and individuals. However, the standard deviation values for the trio are about the same, suggesting that the scores for each organizations are closer in the

same manner. The scores for each group are closer to their means; each group is rated closely equally within itself.

### Research Hypothesis

#### Hypothesis One

**H<sub>01</sub>**: There is no significant influence of ownership of radio media, language of delivery, governmental sponsorship and period of airing on citizen's participation in community development.

**Table 6: Result of regression analysis of ownership, language of delivery, governmental sponsorship period of airing and citizen's participation in community development**

**\*Significant at 0.05**

<b>Multiple R = 0.445*</b>		<b>R Squared = 0.139</b>		
<b>R Squared adjusted = 0.136</b>		<b>Standard error of Estimate = 5.531</b>		
<b>Analysis of Variance (ANOVA)</b>				
	<b>Sum of Squares</b>	<b>Df</b>	<b>Mean Square</b>	<b>F Ratio</b>
<b>Regression</b>	9456.311	5	2364.078	202.8*
<b>Residual</b>	38394.910	1254	30.594	
<b>Total</b>	47851.221	1259		
<b>Coefficients of Regression Line</b>				
	<b>Unstandardised Coefficient B</b>	<b>Standardised Coefficients Beta</b>	<b>t</b>	<b>Sig.</b>
<b>Constant Term</b>	21.359		78.950	.000
Language of delivery (L)	12.136	.611	-9.169	.000
Ownership of radio (O)	.858	.051	3.713	.000
Governmental sponsorship of radio (S)	1.963	.614	5.240	.000
Period of airing (A)	6.713	.058	9.888	.000

The table displays the result of regression of citizens' participation in community development on language of delivery of radio programmes on community development, ownership of radio station, governmental sponsorship of radio programmes on community development and period of airing for the radio programmes.

The positive multiple correlation coefficient ( $R = 0.445$ ) is significant. Hence the null hypothesis that there is no significant influence of ownership of radio, language of delivery, governmental sponsorship and period of airing on ensuring citizen's participation in community development is rejected and the alternative that there is such a significant influence is accepted. This suggests that there is a positive relationship between dependent variable, citizen's participation in community development and language of delivery, ownership of the radio, governmental sponsorship of programmes and the period of airing. Positive inputs in the factor variables, namely the language of delivery, ownership, governmental sponsorship and period of airing leads to enhancement of citizens' participation in community development activities. Thus, a citizen in the study communities is expected to perform better in community development activities, when the language of delivery of radio programmes is adequate, when there is community radio with an increasingly staunch focus on community development, when there more radio programmes on community development and when the time for airing of programmes on radio improves.

The factor variables are reliable to predict the direction of citizens' participation in community development activities. The equation connecting the four factor variables: language (L), ownership (O), governmental sponsorship (S) and period of airing and citizens' participation in community development activities (CD) is stated below:

$$CD = 21.359 + 12.136L + 0.858O + 1.963S + 6.713A$$

The performance of a citizen in community development activities can be estimated using the equation, by the factoring in values of the radio media components in his/her community.

The coefficient of determination 13.9% ( $R^2 = 0.139$ ) implies that the radio media components: language of delivery of radio programmes on community, ownership of radio station, governmental sponsorship of radio programmes on community development and period of airing account for 13.9% of variation in citizens' participation in community development activities. The radio media

components contribute 13.9% in explaining the change in citizens' participation in community development activities; any observed change in citizens' participation in community development activities in the communities under study is as a result of 13.9% contribution by the radio media components. Thus, there some other factors besides these components that contributes the remaining 86.1% which were not included in the regression model.

**Table 7: The relative contribution and significance of language of delivery, ownership of radio, governmental sponsorship and period of airing to citizen's participation in community development**

<b>PREDICTOR VARIABLE</b>	<b>STANDARDISED COEFFICIENT (BETA)</b>	<b>T</b>	<b>SIG.</b>
Language	.611	-9.169	.000
Ownership	.051	3.713	.000
Sponsorship	.614	5.240	.000
Period of airing	.058	9.888	.000

The standardized coefficients (betas) are meant to make regression coefficients more comparable, when all the independent variables are transformed to the same unit of measurement with z score. Comparing the absolute values of the betas of the media components, the predictor i.e. the language of delivery of radio programmes has the highest score; it is followed by governmental sponsorship of radio programmes on community development through period of airing for the radio programmes to ownership of radio station. This suggests that the language of delivery of radio programmes is the most potent predictor of citizens' participation in community development activities; governmental sponsorship is a better predictor of citizens' participation in community development activities than the period of airing and ownership. The period of airing is a better predictor than ownership, the least predictor. All the t values of the predictors are significant as the positive values are above +2 and the negative below -2.

## Hypothesis Two

There is no significant difference between usage of private and public radio stations for people's mobilization for effective participation in community development.

**Table 8: Result of t-test radio usage for community development by public and private radio stations**

<b>RADIO STATION</b>	<b>N</b>	<b>MEAN</b>	<b>T</b>	<b>DF</b>
<b>Public</b>	772	35.11	7.850*	1258
<b>Private</b>	488	34.51		

**\*Significant at 0.05**

The table displays the result of the t-test of differences in means of usage of the radio for community development between public radio stations and private radio station within the study area.

The t value (7.85) is significant at alpha level of 0.05. Hence the null hypothesis that there is no significant difference between the usage of private and public radio stations for people's mobilization for effective participation in community development is rejected and the alternative that there is significant difference between the usage of private and public radio stations for people's mobilization for effective participation in community development is upheld. Upholding the null hypothesis indicates that there are differences in the use of public radio stations and private radio stations for airing of programmes on community development; public radio stations are more engaged in community development programmes than private radio stations. Public radio stations in Oyo and Ogun states are used more than private radio station for community development.

### Hypothesis Three

There is no significant effect of demographic variables on citizen's perception of radio effectiveness for community development.

**Table 9: The result of multiple regression correlation and bivariate Pearson's correlations effects of demographic variables on citizen's perception of radio effectiveness for community development**

Multiple R = 0.778*		R Squared = 0.606	
Independent variable	R	N	
Age	0.72*	1260	
Academic qualification	0.42*	1260	
Marital status	0.44*	1260	
Sex	0.42*	1260	

\*Significant at the 0.05 alpha level

The table above displays the result of statistics of regression multiple R correlation and Pearson correlations between personal characteristics of the respondents, namely, age, sex, academic qualification, marital status and occupation and citizen's perception of radio effectiveness for community development activities. The multiple correlation coefficient R is large because it is closer to 1; and it is significant. Since R (0.778) is significant at 0.05 alpha levels, the null hypothesis that there is no significant effect of demographic variables on citizen's perception of radio effectiveness for community development is rejected and the alternative hypothesis is accepted. The implication of this is that citizens' demographic characteristics of age, sex, marital status, educational qualification and occupation of the respondents determine citizens' perception of effectiveness of the radio for community development. Perception of citizens on effectiveness of the radio in mobilizing people for community development is a function of their age, sex, marital status, educational qualifications and type of occupation. Thus, an elderly married, working and well-educated community member of any sex has higher perception of effectiveness of the radio for community development. In addition to its significance, R indicates a very strong relationship between the observed value and the predicted value of independent

variable. In this case, there is a very strong relationship between observed values of citizen's perception of effectiveness of radio for community development and the predicted values.

The coefficient of determination is around 60% ( $R = 0.606$ ). The value implies that the independent variables - age, sex, marital status, academic qualifications and occupation of the community members account for 60% variation in the citizen's perception of effectiveness of radio for community development of the communities under study. It further means that there were some other factors inherent within the communities and community members, besides age, sex, marital status, academic qualifications and occupation of the members, which constitute about 40% variation in citizens' perception of the radio for community development that were not in the model. To a large extent, age, sex, marital, academic qualification and occupation of community members determine significantly the citizens' perception of effectiveness of radio usage for community development.

**Table 10: Tabular presentation of correlation coefficients of demographic variable and citizen's perception of effectiveness of the radio for community development**

Variable	Correlations		
	Zero-order	Partial	Part
Academic qualification	0.472	0.290	0.190
Age	0.722	0.603	0.475
Marital status	-0.441	-0.238	-0.154
Sex	0.314	0.151	0.096
Occupation	0.42	0.072	0.046

The Table 10 above displays the zero-order, partial and part correlation coefficients of the independent variables (predictors) and the dependent variable.



The zero-order correlation measures the association between the transformed predictors and the transformed response (dependent variable). Larger correlations correspond to more useful predictors. The partial correlation removes the effects of other predictors from a predictor and the dependent variable. The part correlation removes the effects of the other predictors from just the predictor. These correlations suggest that age is the most potent predictor of citizen's perception of the radio effectiveness in mobilizing citizens for community development. Academic qualification is the next potent predictor, followed by sex, marital status and occupation (the least potent predictor). For most predictors, the absolute values of the partial and part correlations drop sharply from the zero-order correlations. As it can be seen in the table the absolute values of partial and part correlation coefficients for age drop sharply from zero-order. This implies that much of variation in citizens' perception of effectiveness of the radio for community development is explained by age and is also explained by other variables academic qualification, marital status, sex and occupation.

Tan (1981) affirmed that "the radio has been effectively used for sensitizing various audience groups by promoting news items and accelerating the tempo of development efforts". Many reputable scholars have built on this foundation laid by Tan. The crux of this thesis is to confirm whether the use of radio programmes on community development will actually turn out to be an effective mobilization tool in community development programmes. This finding is further buttressed by the following facts.

Mac-Cain (1982) found out that "mediated tele-participatory interaction (which is a form of radio method of programming in many radio stations used for this study) reinforces interpersonal communication, not only its present and its contributions but also between and among members of the community both literate and illiterate.

It should be stressed further that radio programmes on community development facilitates dialogue between the initiators and beneficiaries of the programme. Dialogue in community development was emphasized over and over again. Anyanwu (1992), Osuji (1999) reiterated that dialogue between the change agents and the beneficiary community members of development projects provided the opportunity for community analysis and project sustainability.

This finding also justifies the finding of Infante *et al* (1990:48) that:

*Individuals deliberately seek certain media programme to gratify intellectual needs and they get involved in psychological involvement which leads them to constructive orientation that makes it possible for them to decide and utilize radio programme messages appropriately.*

This will be interpreted for the purpose of this study to imply that people listen to radio programme on community development to help them to use the knowledge derived there from to develop their own communities. By simple implication radio programme on community development will mobilize people for participation in community development programmes.

This postulation was further buttressed by the World Health Organisation (WHO) 1988 that radio messages are a powerful advocate of a healthy behaviour. Mboho (1994) and Adeniran 2001 both agree that “radio technologies are far more important to participation in community development.

The perception of these two Nigerian scholars had earlier been asserted by Cornwall (1996) that mobilization through the radio is to harness both human and material resources to cope with the complex problems of rural development.

To avoid deviation one should reiterate that the result of this hypothesis is that there existed significant effects of usage of radio programmes on community development to mobilize citizens for participation in community development programmes. This result was further strengthened by the findings of Adeniran (2001) who asserts that mass mobilization through the radio has helped countries like Cuba and China to carry out successful rural development programmes within the contexts of mass mobilization”.

This submission of Adeniran simply put means that the radio is a tool for mass mobilization for community development not only in Nigeria but also in the 3<sup>rd</sup> world countries and the developed nations.

While Adeniran (2001) is citing Alonso (1998) he also says that “the efficacy of radio in creating knowledge through awareness is because, it is a medium of communication that can reach a wider audience.

The result of this hypothesis was also supported by Mboho (1994) when she asserted that most development programmes failed due to lack of information which is abundantly provided by the radio and the television. Although the work of Mboho concluded that inter-personal relationship is the most effective method of mobilizing

people for community development works. She further cites Akinwande (1982) who asserts that the amount of literature in Nigeria does not favour the use of print media to help community development, since most of them are printed in English language.

The works of Anyanwu (1981, 1992, and 1999) and Osuji (1993, 1999) suggest that community development could only be effective for mass mobilization which will only come from communication network whether with the old device or the new ones. To further show that the result of this hypothesis is not a mere statistical chance or a fluke but a real and significant finding, Cordelvin (1987) argued that “development communication is the art and science of communication applied to the speedy transformation of the country and the mass of its people to a dynamic state of economic growth that makes, possible greater social equality and larger fulfillment of the human potentials.

Infante *et al* (1990) also explains that the individual seek certain media programme to gratify intellectual needs and leads them to constructive orientation”. Akinwande (2003) argues that “it is common knowledge that there is no best type of communication for every situation, it depends on which media is best for a given situation. Mboho (1994) asserted that the radio and the television provides more information for the communities more than other forms of communication. All these theorists have agreed to the fact that the radio is a popular means of mobilization of people for community development programmes towards achieving a joint community goal. These claims corroborated the findings of Squier (2003, p. 285) “that the radio is generally understood to be for local programming that serves the cultural, civic or informational needs of an audience that is either geographically or demographically limited.

The words of Squiers implied the use of radio to develop the community in whichever perspective whether it is geographically delineated or demographically delineated. His assertion was succinctly buttressed by Sofowora (2007) when he says that “the radio is looked upon as a general tool in educating the general public about health issues and the radio could also encourage community driven problem-solving.

This submission was also corroborated by Howley Kevin (2005): radio enlarges our world, inviting listeners to participate in distant event and community based programmes from around the globe. Regardless of its mode of transmission from the most dated to the most sophisticated terrestrial broad-cast, coaxial cable, satellite or internet transmission”.

Sofowora (2007) asserted that in Nigeria, there is greater need for a better strategy for mobilizing the rural communities to willingly change their perception, attitude, beliefs and values in order to accept new ideas that will help them to develop their health” and community.

Sofowora’s work finds that 75% of the respondents believe that they learn more from radio programmes than from any other source. We should not forget the fact that most countries of the world like the USA, Britain, Thailand, India, Bolivia and Ireland are passing laws to empower community radio stations basically for the development of their various communities. This has been tagged as giving voice to the populace (Howley, 2005).

All these scholars have all succeeded in saying that radio programmes on community development are a potent tool for the mobilization of people for community development project participation.

The following is from the key informant, Mr. Lanre Akanji of B.C.O.S on 15<sup>th</sup> December 2008.

*The state (Oyo State) is divided into 5 zones, Eruwa, Iseyin, Ibadan, Ibarapa and Oke-Ogun by the Ministry of Information and Culture and the Broadcasting Corporation of Oyo State. I have anchored the programme since 1991. The Ministry supplied us the vehicles, logistics and money for accommodation but B.C.O.S provides the crew and the Camera. We have done several programmes which had no return and helped people in participation in community development projects in. In Ogbomoso, we did a programme on the town hall and we visited them while the project was ongoing, we aired the programme and the response to the project was very good subsequently. In Oboda-boogun there was a programme we did on their primary school project. In Kuseela, of Egbeda Local Government, we did a programme on community development in Agbajo-Owo which helped them towards the building of their market.*

He further stressed that it will be impossible to see some of these tapes because they have to wipe off some previous recordings to pave way for new recordings.

Buttressing her claims Tinuade Atoyosoye another KII respondent has these to say. I started to anchor this programme in June 2008. The host communities are not having any impute in the production of the community Development programme Agba-jo-Owo,

The government is not doing enough with grants to help the crew, there are no incentives like night allowance or hazard-on-the-job allowance for the crew members.

The vehicles are not good enough in some cases they are absent and the presenter and the crew members will have to go around with commercial motor cyclist known as “Okada”.

In her opinion some of the projects embarked upon by the community members are too wide in scope. For instance, a village with not more than 500 residents tried to build a town hall that has 10,000 people sitting capacity.

She further observed that when community development programmes are been covered, many notable sons and daughters of such communities might be absent, In some cases the village head or king may not be present. These will make a rubbish of all their efforts in packaging a good programme that will facilitate mass mobilization of community members for such projects.

**A female KII respondent also has these to say:**

*We aired a programme on The foundation laying for a warehouse for the market women in Igbeti they also built toilet and bathrooms in the market premises this programme has helped to mobilize the people of that community to complete that project on time, it has also helped people of other communities to emulate them and mobilize their own people to participate in their community development project of choice.*

Ipapo has a project on the building of a new palace for their king through a self help project by the community members. Out-Okaka did a self help project on shopping complex, and we also aired this. Lagun in Lagelu local government also did a community development project on a police-post which we also aired.

We have helped a lot in developing Lalupon town in Lagelu local government area of Oyo State as we have done projects on the

- (i) building of protection wall for their transformer.
- ii) building of a police post to boost the security of the community
- iii) building a secondary school and
- iv) building of a maternity centre through self help project.

We also did a programme on a modern toilet in Igbo-Ora which eventually turned out in mobilizing people of the town for effective participation in community development programmes.

The people of Idere also invited us for a community development programme which involves construction of a link road by the use of manual labour and graders to

link them to Ibadan and another one linking the town to Ilorin. There was another programme on Igangan town hall.

She further stressed that some projects were referred to them at the B.C.O.S by the Ministry of Women Affairs, Social Welfare and Community Development and not at all time by the Ministry of Information which does the direct funding of the program. She also complained about the duration for the programme on weekly basis which is 30 minutes. She would have loved the duration to be increased to 1 hour. She also asserted that the programme has a positive impact on citizens' participation in community development.

Another key informant interview respondent in Gateway Radio has this to say:

*IBI-ABA – SE-DE is a 45-minute programme that has been on the radio station for 15 years. The programmes are always prerecorded by the Ministry of Information of Ogun State and aired on the radio station.*

Anfaani Ijoba ara wa is a 30-minute programme on community development project and it has been on for two years now.

These programmes are on the provision of bore-hole for Ibara, which is also called Adigbe water project. There was another programme on the provision of electricity transformer and the road project at Oke-Ilewo.

There is a Ministry of Community Development and Co-operatives in place that recommends programmes to be aired to the station. Whenever a community Development association is doing a project, they will contact the community Development Council which will in turn notify the Ministry of community Development which will recommend the airing of such programme to the Gateway Radio for broadcast.

Another KII respondents, Mr. Kola Ajayi, the presenter and producer of *Anfani Ijoba lodo wa* has been presenting the programme for 10 years, the programme is a 1-hour programme that runs on Tuesday from 9.15am.

He is of the belief that citizenship participation in the programme is very high and that the programme has tremendously helped in mobilizing people towards community development programmes.

While mentioning some of the programme aired and successfully carried out, he added many among which we have the following:-

Oriwi Imeko Afo Local Government where a programme was aired on rural electrification project.

Shinun water project in Obafemi Owode local government area was also aired and the people of the area were massively mobilized for the successful completion of the project.

Akute-Ajuwon in Ifo local government was also visited for a police post project, the programme was also given wide publicity.

Odeda in Odeda Local Government Area has a public viewing centre built by the people of the community.

Oba in Obafemi Owode Local Government also did a project on Hospital building.

Dahaji Ilaro in Yewa side also did a community development programme on Gaari Mill Project. This was also attested to as a success.

Obada-Oko in Ewekoro Local Government Area also has a programme on schools project.

Programmes on road project cuts across the local government areas in the state, they were too numerous to mention some of the programmes aired on the radio. The community development programmes are

- (i) The Akaka rural road Idogo Yewa South,
- (ii) Kobape road in Abeokuta and
- (iii) Ilishan Road in Remo.

The presenter also explained that the programme is tagged Government programme and, hence, there was no viable sponsorship from the public, i.e. non-governmental organizations or corporate organization and individuals.

These programmes also helped in complementing the efforts of the government in their village square meetings and meeting with Obas and village heads as it is the main tool of mobilizing people to attend such meetings which often end in discussing vital community development procedures for the whole community. This conforms with the postulation of Osuji and Anyanwi that dialogue among community members leads to sustainable community development.

These interviewees have proved in no small measure that the various community development programmes which they anchored have, indeed, helped in mobilizing the people for participation in community development programmes, in the same vain the following findings from the focus group discussion participants

have gone a long way to confirm these findings as true and correct and devoid of mere statistical manipulations.

Moriwi Imeko Afo Local Government where a programme was aired on rural electrification project.

Sinun water project in Obafemi Owode Local Government Area was also aired and the people of the area were massively mobilized for the successful completion of the project.

Akute – Ajuwon in Ifo Local Government was also visited for a police post project, the programme was also given wide publicity.

Odeda in Odeda Local Government Area has a public viewing centre built by the people of the community.

Oba in Obafemi Owode Local Government also did a project, a community development programme on Garri Mill project. This was also attested to as a success.

Obada Oko in Ewekoro Local Government Area also has a programme on schools project.

Responding on the significance of the effect of radio programmes on the mobilization of people for community development programmes, 76 percent of the people are of the opinion that radio does a tremendous work in mobilizing people for participation in community development while 22 percent are of the belief that interpersonal communication is more effective. One of them said:

In this village when we hear anything about our village on the radio, we quickly go to tell the Baale, who will call a meeting of the Chiefs and before it is afternoon we will go to Ibadan to meet our sons and daughters to inform them.

Male FGD Participant in rural centre of Oyo State 52 years (June 10 2007) has these to say:

*There is no time for anybody to be going from house to house, we use circular letters to invite people for community meetings, but when there is a community project and we want full participation of our members, we place advertisement on the radio and call general meetings for last Saturday of the month. When we are doing environmental sanitation, even land owners who are yet to develop their sites will come. We have used this method to raise money to grade our roads and to contribute money for the new transformer*



Male FGD Participant in Oyo State Urban centre 49 years (May 5 2005) said:

*We only hear of community development on radio when they are doing the programme Agbajowo on BCOS or Ibi ise de duro on our G radio, but much as I have been trying to contribute to the radio programme it is either my call does not go through or I only have flashing credit.*

Female FGD Participant Ogun State urban centre 32 years (June 10 2007) said:

*We listen to the radio programmes on Ibi ise de duro but when we have anything to do here, it is the Baale that will send people to us, we have not seen radio people in our community before. We have not seen radio people in our community before. We visit people from house to house when we want to work on our roads or stream. The government people control the radio and they don't come here.*

Male FGD Participant Ogun State rural community 54 years (June 10, 2007).

Responding on the significant influence of demographic variables, of respondents on the effectiveness of radio in mobilizing the people for CD programmes, there was another testimony.

Male FGD participant 56 in Eyin Grammar Community Development association Ibadan (4<sup>th</sup> June 2008) has this to say:

*Look at all of us present here, how many women do you see, what about the young men too only a few of them participate in community development programmes. My wives don't listen to radio programmes on community development if I ask them to come here they will tell me it is not women matter. The only reason why they watch television is when they want to watch a new film.*

FGD participants, 54 in the same community (4th June 2008) also has these to say:

*The educated value community development programmes more than the illiterates, you can see that during the planning stage and implementation state of this our community project. Most of our illiterate members were passive only a few young able bodied men came. Look at all of us here, only our Secretary is 35 years of age others are above 40 years. Women don't come to meetings with us only a few ones are bold enough to be present here. Radio is doing a good work in mobilizing our people for community work, but most of the time we cannot afford the*

*high cost of advertisement at BCOS. We should copy the developed countries and have community radio stations this will help us more.*

This participant claimed that his exposure to other countries of the world has greatly influenced his participation in community development programmes and agreed that demographic variable like education, marital status, age and gender has their different roles to play in mobilizing people for participation in community development.

Another FGD participant 52 Ibadan (4<sup>th</sup> June 2008) has this to say:

*I am an executive member of this community development association, I am educated, most women don't come for community development work even they don't come out on environmental sanitation days not to talk of projects like road mending or bridge construction like this. Most women believe their role ends in the kitchen and the bedroom.*

Another participant Male FGD participant 35 Ibadan (4<sup>th</sup> Jun 2001) has this to say:

*I am the youngest in this gathering it is only when there is problem with NEPA (PHCN) that our young men of between 20 and 30 will come to the meeting for community development programme. They don't listen to radio programmes on community development, when we listen to the radio and hear people from various communities talking on radio programmes and requesting from the government good roads, bridges town hall and electricity, our youth will not be there. All they know is to watch football matches of Manchester United, Chelsea and Liverpool. They know all the players. They watch football till 12.00am at times and make a lot of noise and disturb the peace of the community.*

The submission of this participant corroborates the perception of Infante (1990) that the intellectualism of a person greatly shows the radio programmes he listens to, vis a vis participation in community development.

Male 38 Chairman Oke Ijeun tuntun community development association Abeokuta (June 20, 2008) has this to say:

*Our community has done so many projects like road, transformer and culverts; we want to build a town hall now. We use the radio people a lot, they have been very helpful, the day the members of my community heard my voice on Gateway radio programme Ibi aba sede they were all very happy, when we came back the community was jubilating we contributed more than (N200, 000) \_ Two hundred Thousand Naira on that day, the following week our Local Councilor came with the Local government Chairman and asked us for what our needs were and we told them.*

*They have given us a bore hole since then. The radio is very important to community development projects for mobilizing people. The problem of many people is how to get to the radio station and be heard. It is also expensive to use the one to one contact, we ask our pastors and Imam to say it in their churches and mosques respectively.*

Female FGD participant, 42 of the same community (June 20 2008) has this to say:

*We have only 3 women in this community development association all of us are very active, I am a politician too. The radio is good for community development everybody will hear what is going on. Not everybody will go to church or come to mosque but everybody will listen to the radio.*

Responding to the question of whether there is a significant difference between the impact of radio programmes on citizen participation in community development in both rural and urban areas, there is a general part to this question as many respondents are of the belief that what obtains in their area is the best.

Female FGD participant, 46 Kishi, Oyo State, has this to say:

*I have been going to large cities like Ibadan, Lagos and Abuja. They have not been doing community development programme. You can see everybody is active, we closed the market today because of this work, farmers don't go to farm, can you do such a thing in an urban centre like Ibadan.*

Corroborating her views

Male FGD participant Kishi, 47 Oyo State (June 20 2008) said:

*I am a one time councilor. We use the radio to promote our community projects we place adverts on the radio oyo. We have invited them here many times. We do more community development work here than in the cities, what do they have to develop. They already have everything.*

However, from Abeokuta and Ibadan both urban centers we have the following findings.

Male FGD participant, 56 Ibadan Oyo State (4<sup>th</sup> June, 2007) has this to say:

*The radio is playing more roles on community development project in the cities more than the rural areas. Some of them don't even own radios, and what projects do they do there, they build toilets and make a lot of noise. Some build a whole school in the urban centres and donate to the community. Bus stops, hospitals, police stations,. Bus for the use of the police like the one in Alakuta Police Station of Sanyo in our area. So*

*I believe there is more of community development in terms of quantity and quality in the urban centres.*

Male FGD participant, 48 Ibadan Oyo State (4<sup>th</sup> June, 2007) responded:

*I want to first and foremost say that we use both the radio and personal contacts for community Development projects in our area. It depends on what we are doing. To the second question, I am a son of the soil in Ibadan, though I live in the urban area, no bonafide son of Ibadan will not have a rural area, our farm is Akanran, I am involved in community development in the two areas. When any project is going on in our village they send people to us to come and collect our contribution to such projects At times we have to go there physically to give expert advice on what they are doing, for instance, I took my friend who is an architect to our village to help us draw a plan of the Town hall which I paid for as my contribution to the project. I still participate in other ways, but in the urban centre where I built my house at Oloola, Idi-Mangoro, we are doing more projects than in the rural areas, we have done projects on NEPA transformer, culverts, road repairs, building of gate but we also contributed to the building of Alakuta Police Post. We are now planning to have more transformers due to the current development and we want to build a meeting hall for the landlords so I will say we are doing more.*

This respondent's claims corroborate the claim of Akinwande ((2003) who says that there is no hard fixed rule to the type of media used for effective communication, that the time and situation dictates the best form of media of communication.

Lekunle Biodun Male FGD participant, 40 Abeokuta, Ogun State has this to say:

*I go to our farm (village) regularly, they do community development projects there too but when they start a project they may do it for 10 years. I think this is due to their meager resources and they will not do another one until they have completed that project, but in the urban centre, we do projects one after the other within a year.*

Another female FGD participant Adekunle Abisola , 45, Abeokuta Ogun State, while responding to the poser, where do you think community Development is more rampant has this to say:

*While I was still a tenant I had the erroneous belief that it is in the villages that we have community development, but when I got to my own (site) new house and I started attending meetings of community development Association, I discovered that, we have more community development project going on in the urban centres than in our villages. In fact, we pay a lot of money for vigilante, which is a form of community development projects. We spend up to forty thousand Naira per month on our two night guards. Put that to gets what will it amount to in a year.*

Kevin Howley (2005) also argues that:

*Radio enlarges our world inviting listeners to participate in distant events and community based programmes from around the globe.*

Male, FGD participant, 56 in Ibadan Oyo State (4, June, 2007) has this to say:

*The radio is playing more roles on community development project in the cities than the rural areas, some of them don't even own radios.*

The submission of these respondents is in line with the submission of Infante (1990) that “The intellectualism of a person greatly shows the way he participates in radio programme viz – a – viz participate in community development.

Responding on the significance of the effect of radio programmes on mobilization of people for community development programmes, 64 percent of the people are of the opinion that the radio does a tremendous work in mobilizing people for participation in community development while 35 percent are of the belief that interpersonal communication is more effective. 1 percent is undecided. One of them said.

*In this Village when we hear anything about our village on the radio we quickly go to tell the Baale, who will call the meeting of the chiefs and before afternoon, we will go to Ibadan to meet our sons and daughters to inform them.*

### **Problems faced by use of the radio in mobilizing people for participation in community development**

Using the focus group discussion and interview schedule, representatives of stakeholders were able to bare their minds on this issue and they have this to say on the problems facing them in the use of the radio in mobilizing people for participation in community development program. 5 groups of 60 respondents was selected for Focus Group Discussion. 20 from Ogun State formed 2 groups while 40 from Oyo State constitute 3 groups. More than 55 members constituting 91.6% are aware that there are programmes on radio with focus on community development however only a paltry 15 constituting 25% were able to mention the names of such programmes unassisted.

Interviews schedule conducted on presenters and producers of the programmes and officials of community development agencies at the local government and State level and officers of the donor agencies like LEEMP and ROTARY and ADRA

identified lack of funds or insufficient funding as the major problem facing the effective use of radio for mobilization of citizens for participation in community development projects in Oyo and Ogun states. They were able to identify other factors like non-participation of members of the community in such programmes as well as inadequate information about ongoing projects. Many FGD participants from the communities, however, are of the opinion that bureaucratic bottlenecks and lack of funds is depriving them of being heard on the radio and that much of the money claimed to have been spent by donor agencies are only so on paper. The physical structure often times does not tally with the figures often quoted. This is why similar projects carried out under a similar terrain cost more than one another according to certain instances.

41 of the FGD respondents or 68.3% are of the opinion that education, sex, marital status and other demographic variables may be important roles in citizen participation in community development programs, whether actual participation in a project or contribution to radio programmes.

32 of the FGD participants or 53.3% were of the opinion that more community development projects are being carried out in the urban centers while 26 of them or 43.3% are of the opinion that more community development projects are going on in the rural areas. 2 or 3.3% remain undecided on this issue.

The crux of the matter is whether the radio could be effectively used to mobilize people for participation in community development programmes and in respect of this 47 of the FGD respondents which translate to 78.3% are affirmative that the radio is effective in mobilizing people for community development programmes. Whereas 16.6% or 10 believe that personal contact is more effective, while 3 members of 5% are indifferent. These findings do corroborate the assertion of Mboho 1994 Citi McLuhan that "Today in our cities most learning occurs outside the classroom, the sheer quality of information conveyed by T.V, Radio far exceeds the quantity of information conveyed by school instruction and text.

## CHAPTER FIVE

### CONCLUSION, POLICY IMPLICATIONS AND RECOMMENDATIONS

#### 5.1 Summary

The study has focused on the influence of the radio on citizen's participation in community development projects in Oyo and Ogun states of Nigeria. This study was carried out with the ardent hope of finding and providing plausible and useful information that could facilitate and sustain future policy and model that would facilitate effective partnership and citizens' participation that would engender better performance in all kinds of community development projects in Nigeria. The radio programmes selected for this study cover two states of the federation and the community developments projects used cuts across the six senatorial districts of the two states i.e. Oyo and Ogun states, Nigeria.

The study was delineated into five chapters, the first chapter extensively delves into the background of the study, the significance and scope of the study was clearly spelt out and was examined thoroughly. The chapter was closed with the operational definition of relevant terms used in the study.

The second chapter was on the theoretical framework, which provides the necessary base upon which the study was anchored. This was complemented by a critical and comprehensive review of related literature on issues and concepts such as community, community participation, community development, communication, radio, types of communication and the role of communication in community development. The review served as a pointer and an anchor-point for the study, which allowed the researcher to have a wider coverage of previous but relevant studies. The research hypotheses were also postulated based on similar works in the extensive review of the literature.

Chapter three focused on the research methodology. The research seeks to investigate possible cause and - effect relationship by observing some existing consequences and searching through the data for plausible causal factors, hence the ex-post facto research design was adopted, while multi stage sampling procedure was used to draw the 1,260 respondents for the study. Two questionnaires were constructed, the first one has modified 4 point Linker scale reliability coefficient of 0.76. The second questionnaire with unstructured questions was also used to collect data for this study. This was complimented with focus group discussion (FGD and key informant interview (KII).

Chapter four presented the data analysis and discussion of findings. The result obtained were as follows:

- The level of awareness of the participants about availability of radio programmes on community development is low, as 66.7% were not aware.
- The radio stations used for the study are not frequent enough in terms of airing messages for mobilizing people for community development.
- The perception of the participants about the effectiveness of the radio in mobilizing the citizens for community development programmes very positive. The participants see radio as veritable means of mobilizing for community development.
- There are differences in sponsorship of radio community development programmes between government, corporate and individual organizations; government ( $\bar{x} = 40.41$ ) corporate ( $\bar{x} = 31.70$ ) and individual ( $\bar{x} = 25.23$ ).
- There are differences in the usage and effectiveness of language of delivery of community development programmes on radio; Yoruba ( $\bar{x} = 45.96$ ), English ( $\bar{x} = 29.17$ ).
- There is no significant influence of ownership of radio media, language of delivery, governmental sponsorship and period of airing on ensuring citizen's participation in community development ( $F = 202.825$   $P < 0.05$ ) and these media components explain 13.9% variation in citizens' participation in community development.
- There are significant differences in usage of radio for community development between public and private radio stations ( $t = 7.85$ ,  $P < 0.05$ ).
- The demographic variables have strong positive effects on citizens' perception of radio effectiveness for community development (multiple  $R = 0.78$ ).

Chapter five deals with discussion of summary, conclusion, policy implications, recommendations, limitations of the study and suggestions for further studies.

## 5.2 Conclusion

Several studies in the areas of communications, radio and media influence have been conducted in the developed nations of the world, hundreds have been conducted in the developing countries of Kenya, Bangladesh, Liberia, Cameroon,



Guinea, Cambodia, Indonesia and Nigeria. Communities and government have realized the importance of radio in fostering citizenship participation in community development, to improve the lot of all members of the various communities. Despite the depressed economy and economic uncertainties, the development of the various communities by members of the concerned communities donor agencies, non-governmental (NGO) and governmental organization become imperative. Citizen's participation in the choice of their felt needs, planning for community development projects, funding and financing such projects has to be elicited. Sentiments, passions and prejudices have to be whipped up or appealed to, to facilitate citizens' participation. The agents of broadcast, the radio and the television, as media, thus have a vital role to play in facilitating effective participation of citizens' in community development projects in Nigeria. Classes of projects that falls within the class of community development projects are vast in nature. These range from self-development to building of police- posts, building of schools, halls, community health centers, bridges, bore-hole drilling, bus-stops building an all infrastructure facilities, including road projects.

These projects become the responsibilities of both the members of the communities and governmental and non-governmental agencies. Participation is, thus an important factor since only a few rich communities could afford some of these facilities on their own. Partnership is, therefore, essential to get most of these projects executed. It is however important to note that both governments (Local, state and federal) and communities consider partnership and participation as a way to access the resources of each other. In this wise both parties achieve their aims and objectives. The radio played a vital and pivotal role in making the members of the community and the government see the reason for a project to be executed. They also enhance and influence the participation of the citizen in community development projects as this research has found out. However, governments and the communities are not giving enough back to the radio for these great roles it is playing.

### **5.3 Limitations of the study**

A study can never be conducted without its inherent problems; this study is not an exception. The study was beset with the following limitations.

To start with, a number of community development projects are unrecorded in written forms by members of the communities. Most appointed secretaries are

illiterates or semi-literates. Most local government change agent could not substantiate their claims with written records, some state officials of community development centers were hoarding relevant data and information.

This is coupled with the bottlenecks and bureaucratic procedures of getting information from presenters and producers of programmes in the radio and television stations.

Hours spent listening to radio and watching television programmes are many and strenuous, these initially constituted an impediment to the actualization of the study objectives. Only a few local government areas in the states were used for the research work. Most of the questionnaires were not coded correctly by some respondents; some questionnaires were unduly delayed by the respondents some were out rightly not returned. Lastly, though the study area was comprehensive enough (Oyo and Ogun states), it would have been enlarged if not for the time and financial constraints faced by the researcher.

#### **5.4 Policy Implication**

This study has some far reaching implications for the governments, communities, media organizations, non-governmental organizations (NGO), Ministry of women affairs and community development in states, advertisers, donor agencies of community development projects and individuals.

The research has been able to show the effect of citizen's participation in community development projects in Oyo and Ogun states.

These policy implications could be outlined as follows:

**Government:** The governments (local, state and federal) have earmarked money for constituency allowances for honourables, legislators representatives and senators to effect grassroot community development projects in their various constituencies. There are also bodies saddled with the development of communities and women affairs in all tiers of government. These are the ministry of information and the ministry of women affairs and community development. The government however is not playing enough roles in funding community development based programmes on radio and television stations.

**Communities:** Communities plan for and execute programmes that will improve their lots. Communities have difficulties in identifying their felt needs, planning for the programme and sourcing for funds. There are also the problems of sensitizing people

to community development projects and participation in such projects. Members of the communities should avail themselves of the ample opportunity the radio will provide them to achieve their goals.

**Media Organisation:** Radio and television no doubt are vital to sensitizing people to things in their environment. They could also be used to whip up sentiment of the people of the various communities, many media organizations do not give their presenters and producers free hand to operate, political influences are often protected, influences are often protected and images projected where and when the projects need projection.

Some media organizations lacked vehicles to cover much ground, some even lacked tape and video recorders for programmes under discussion. They had to even rent cameras from private individuals.

**Non-governmental Organizations (NGO's):** Most Non-governmental organizations are impacting positively on the lives of peoples of communities in Nigeria than governmental organizations. There were however lots of strings attached to their project works. In many communities, non-governmental agencies are not promoting radio programmes that could enhance citizen's participation in community development projects. This study, however finds out that citizen's participation in community development is enhanced by radio and television programmes.

**Donor Agencies:** Donor agencies, whether foreign, local individual or international, only give money, materials or resources to the prosecution and execution of community development projects, placing little emphasis on the use of media to enhance better participation of citizens in the donation of community development projects

**Ministry of women affairs and community development:** This ministry in state and local government fails to hire competent hands as community change agents, most of their workers have little or no knowledge in the affairs of community development, also, a lot of money that could be used for physical development are spent on funfairs and jamborees meant to sensitize people to their programmes they aligned more with the ministry of information than the radio , subsequently fewer people were reached than could have been reached with an agency of the radio .

**Advertisers:** Many advertisers on the radio select programmes they think are relevant to their brand of products without giving it a thought that community development based programmes make use of building materials and other

consumables than they can ever envisage. The community development based programmes have draught of advertisers.

**Individuals:** Individuals should note that participation in community development programme though not a matter of compulsion is a necessity. To have a perfect and egalitarian society is the work of the individual since the slogan of community development is “a tree will never make a forest” and “in togetherness we are one”.

## 5.5 Recommendations

Based on the findings of the results from the data analyses and the ensuing discussions, the researcher comes up with the findings that shows the impact of the radio and television on citizen’s participation in community development projects in Nigeria. The researcher wishes to make the following recommendations, which will help in facilitating and enhancing future policy decisions, regarding radio and community development

- (i) The government should look inward into experts in community development projects for the disbursing of constituency allowances and not lawmakers who will end up pocketing the chunk of the money and refer to same as “dividends of democracy” or their own share of the “national cake”.
- (ii) Community development must be a social responsibility that should be broad-based, holistic, all-encompassing and all-embracing, consisting of member of the communities, government, donor agencies and non-governmental organizations. There is, therefore, the need for implicit commitment and participation of all in the grand alliance that transcends diverse opinion, sectoral, religious, ethnic and political positions.
- (iii) The role of the radio cannot be over emphasized in mobilization for community development. The governments should, therefore, adequately fund and or patronize the radio in facilitating citizen’s participation in community development.
- (iv) Radio and television organizations should adequately fund and equip their stations with recording gadgets, transportation and enough consumables to make the work of presenters and producers less cumbersome and interesting.
- (v) The media organisation should source for governmental sponsorship of their programmes to make up for the financial crunch they are currently facing

- (vi) Presenters and producers should make community development based programmes less monotonous, interesting, fun-based, and music-oriented. Competitions that will require the award of credits, commendation and prizes should be injected into the system, since many respondents complained against the present forms of presentation of the programmes.
- (vii) Investment in community development programmes is a vital element towards national development as the experience of North Korea, Bangladesh and India has shown. Nigerian government should learn to invest directly in community development of both the rural and urban communities for a better national development.
- (viii) Counterpart funding of community development programme as it operates in Ghana, India, Bangladesh and North- Korea should be encouraged, with experts rather than politicians supervising the projects. This will afford us the opportunity of building more schools, roads, hospitals postal agencies and police- posts.
- (ix) Grants and grants in aids should be in form of physical or concrete materials rather than money or other form of payments that could be easily convertible to cash (drafts and cheques).
- (x) Individuals and members of the benefiting communities should see the project as my or our project and not another government project this will bring about closer monitoring of the projects and facilitates an unblemished maintenance culture and a sense of belonging.
- (xi) Above all the policy makers are hereby challenged to decide on what type of measure to adopt, what types of control and measure are necessary for which ever situation they find themselves in. Suggestions as to how to go about this have been offered. It is therefore left to the policy makers to consider these suggestions as a way out of the multifaceted problems facing the media industries and community development programmes in the country.

## **5.6 Suggestions for Further Studies**

This study has come up with some modest findings that will greatly contribute to research efforts in the influence of the radio on community development programmes. This, notwithstanding, it is not exhaustive in this direction. It has only opened new avenues for further studies, investigations and researches in the areas of

radio and its influence on citizens' participation in community development. The following suggestions are, therefore, offered for further research efforts.

- There is the need for similar research work to be carried out to embrace larger samples, using other states of the federation to make possible better generalizations.
- Comparative studies of happenings in many states of the federation could be conducted to further validate the assumption and generalizations of the present study.
- Investigations could be done into why community development programmes in Nigeria seem to be making no progress despite the billions of naira spent annually as constituency allowances for our several thousands legislators.
- Qualitative investigations into how radio is helping community development and quantitative investigations as to how much of it is desired to have effective development could be researched into.

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UNIVERSITY OF IBADAN

## APPENDIX 1

### UNIVERSITY OF IBADAN DEPARTMENT OF ADULT EDUCATION

#### THE RESEARCH

#### THE INFLUENCE OF RADIO ON CITIZENS' MOBILIZATION IN COMMUNITY DEVELOPMENT PROJECTS IN OYO AND OGUN STATES, NIGERIA.

#### QUESTIONNAIRE FOR GENERAL AUDIENCE

Dear Respondent,

The purpose of this study is to assess the influence of the radio on citizens' participation in community development projects in Oyo and Ogun States, Nigeria.

Please be as objective as possible in answering the questions below. If you are in doubt leave the space blank.

Your responses will be treated with utmost confidentiality. It is purely for academic purpose.

Thanks in anticipation of your co-operation.

#### SECTION A

#### DEMOGRAPHY

1. **Age:** 20-29 (  )    30-39 (  )    40-49 (  )    50 and above (  )
2. **Sex:** Male     Female
3. **Marital status:** Married     Single     Widowed
4. **Religion:** Christianity     Islam:     Other
5. **Academic qualification:**
  - i. Below secondary school
  - ii. Secondary school
  - iii. Ordinary National Diploma/NCE
  - iv. Higher National Diploma
  - v. Higher Degree
  - vi. Others, please specify

**SECTION B**

**Radio Ownership**

1. Do you own a radio?    Yes         No
2. Who owns the radio station you normally listen to  
Public                       Private
3. Have you ever listened to a community radio?  
Yes                       No
4. Is a community radio station highly desirable for effective participation in  
community development programmes?  
Yes                       No

**Media Exposure**

2. Where do you listen to radio? Please tick

- i. Friend's home
- ii. Public viewing centre
- iii. Place of work
- iv. Neighborhood

3. Which of the following station is your primary source of information?

Check this list

- |               |                          |
|---------------|--------------------------|
| Radio Oyo     | <input type="checkbox"/> |
| G Radio       | <input type="checkbox"/> |
| Splash FM     | <input type="checkbox"/> |
| FRCN Abeokuta | <input type="checkbox"/> |
| FRCN Ibadan   | <input type="checkbox"/> |

4. What constraints normally prevent you from listening to your favourite programmes?

.....  
...

5. How can this problem be prevented?.....

### Frequency of Exposure

1. How often do you listen to radio?
  - a. Every day
  - b. Once a week
  - c. Twice a week
  - d. When I feel like
  - e. No at all
  
2. How frequent is the usage of radio in mobilizing people for community development
  - Never
  - Very rarely
  - Rarely
  - Frequently
  - Very frequently

### Media Exposure Source Reference

1. Which is your favourite Community Development Programme?  
.....  
.....
  
2. Is it a sponsored Community Development Programme?  
Yes  No
  
3. Which of the following sponsor the radio programmes on community development?  
Corporate  Government  Individual
  
4. What is the language of delivery of the programme?  
Yoruba  English
  
5. Does electricity supply constrain your listening to the programme?  
Yes  No
  
6. Does period of airing constrain your listening to the programme?  
Yes  No
  
7. Do you know the presenter of the programme? Yes  No   
If Yes, name of presenter  
.....

8. What do you like about the Community Development Programme?  
 .....
9. What do you dislike about the Community Development Programme?  
 .....
10. What innovations would you like the presenter/producer to introduce into the programme?.....
11. Will you consider the time spent listening to the programme?  
 a. Worthwhile  b. A waste of time  c. Just spent
12. Has the programme influence your participation in Community Development Projects?  
 Yes  No
13. Are you aware of Community Development Programmes on radio?  
 Not aware at all  very little  somewhat aware   
 To a great extent
14. How would perceive effectiveness of radio in mobilizing people for community development  
 Strongly agree  Agree  Disagree   
 Strongly Disagree
15. Names of Programmes (i)  
 (ii)
16. Please indicate some new ideas you are aware of for the first time through Community Development Programme on radio  
 (i).....  
 (ii) .....  
 (iii) .....  
 (iv) .....



(v) .....

17. Please indicate some new ideas you are aware about Community Development Programme for the first time through

- a. Community change agent.....
- b. Town crier.....
- c. Family members.....
- d. Neighbors.....
- e. Town meeting.....
- f. Church.....
- g. Mosque.....

18. Which of these is your major sources of information on Community Development Projects? (Check one)

- a. Radio
- b. TV
- c. Newspaper
- d. Town crier
- e. Town meeting
- f. Family members
- g. Church
- h. Mosques
- i. Neighbours
- j. Friends

19. In your opinion which of these sources of information are (believable) credible?

- a. Radio
- b. TV
- c. Newspaper
- d. Town crier
- e. Town meeting
- f. Family members
- g. Church
- h. Mosques
- i. Neighbours
- j. Friends

## SECTION C

**KEY: SA = Strongly Agree**

**SD = Strongly Disagree**

**A = Agree**

**D = Disagree**

### Citizen's Participation in Community Development Scale

**Please tick ( ✓ ) as appropriate your level of agreement to indicate your participation in community development projects in your community.**

S/N	Need Assessment	SA	A	D	SD
1.	I do participate in need assessment of any community development projects				
2.	Because the need assessment is community-base, not expert-based, I participated in assessment processes				
<b>Community Organisation</b>					
3.	I do attend and contribute positively to community development meetings				
4.	I belong to at least a committee responsible for execution of community development meetings				
5.	I encourage community members to be involved in community development projects and contribute to the organization of the community.				
<b>Resource Mobilization</b>					
6.	I contribute financially to community development projects				
7.	I give technical and professional assistance to community projects in my arrears specialty				
8.	I have donated materials once in carrying out a community project				
<b>Programme Management</b>					
9.	I serve in a committee responsible fro the management of project executed by the community				
10.	I do contribute to the finances meant for repairs and maintenance of community amenities				
<b>Political Commitment</b>					
11.	I have approached a political office holder on issues of community development				
12.	In a concerted effort with other community members, I supported and sponsored a bill at local government level towards a community development issue				
13.	I always support a candidate whose party manifesto is skewed towards a community projects				
14.	Government of the day has executed a community development project due to efforts of the community development committee in which I serve				

### Radio media component scale

<b>Language of delivery for radio community development programme</b>					
S/N		SA	A	D	SD
1.	Language used in delivering media messages encourages listening to radio programmes on community development				
2.	I am more interested in radio programmes on community development presented in language I understand				
3.	The manner in which radio programmes on community development are presented depends on the language used				
4.	Listenership will be enhanced, if all radio programmes on community development are delivered in language understood by all				
<b>Sponsorship of radio programmes on community development</b>					
S/N		SA	A	D	SD
1.	Most radio programmes on community development are sponsored				
2.	A sponsored community development programme has encouraged me in all aspects of community development activities				
3.	Corporate, government and individual governmental sponsorship of community development programme has brought people closer to commitment to community development				
4.	If have the wherewithal, I will sponsor a radio programme on community development				
<b>Period of airing for radio programmes on community development</b>					
S/N		SA	A	D	SD
1.	The time slated for radio messages on community development is appropriate				
2.	I listen to radio programmes on community development at the hour after I have rested from daily work				
3.	Programmes on community development are always presented at odd hours				
4.	There is no radio programmes on community development scheduled for weekend hours				
<b>Ownership of radio station</b>					
S/N		SA	A	D	SD
1.	Ownership of radio station determines charges on community development programmes				
2.	Ownership of radio station encourages contributing to community development				
3.	Ownership of radio station within local community elicit sense of communal responsibility				
4.	Community development programmes are given preference above all other programmes on radio to fulfill social responsibility inherent in owning a radio station				

5.	Privately owned stations have more community development based programmes than public owned stations				
6.	Public owned stations have more community development based programmes than privately owned stations				
7.	There is need for community radio to facilitate access to wider coverage of community development programmes on radio				

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## SECTION D

### Effectiveness of Radio on Citizen's Participation in Community Development Projects

Please tick ( ✓ ) as appropriate your level of agreement

S/N		SA	A	D	SD
	Through the use of/listening to radio programmes:				
1.	I understand our community as an entity which requires cooperation of all and sundry for its development				
2.	I am aware of various socio-economic needs for progress of the our community				
3.	I have been strengthened to take active part in any community development projects				
4.	I have realized that presence in community meeting meetings is vital to community development				
5.	I am more interested in participating in any community development projects either by cash or kind				
6.	The structure of local government tier and its importance to community development are well known to me				
7.	On regular basis, we are educated on public office holders/political functionaries to contact on issues of community development projects				
8.	We are aware of the community development activities in distant communities which could be replicated in our community				
9.	Many community people are now very responsive to issues on community development				
10.	People of some ethnic backgrounds in our community now participate more in community development projects				
11.	More women are taking up active roles in community development projects				
12.	We are aware of Non-governmental Organisations to contact on community development				

**APPENDIX 2**

**UNIVERSITY OF IBADAN  
DEPARTMENT OF ADULT EDUCATION**

**RADIO MEDIA INVENTORY**

Dear Respondent,

The purpose of this study is to assess the influence of radio on citizens' participation in community development projects in Oyo and Ogun States, Nigeria.

Please be as objective as possible in answering the questions below. If you are in doubt leave the space blank.

Your responses will be treated with utmost confidentiality. It is purely for academic purpose.

Thanks in anticipation of your co-operation.

**SECTION A**

**DEMOGRAPHY**

1. **Age:** 20-29 (  )    30-39 (  )    40-49 (  )    50 and above (  )
2. **Sex:** Male     Female
3. **Marital status:** Married     Single     Widowed
4. **Religion:** Christianity     Islam:     Other
6. **Academic qualification:**
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  - iv. Higher National Diploma
  - v. Higher Degree
  - vi. Others, please specify.....

**SECTION B**

1. What is the name of the Community Development based programme that your are presenting?.....
2. Are you aware of other Community Development based programmes on your stations?.....
3. Is the programme still on or it has been stopped?      YES      NO
4. Do you have direct contact with your client?      YES      NO
5. Do you have sponsor for the programme?      YES      NO
6. Will you please tell us about your academic qualification?.....
7. Which other agencies are collaborating with you in your work?.....
8. Tell us some of the projects you have handled on your programme?.....  
.....
9. What is the government doing to assist your programme?.....  
.....
10. What problem do you have with your employers?.....
11. What problems do you normally have in your day to day running of the programme?.....
12. What is your advice to the government?.....
13. What efforts are you making to get sponsors for the programme?.....
14. How can you make your programme more interesting?.....
15. What are your advice to educational institutions as regard Community development?.....

### APPENDIX 3

1. What is your name Ma/Sir?
2. How old are you?
3. What do you do for a living?
4. Sir/Ma, do you listen to Community Development programmes?
5. What do you like about the programme?
6. What do you dislike about the programme?
7. How often do you listen to the programmes?
8. What constraints prevent you from listening to the programme always?
9. What will you like the presenters to include in the programme?
10. Can you sponsor the programme on radio?

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**APPENDIX 4**  
**ORAL INTERVIEW'S REPORT**  
**PRESENTER OF IMOTOTO AYIKA FRCN**

I am in my late 40s

I hold a university degree in communication arts

I have been presenting community development programme for seven years. I started with breaking the ground which is purely on community development in the rural areas.

The one I am presently presenting is on keeping the environment clean. Hence it is called Imototo Ayika

I am aware of the community development programme on radio and television stations such as Arise Larika on gateway Radio, Agbajowo on OGBC, Kararo Ojire on GTV, and Agbajowo on BCOS.

Imoto Ayika is still on, but breaking the ground is no more on air.

I do have contact with some of my listeners. I give my GSM number to the public, some will call me to come and see what they consider an eye sore in the arrears, some will meet me at appointed places and some will not show up.

No, this is one of the problems we are having; there are no sponsors or donor agents. I don't have other agencies assisting me with the programme.

The Oyo State management board should, at least, be of assistance, but they are not doing anything yet.

I have done work on Adelabu Shopping Complex , Orita Challenge.

The Mokola Market and today we are going to Sango to educate the market women on how to take care of their area.

We don't have any input from the government

I don't have any problems with my employers. In fact I am given free hand to operate.

The constraints we have are purely that of finance; the programme is not properly funded and we have the problem of transportation too.

The government should do a lot by financing the programme. The state and local government have agencies for community development programmes, so they should collaborate with the radio and television stations to showcase what they are doing.

To be candid, I am not making any effort to get sponsors, but I hope somebody will be impressed someday and come to my assistance.

If we have some funds and sponsors we can do a lot to improve this programme.

The educational institution should make community development education core courses, if Nigeria will get out of the woods of under development.

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**APPENDIX 5**  
**RESPONSES OF PRESENTER 2**  
**PRESENTATION OF AGBAJOWO**

I am Ayo Durodola

I read Mass Communication

I am both the presenter and the producer of the programme Agbajowo on BCOS

I am aware of other community development programmes such as Breaking the Ground on FRCN, Agborandun on NTA, Imototo Ayika on FRCN and Arise Larika on Gateway Radio.

Agbajowo has been on and still on.

Yes, I always have direct contact with my clients if you mean people doing community development project in the arrears.

Some will write letters to invite me, some pay personal visits and some will call me on telephone.

They are always willing to welcome me with drum at times to the places where they are doing such programmes.

I don't have agencies like in the past but the Community Development Council (UCD) in local government arrears and people from Ministry of Social Welfare do come here to take us out to project sites.

The Ministry of Information is doing its own programme without collaborating with us.

I have done a lot of programmes such as the community development project on the building of community Town Hall in Saki, Saki West Local Government, construction of classroom blocks for primary school in Aba Ekarun in Iseyin Local Government, construction of maternitywards in Atiba Local Governemtn. There was another rural electrification programme, p rovision of transformer in in February 2006. I can't remember the area.

**APPENDIX 6**  
**DATA ANALYSIS RESULT PRINT**

[DataSet3] C:\Users\Akanbi Abubakar\Desktop\Analysis & interpretation\research.sav

<b>Variables Entered/Removed(b)</b>			
<b>Model</b>	<b>Variables Entered</b>	<b>Variables Removed</b>	<b>Method</b>
<b>1</b>	Occupation, Age of the respondent, Sex of respondent, Academic qualification of respondent, Marital status of respondent(a)	.	Enter
a All requested variables entered.			
b Dependent Variable: Effectiveness of radio in mobilizing the people for community development programmes			

<b>Model Summary</b>				
<b>Model</b>	<b>R</b>	<b>R Square</b>	<b>Adjusted R Square</b>	<b>Std. Error of the Estimate</b>
<b>1</b>	.778(a)	.606	.604	7.481
a Predictors: (Constant), Occupation, Age of the respondent, Sex of respondent, Academic qualification of respondent, Marital status of respondent				

<b>ANOVA(b)</b>						
<b>Model</b>		<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>1</b>	<b>Regression</b>	107810.454	5	21562.091	385.239	.000(a)
	<b>Residual</b>	70187.257	1254	55.971		
	<b>Total</b>	177997.711	1259			
a Predictors: (Constant), Occupation, Age of the respondent, Sex of respondent, Academic qualification of respondent, Marital status of respondent						
b Dependent Variable: Effectiveness of radio in mobilizing the people for community development programmes						

Coefficients(a)												
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics		
		B	Std. Error	Beta	Zero-order	Partial	Part	Tolerance	VIF	B	Std. Error	
1	(Constant)	4.688	1.093		4.289	.000						
	Age of the respondent	.712	.027	.553	26.800	.000	.722	.603	.475	.738	1.356	
	Sex of respondent	3.054	.566	.101	5.396	.000	.314	.151	.096	.902	1.108	
	Marital status of respondent	-4.628	.532	-.169	-8.691	.000	.441	-.238	.154	.834	1.199	
	Academic qualification of respondent	1.046	.098	.208	10.724	.000	.472	.290	.190	.839	1.192	
	Occupation	.472	.183	.046	2.573	.010	.045	.072	.046	.997	1.003	

a Dependent Variable: Effectiveness of radio in mobilizing the people for community development programmes

Collinearity Diagnostics(a)									
Model	Dimension	Eigenvalue	Condition Index	Variance Proportions					
		(Constant)	Age of the respondent	Sex of respondent	Marital status of respondent	Academic qualification of respondent	Occupation	(Constant)	Age of the respondent
1	1	4.235	1.000	.00	.00	.01	.01	.01	.01
	2	.870	2.207	.00	.00	.36	.39	.00	.00
	3	.648	2.556	.00	.00	.55	.36	.01	.01
	4	.142	5.464	.00	.00	.03	.07	.59	.39
	5	.080	7.259	.06	.24	.01	.00	.39	.47
	6	.024	13.201	.94	.75	.03	.18	.00	.13

a Dependent Variable: Effectiveness of radio in mobilizing the people for community development programmes

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