THE ROLE OF PARTICIPATORY COMMUNICATION IN THE OPERATION AND ACTIVITIES OF COOPERATIVES SOCIETIES IN KADUNA IN ENGENDERING ECONOMIC EMPOWERMENT AND DEVELOPMENT

BY

ABOI MATTHEW M. SIMON
(MA/ARTS/11317/2008/2009)

DECEMBER, 2012

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BEING A THESIS SUBMITTED TO THE SCHOOL OF POST-GRADUATE STUDIES; DEPARTMENT OF THEATRE AND PERFORMING ARTS, AHMADU BELLO UNIVERSITY ZARIA. IN PARTIAL FULFILLMENT FOR THE AWARD OF M.A. DEVELOPMENT COMMUNICATION

DECEMBER, 2012

DECLARATION

I, Aboi Mathew, declare that the work in the Thesis entitled; "The role of participatory communication in the operations and activities of Cooperative Societies in Kaduna in engendering economic empowerment and development" has been written by me in the Department of Theater And Performing Art under the supervision of Prof Jenks Z Okwori and Prof. Sam Kafewo. The Information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this Thesis has been previously presented for another degree or diploma at any university.

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Name of Student Signature Date

CERTIFICATION

This Thesis entitled; "The role of participatory communication in the operation and activities of Cooperatives Societies in Kaduna engendering economic empowerment and development", meets the regulation governing the award of the degree of Masters in Theatre and Performing Art Department of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This work is mainly dedicated to my late father Mr. Simon Aboi Yayok, late Very Rev.Fr. Martin Debaleh (former Vicar General of the Catholic Archdiocese of Kaduna) and my late little sister Miss. Maureen Simon Aboi of blessed memory

ABSTRACT

This study was carried out to investigate the role of participatory communication in the operation and activities of Cooperative Societies in Kaduna Metropolis. The aim of the study is to view how sustainable empowerment and development is deliverable through participatory communication that enables the poor and low income earners to harness their human and natural resources effectively and engaged them into productive ventures through owners' cooperatives. The study raised three objectives and three research questions that teased out the justification of the study. The modernasition theory was previewed and the bottom-top approach to development was conceptualized as relevant to the study. Literature on sustainable development, participatory approach, participatory communication, participatory learning and action (PLA), cooperative operations and other related literatures were reviewed. A survey method was employed by the study with a population of 3000 respondents and participants consisting members and non-members of cooperatives societies. The research method included cluster sampling technique, questionnaire, focus group discussion, participatory learning and action (PLA) games and exercises and participant observation. The major findings from the study among others showed that operations and activities of cooperatives are premised on dialogic or communication processes that are characterized by inclusion, equal partnership, transparency, sharing power, sharing responsibility, self sacrifice and investments which engenders self sustainable growth and development among members

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CHAPTER ONE

BACKGROUND TO THE STUDY

1.0 Introduction

Nigeria over the years has been plagued by poverty, which made the country to be ranked amongst the poorest in the world, despite its huge wealth of petroleum and natural resources. This sad situation is comparable to the proverbial paradox of a hen that is lying hungry on a heap of guinea corn. The present situation undoubtedly is that a substantial population of Nigeria is living below the poverty line.

Statistics on Nigeria's poverty situation by the UNDP Human Development Report for the year 2011 is quite alarming. Latest report from the United Nations (2011) indicates that the Nigerian government has failed to improve the well-being of majority of its population despite gain in democratic transition. The report which examined progress on multiple social development scored Nigeria below average in every aspect of the country's surveyed Humanitarian Profile (HP) that includes health care, adult literacy, malnutrition, water and sanitation, maternal mortality and disaster management – floods and lead poisoning. Coming on the heel of Nigeria's crucial general election, the HP report shows that more than 90 millions Nigerians are "multi-dimensionally poor" – deprived of basic health, education and living standards.

The UNDP (2011) ranked Nigeria 142 out of 169 countries on the United Nations Human development index. On health, only 39 percent of the Nigerian population has access to improved sanitation facilities. Breakdown in social infrastructure and health system, poor hygiene and lack of information were identified as major obstacles to the country's health improvement.

In sub-Saharan Africa, Nigeria's humanitarian profile is scored worst than some notable countries in the following areas malnutrition (34.3% compare to Angola's 29.0), maternal mortality (1100 deaths per 100,100 births compare to Namibia's 220) and adult literacy (60.1% compared to South Africa's 89.0). Overall, life expectancy of an average Nigerian is now pegged around 48.4.

The UN fears that with the wave of insecurity and civil instability – fueled by sectarian violence that has been recorded in past years, Nigeria "appears unlikely to reach the majority of its Millennium Development Goals."

The average child dependency ratio up to 2011 is projected to be 77.7%, while old age dependency ratio is projected to be 5.7%, the population not using improved water source is 53%. Equally it is perceived that four out of 10 Africans (Nigerians inclusive) live in absolute poverty; and recent evidence suggests that it is on the increase" (Morris, 2002:57).This is quite unfortunate if the above situation is juxtaposed with the fact that there is abundant wealth (in human and natural resources) in Nigeria. Indeed one would find it hard to answer the question or imagine why there is so much poverty and economic powerlessness in Nigeria in the first place.

Notwithstanding the above, the major reason for poverty in Nigeria (and indeed other third world and colonized countries) is rooted in colonial exploitation and domination before, during and after independence." Again Ali Mazrui accords the major cause of Nigeria's poverty to western colonialism and imperialism, which according to him: harmed indigenous technological development and caused the infrastructure (road, railways and utilities) to collapse" He further located Nigeria poverty on "the pernicious effects of slave trade, racist conspiracy plots, exploitation by avaricious multinational corporation, an unjust international economic system (Morris, 2002:58).

From the above assertions, it can be deduced that the western capitalist system successfully, completely appropriated and turned our leaders into greedy and avaricious leaders so that they (our

leaders) cannot propose any plan that can deliver sustainable development to the poor and down trodden. This is because, “development plans” designed and implemented by our leaders are often conceived by their imperial cohorts and delivered for implementation as conceived without any alteration or modification. Quite often, such plans are a systematic scheme designed to exclude the poor from participating or from enjoying any socio-economic and political benefit; rather such plans are often designed with an ultimate ulterior motif intended to benefit themselves (the capitalist and imperialist or at best a few leaders). It is obvious that this explain why such “development plans” are never context-specific to the economic, political and socio-cultural identities of the people. The western capitalist system via its multinational corporations suggests (indeed dictate) development plans to the “third world” leaders; offer foreign aid, development grants, to afford “sustainable development” to the third world. Such “Aid” or “Grants” rather than delivering development to the supposed beneficiaries end up benefiting the “benefactors” or donors ultimately. For instance, foreign Aid program for sustainable development e.g. United Nations Development Program: such programs usually involve some grants offered by the donor; and training of craftsmanship for some beneficiaries but most of the grants is usually in kind that is, transferring the facilities and technology of the aid givers to the beneficiary nation. The implication here is that in addition to the vast resources traded for in such programs, the recipient nations often abandon their own indigenous technology and adopt the borrowed technology which may not be sustainably compatible to local realities. Hence such programs often end up serving the economic interest of the donors (western world), by providing them opportunities to export their (quite often outdated) tools to the recipient countries and there by widening their markets and per capital income.

The ultimate impacts and sad facts about all the “Aid and Assistance” programs from the western world is that it increases the dependency of the recipient countries on the donor countries and

dampens the effectiveness of cooperative and local initiative amongst the members of the third world countries which could have enhanced their own development efforts.

It is also worthwhile to observe that there are some obvious crises amongst the said poor and low income earners (the disempowered). This crises is feasible in lack of participation; specifically the lack of participatory dialogue (communication) of an entrepreneurial nature which can lead to an appreciation of common identities, values, common initiative and problems, which could enable them take common decision and pull together and use their human and natural resources for their own empowerment and development.

Communication is a vital tool in the dynamic of human development; the essence of communication generally is that it enables people to share ideas and knowledge across (within & among themselves) about issues. This implies the exchange of ideas and knowledge about human and natural potentials (strengths and opportunities) that could enhance progress and comfort in the art of human survival, which must be properly harnessed and utilized; or ideas and knowledge about negative human and natural values (weaknesses and threats) that could inhibit progress in the art of human survival which must be redressed and overcome. However human values or natural potentials differ with different domains of human existence. Thus, human values and natural potentials or otherwise, that would be harnessed for sustainable progress should be context-specific to the respective individual`s perspectives. It is obvious that just merely passing across ideas and knowledge meant for a specific domain may not be context-specific to another individual. The vital essence of participatory communication is that it affords an analysis of ideas and knowledge about human and natural values and potentials that are context-specific (i.e. applicable) to a respective domain and individual perspectives. Participatory communication allows for an owner shared-input or voluntary acceptance of shared ideas and knowledge about human values that are owned and can be further developed or such

that are alien and could be voluntarily accepted in a specific domain. The fact is that participatory communication involves a mutual dialogue about ideas owned or voluntarily accepted by a person(s) which can be further developed. From the above it can be asserted that the one way communication (just passing across ideas and knowledge from one person to another) rather than effecting empowerment only leads to disempowerment or powerlessness. This is because such alien ideas and knowledge from some person that is not context-specific could not be sustained, let alone developed by another person. Meanwhile such persons (beneficiaries) would have abandoned their ideas and had to depend on the benefactor(s), which renders them powerless. The basic thrust of human development discourse emphasizes on sustainable development that is premised on self-empowerment, self-reliance and is viable politically, socio-culturally and economically.

The alternatives to development discourse views the beneficiary of development as the point of reference whose interest should be considered (from his own perspectives) and whose identity and socio-cultural norms, values and beliefs should be factored into the development process. The beneficiaries of development must of necessity be part (indeed if not the main initiator) of any policy, program, project, etc. which concerns them. This is the thinking behind the paradigm of participatory approaches to development, predicated on the fact that when people are active participants in the process of decision making (and if necessary implementation) then projects and programmes are not only likely to succeed and yield the greatest dividends to their lives but will also be sustainable.

The above implies that projects and programmes conceived otherwise will not only fail to achieve the said intension and ultimate desired impacts but will not be sustainable. There have been a lot of previous development efforts that do not adopt participation and participatory approach as a cognitive value of their development process.

Conventional development thinking (contrary to participatory approach models) was founded on the theory of modernization of the "underdeveloped world". This is a top-bottom approach and concept rooted on the idea that high technologically advanced nations ("developed world") are the pacesetters of "development models" to the less technologically oriented nations ("underdeveloped world"). For the underdeveloped or third world to develop they must follow the path or acquire the attitudes and values of the developed world. Burley, (1993) asserted that:

> Development in the third world was expected to be an initiative process in which the less developed countries gradually assumed the qualities of the industrialized nations

The next best option was the idea of providing the underdeveloped poor with perceived basic necessities in terms of policies, materials, projects, etc. The unfortunate fact with this idea is that most, if not all, of the said basic needs are alien to the beneficiary; and hence could not be effective or sustainable as imagined by the donors or "experts". Indeed all the conceptions above are premised on the same Top-bottom approach to issues of development. This conception(s) completely negates and consciously neglected the people's identity and socio-cultural values and hence are unable to deliver and effect development sustainably.

There is so much talk about empowering the disempowered all over the world today. There are many people who are economically, politically and socially disempowered and the current efforts facilitated and initiated by development scholars and specialist are a conscious drive towards achieving total empowerment to all.

Economical, political and social disempowerment interplay on or are a function of each other in the entire process of complete enhancement of the mental and physical states of human being; and also of their material possession and general well-being. It would appear the only type of empowerment (and

self-reliance and viability) that would precipitate and facilitate other empowerments; thereby leading to total empowerment is economic empowerment.

From the above, there is the need to advocate that sustainable development which depends largely on economic empowerment as the foundation upon which the pillars of development (i.e. social and political empowerment) will stand solidly. This is because it can be logically proposed here that economic empowerment enables political empowerment and social empowerment is a function of economic empowerment because it is only those that can afford economic resources (empowerment) that can afford social amenities, acquire educational skills, etc.

The discourse on economic (and invariably social and political) empowerment, self-reliance and sustainable development with regards to the rural and urban poor and low income earners should be centered on participatory dialogue and communication and cooperation as the "new attitude to wealth, saving and possibility of change (development" Melkote (1991). This is the most obvious alternative because as people cooperate and engage in participatory dialogue and communication, they are able to resolve issues even as they identify common strengths and weaknesses or threats and opportunities (economically, socially and politically). This then enable them to exploit their human potentials and material resources and thus evolve and adopt context-specific machinery and technology that is susceptible to generating economic growth and hence propelling change (development).

In the light of the above, participatory communication (dialogue and joint self-efforts of the poor and low income earners) are geared towards empowerment which would be the needed alternative; if Nigeria is to overcome its present level of poverty. From the above, the rural and urban poor and low-income earners would have no alternative than to engage in cooperatives, which is driven by participatory communication action and a viable tool that leads to empowerment and hence sustainable development.

This study shall engage Low-income earners, artisans, petty traders, community members and organization, unions, etc, with a view to assessing previously self-reliant efforts made towards their economic empowerment and the impacts of such effort(s). This shall also afford an analysis of the essence of participatory communication and action.

The study also tried to locate monthly and weekly contribution groups which are participatory approach groups that undertake rotational savings, and are given to participating members in turns at agreed monthly and weekly intervals. This will afford an appreciation and analysis of such savings and their prospective impact on economic empowerment of members.

1.2 Statement of Research Problem

Among the average poor and low-income earners there is an extensive lack of orientation on the prospects and processes of participation (team work) and exploitation (management) of collective human and natural resources as a viable process of economic empowerment, using cooperatives as a participatory communicative process. This is so because they engage in monthly and weekly contribution (adashe, ajo, esusu, etc) a participatory activity though, the absence of entrepreneurship skills, as evident in cooperativism, merely engenders continuous subsistent livelihood or at best a highly retarded empowerment.

This drew the attention of the researcher to investigate if the poor in the city of Kaduna are actually engaging themselves in participatory economic development activities which can emancipate them from the poverty cycle and empower them sustainably.

1.3 The Aim of the Study

The overall aim of this study is to view how sustainable empowerment and development is deliverable through participatory communication that enables the poor and low-income earners to harness their human and natural resources effectively through owners' cooperativism.

1.4 Objectives of the Study

The objectives of this study therefore are;

1. To explore cooperativism as a participatory communication process that is capable of effecting real economic empowerment;
2. To explore the potentiality of dialogue (communication), through equal partnership, inclusion, transparency, sharing power, and sharing responsibilities as pre-requisites of effective economic empowerment of the poor and low-income earners
3. To use participatory communication as a basis for converting the hitherto monthly and weekly rotational contributions (adashe, ajo, esusu, ogeha, ojaetc) into some entrepreneurial activity (i.e. cooperatives), as it is embedded with entrepreneurship which is able to effect profit generation and subsequently income generation for the group and individual at increasing levels.

1.5 Research Questions

For this study to achieve its main objectives, some research questions were raised to guide the study in achieving its objectives. These research questions are:

1. Is cooperativism as a participatory communication process capable of effecting real economic empowerment?
2. Do cooperative societies have the potentiality of dialogue (communication), equal partnership, inclusion, transparency, sharing power, sharing responsibilities that effectively lead to economic empowerment of the poor and low-income earners?
3. Has cooperative societies developed the potential of participatory communication for converting monthly and weekly rotational contributions (adashe, ajo, esusu, ogeha, oja.etc) into some entrepreneurial activity (i.e. cooperatives), to effectively engender profit and income generation for the group and individual at increasing levels.

1.6 Justification of the study

Raising and intensifying awareness on an alternative empowerment paradigm, which lies with and within the disempowered as feasible in cooperativism.

Raising and intensifying awareness on the possibility of using an alternative (bottom-top) approach to empowerment via participatory communication and action;

Raising and intensifying awareness on the potentials of adopting cooperativism from the well established culture of monthly and weekly rotational contributions prevalent among the poor and low-income earners;

Raising and intensifying awareness on the potentials of communication and team-work, as against individual self-efforts, towards enhancing empowerment and sustainable development.

The final impact of this study on the poor and low-income earners will be raising the art and habits of investment and entrepreneurship which are the cardinal features that afford sustainable empowerment and development.

CHAPTER TWO

LITERATURE REVIEW

2.0 Theoretical Concepts

Some theoretical conceptions place the task and obligation of development on the individuals and the state. Even in the theoretical conceptions of development communication, the early wave of concern or emphasis on participation was largely anchored on the classical modernization theory.

2.1 Theoretical Framework: Modernization Theory

Development programmes are both conceived and managed by experts (from the "developed world") rather than, by the local population; which should be in line with the process of development and pathways of the developed world.

Modernization is the term used for the transition from the traditional society of the past to modern society as it is found today in the West. Modernization or development theory presents the idea that by introducing modern methods in "technology, agricultural production for trade, and industrialization dependent on a mobile labor force," the underdeveloped countries will experience a strengthening in their economies (Bonvillain, 1991). There were many proponents of Modernization Theory, such as, Walter Rostow, W. A. Lewis, Talcott Parsons, and Daniel Lerner. They all felt that the rest of the world needed to look to the Western model of modernity and pattern their society like the West in order to progress.

The 1970's saw the dawn of a period that witnessed widespread criticism of the modernization theory. The theory was based on the conception of economic dependency which emphasized the

marginalization of large portions of developing countries populations (Bonvillain, 1991).Modernization theory makes the claim that Western capitalist values and practices are the basis for "modernizing" third world countries and helping them become self-sustaining. However, Latin America feels that following the modernization theory would only widen the gap between first and third world countries, causing the third world countries to depend even greater upon the first world countries for survival. The views of both the modernization theory of the first world countries and the opposing view of the third world countries is that even though modernization can benefit third world countries, it is not the best solution.

It was conceived that though economic policies may lead to national growth, the benefits of such growth concentrated in numerically small wealthy classes, and worst of all policies (political and economical) were largely inconsistent with various socio – cultural identities of the local populations. It is obvious that where people are not directly involved or are not given the opportunity or enabling environment to participate in planning their future, based on their socio–cultural perception, the so called policy or programme for development for them is not only bound to be irrelevant, but also a wasted effort.

Latin America didn't see things in the same way as the proponents of modernization did. "Latin American intellectuals began to debate the problem of underdevelopment" (Bonvillain, 1991). They focused on the dependency theory, which presented the idea that the Core nations exploited the raw materials of the periphery nations. The core nations would make large profits on the manufactured goods produced from the raw materials, while the periphery nations would make very low profits on materials exported. Some of the proponents of this theory were Raúl Prebisch, Theotonio dos Santos, Paul Baran, Andre Gunder Frank, Fernando Cardoso, Walter Rodney, and Samir Amin. They all felt the same as Raúl Prebisch when he explained that America and other nations at the core (center) were drawing "natural resources, labour, and raw materials away from the periphery in a parasitic

relationship. The more the center modernized and developed, the more the periphery would stagnate" (Bonvillain, 1991). The periphery nations were basically there only to serve the needs of core capitalist societies. These capitalist societies were attempting to modernize the third world countries by making them abandon their traditional ideals and latch on to the new industrial, capitalist view. However, these intellectuals saw that their economic growth would be stunted even more if they did not find a solution to the problem. "One solution promoted at this time was that the periphery must 'de-link' from the center in order to develop its own economy" (Bonvillain, 1991). They would have to deal and trade from within trying to expand their internal market. This idea was influenced by the philosophies of neo-Marxism. It "drew on traditional Marxist idea, but incorporated a theory of imperialism" (Web – Modernization, Development and Underdevelopment). It was eventually called the "New Left," and "promoted a voluntary revolutionary strategy based on the individual human will to overcome the "objective conditions" of one's own exploitation" (Bonvillain, 1991).

Modernization has actually hindered the development of third world countries. It is true, that third world countries do not have the modern conveniences and attitudes that accompany developed first world countries, but in order for them to become developed, they have to leave too much of who they are traditionally behind them in the process. They have societies that have worked for them for centuries, and if developed first world countries try to modernize them, they will only bring greater problems to the global community. Third world countries will lose their natural resources through unfair trade with first world countries, and problems facing women in these countries will only be intensified. Cooperative production that is fair is the only way that will ease the struggles of third world nations. The modernization theory has place the individual on a dilemma because of the exploitative nature of the first world countries (tapping the resources of the third world countries to their own advantage and leaving them to depend sole on them for most of the necessities) leaving them to lag behind and not able to cope with the pace of participation in the development process, as such

individuals and families seek for alternatives and one of such alternative is cooperativism. Through cooperative production between men and women, and through fair compensation for both men and women, their lives will also exist in a better balance as they are recognized as equal contributors to their respective societies.

2.2 Theories of Participatory Approach and humanistic Approach

According to Waishbord (2001) participatory theories criticized the modernization paradigm on the ground that it promoted a top-down ethnocentric and paternalistic view of development. They argued that the strategic model proposed a conception of development associated with a western vision of progress. The top-down approach of persuasion models implicitly assumed that the knowledge of governments and agencies was correct, and that indigenous populations were either ignorant or had incorrect beliefs (Cypher and Diethz, 1997; Weyman and Russell, 1996).

Dissatisfaction with the above traditional development theories lead to a re-examination of the purpose of development towards a search for alternative conceptual explanations. A host of development scholars (Roodt, 2001; Pendirs, 1996; Rahman, 1993; Chambers, 1992; Conyers and Hills, 1990; Dodds, 1986) have began to answer this challenge, articulating a concept known as Participatory, or “People Centered Development”. Current debates and development efforts focus on ‘bottom up’ planning, ‘People-Centered Development’ and the view that ordinary people have the capacity to manage their own development. This theory encourages the involvement of all stakeholders in the process of development (Burkey, 1993; Rahman, 1993; Oakley, 1991; Bryant and White, 1982) and will be used to the development initiatives that exist in the third world countries.

One of the most influential thinkers in recent years in the area of social and educational thought has been Paulo Freire. Freire's model proposes a change of strategy where students are on equal terms with their teachers and that is possible only in a transformational mode (Gadotti, 1994). The impact of

his ideas has been felt far beyond the area of educational thought. Freire's model and participatory models in general proposed a human-centered approach that valued the importance of interpersonal channels of communication in decision-making processes at the community level (Siddiqui, 2003**).**

For participatory theorists and practitioners, development required sensitivity to cultural diversity as well as other specific points that were ignored by modernization theorists. The lack of such sensitivity accounted for the problems and failures of many projects (Coetzee, 2001). The main essence of participatory development theory is an active involvement of people in making decisions and implementation of processes, programs and projects, which affect them (Slocum, Wichhart, Rocheleau, and Thomas-Slayter, 1995). Participatory development approaches view the term “participation” as the exercise of people’s power in thinking, acting, and controlling their action in a collaborative framework.

Roodt (2001) and Dodds (1986) have noted that the participatory development approach stresses the participation of the majority of the population (especially the previously excluded components such as CBOs, Women, Youth and the illiterate) in the process of development program. This approach views development as a process which focuses on community’s involvement in their own development using available resources and guiding the future development of their own community. The wishes of an individual never superimposes on those of a group. This approach emphasis concept such as: capacity building, empowerment, sustainability and self-reliance.

According to the belief of participatory development theory, the answer to the problem of successful third world development is not found in the bureaucracy and its centrally mandated development projects and programs, but rather in the community itself. This needs its capacities and ultimately its own control over both its resources and its destiny (Korten, CM, 1986).

2.3 Rationale and Principles of Participatory Approach

The rationale behind the emergence of the participatory development approach is that the participation and involvement of beneficiary groups develop and strengthen the capabilities of beneficiary groups in development initiatives. This is empowering, and leads to self-transformation and self-reliance thereby ensuring sustainability (Pendirs, 1996; Rahman, 1993; Conyers & Hills, 1990).

In this context the Chinese philosopher, Lau Tse, argues that the principles of participatory approach include (Dennis, 1997):

- **Inclusion** - of all people, or representatives of all groups who will be affected by the results of a decision or a process - for example a development project.
- **Equal partnership** - recognizing that every person has skill, ability and initiative and has an equal right to participate in the process, regardless of their status.
- **Transparency** - all participants must help to create a climate conducive to open communication and building dialogue.
- **Sharing power** - authority and power must be balanced evenly between all stakeholders to avoid the domination of one party.
- **Sharing responsibility** - similarly, all stakeholders have equal responsibility for decisions that are made, and each should have clear responsibilities within each process.
- **Empowerment** - participants with special skills should be encouraged to take responsibility for tasks within their specialty, but should also encourage others to also be involved to promote mutual learning and empowerment.
- **Cooperation** - is very important; sharing everybody's strength reduces everybody's weaknesses.

2.2.1 Basic Participatory Tools

In discourses around sustainable development, the term participatory approach has become a widely advocated methodological principle for intervention practice, and a range of participatory

methodologies, methods and techniques have been proposed in order to operationalize it. Despite the fact that important differences exist among the various methodologies, one thing they have in common is that they primarily perceive the process in which actors supposedly participate as a process of planning, decision-making and or social learning (Cees, 2000).

A number of participatory methodological approaches have been adopted to bring about sustainable development at the community level. However, each participatory approach is deemed suitable for a specific type of problem situation, in relation to which it aims to generate certain contributions. In part, this explains why so many methodologies and approaches exist, each with its own acronym, abbreviation or (marketing) label.

2.2.2 Partnership

Arnstein (1969) in her ladder of participation stated partnership at this rung of the ladder, power is in fact redistributed through negotiation between citizens and power holders. They agree to share planning and decision-making responsibilities through such structures as joint policy boards, planning committees and mechanisms for resolving impasses. After the ground rules have been established through some form of give-and-take, they are not subject to unilateral change.

Arnstein (1969) went further to state that partnership can work most effectively when there is an organized power-base in the community to which the citizen leaders are account-able; when the citizens group has the financial resources to pay its leaders reasonable honoraria for their time-consuming efforts; and when the group has the resources to hire (and fire) its own technicians, lawyers, and community organizers. With these ingredients, citizens have some genuine bargaining influence

over the outcome of the plan (as long as both parties find it useful to maintain the partnership). One community leader described it "like coming to city hall with hat on head instead of in hand.

In the Model Cities program only about fifteen of the so-called first generation of seventy-five cities has reached some significant degree of power-sharing with residents. In all but one of those cities, it was angry citizen demands, rather than city initiative that led to the negotiated sharing of power. The negotiations were triggered by citizens who had been enraged by previous forms of alleged participation. They were both angry and sophisticated enough to refuse to be "conned" again. They threatened to oppose the awarding of a planning grant to the city. They sent delegations to HUD in Washington. They used abrasive language. Negotiation took place under a cloud of suspicion and rancor. In most cases where power has come to be shared it was taken by the citizens, not given by the city. There is nothing new about that process. Since those who have power normally want to hang onto it, historically it has had to be wrested by the powerless rather than proffered by the powerful. (Arnstein, 1969)

Such a working partnership was negotiated by the residents in the Philadelphia model neighborhood. Like most applicants for a Model Cities grant, Philadelphia wrote its more than 400 page application and waved it at a hastily called meeting of community leaders. When those present were asked for an endorsement, they angrily protested the city's failure to consult them on preparation of the extensive application. A community spokesman threatened to mobilize a neighborhood protest against the application unless the city agreed to give the citizens a couple of weeks to review the application and recommend changes. The officials agreed. At their next meeting, citizens handed the city officials a substitute citizen participation section that changed the ground rules from a weak citizens' advisory role to a strong shared power agreement.

Philadelphia's application to HUD included the citizens' substitution word for word. (It also included a new citizen prepared introductory chapter that changed the city's description of the model neighborhood from a paternalistic description of problems to a realistic analysis of its strengths, weaknesses, and potentials.) Consequently, the proposed policy-making committee of the Philadelphia CDA was revamped to give five out of eleven seats to the residents' organization, which is called the Area Wide Council (AWC).

The AWC according to Arnstein (1969) obtained a subcontract from the CDA for more than $20,000 per month, which it used to maintain the neighborhood organization, to pay citizen leaders $7 per meeting for their planning services, and to pay the salaries of a staff of community organizers, planners, and other technicians. AWC has the power to initiate plans of its own, to engage in joint planning with CDA committees, and to review plans initiated by city agencies. It has a veto power in that no plans may be submitted by the CDA to the city council until they have been reviewed, and any differences of opinion have been successfully negotiated with the AWC. Representatives of the AWC (which is a federation of neighborhood organizations grouped into sixteen neighbor-hood "hubs") may attend all meetings of CDA task forces, planning committees, or sub-committees.

Though the city council has final veto power over the plan (by federal law), the AWC believes it has a neighborhood constituency that is strong enough to negotiate any eleventh-hour objections the city council might raise when it considers such AWC proposed innovations as an AWC Land Bank, an AWC Economic Development Corporation, and an experimental income maintenance program for 900 poor families. (Arnstein, 1969)

2.2.3 Delegated Power

Negotiations between citizens and public officials can also result in citizens achieving dominant decision-making authority over a particular plan or program. Model City policy boards or delegate agencies on which citizens have a clear majority of seats and genuine specified powers are typical examples. At this level, the ladder has been scaled to the point where citizens hold the significant cards to assure accountability of the program to them. To resolve differences, power holders need to start the bargaining process rather than respond to pressure from the other end. Such a dominant decision-making role has been attained by residents in a handful of Model Cities including Cambridge, Massachusetts; Dayton, and Columbus, Ohio; Minneapolis, Minnesota; St. Louis, Missouri; Hartford and New Haven, Connecticut; and Oakland, California. (Arnstein, 1969)

In New Haven, residents of the Hill neighborhood have created a corporation that has been delegated the power to prepare the entire Model Cities plan. The city, which received $117,000 planning grant from HUD, has subcontracted $110,000 of it to the neighborhood corporation to hire its own planning staff and consultants. The Hill Neighborhood Corporation has eleven representatives on the twenty-one-member CDA board which assures it a majority voice when its proposed plan is reviewed by the CDA.

Another model of delegated power is separate and parallel groups of citizens and power-holders, with provision for citizen veto if differences of opinion cannot be resolved through negotiation. This is a particularly interesting coexistence model for hostile citizen groups too embittered toward city hall – as a result of past "collaborative efforts" - to engage in joint planning.

Since all Model Cities programs require approval by the city council before HUD will fund them, city councils have final veto powers even when citizens have the majority of seats on the CDA Board. In Richmond, California, the city council agreed to a citizens' counter-veto, but the details of that

agreement are ambiguous and have not been tested. Various delegated power arrangements are also emerging in the Community Action Program as a result of demands from the neighborhoods and OEO's most recent instruction guidelines which urged CAAs "to exceed (the) basic requirements" for resident participation. In some cities, CAAs have issued subcontracts to resident dominated groups to plan and/or operate one or more decentralized neighborhood program components like a multipurpose service center or a Head start program. These contracts usually include an agreed upon line-by-line budget and program specifications. They also usually include a specific statement of the significant powers that have been delegated, for example: policy-making; hiring and firing; issuing subcontracts for building, buying, or leasing. (Some of the subcontracts are so broad that they verge on models for citizen control.)

2.2.4 Citizen Control

Demands for community controlled schools, black control, and neighborhood control are on the increase. Though no one in the nation has absolute control, it is very important that the rhetoric not be confused with intent. People are simply demanding that degree of power (or control) which guarantees that participants or residents can govern a program or an institution, be in full charge of policy and managerial aspects, and be able to negotiate the conditions under which "outsiders" may change them.

A neighborhood corporation with no intermediaries between it and the source of funds is the model most frequently advocated. A small number of such experimental corporations are already producing goods and social services. Several others are reportedly in the development stage, and new models for control will undoubtedly emerge as the have-nots continue to press for greater degrees of power over their lives. Though the bitter struggle for community control of the Ocean Hill-Brownsville schools in New York City has aroused great fears in the headline reading public, less publicized

experiments are demonstrating that the have-nots can indeed improve their lot by handling the entire job of planning, policy-making, and managing a program. Some are even demonstrating that they can do all this with just one arm because they are forced to use their other one to deal with a continuing barrage of local opposition triggered by the announcement that a federal grant has been given to a community group or an all-black group. Most of these experimental programs have been capitalized with research and demonstration funds from the Office of Economic Opportunity in cooperation with other federal agencies. Examples include:

1. A $1.8 million grant was awarded to the Hough Area Development Corporation in Cleveland to plan economic development pro-grams in the ghetto and to develop a series of economic enterprises ranging from a novel combination shopping-center-public-housing project to a loan guarantee program for local building contractors. The membership and board of the nonprofit corporation is composed of leaders of major community organizations in the black neighborhood.

2. Approximately $1 million ($595,751 for the second year) was awarded to the Southwest Alabama Farmers' Cooperative Association (SWAFCA) in Selma, Alabama, for a ten-county marketing cooperative for food and livestock. Despite local attempts to intimidate the coop (which included the use of force to stop trucks on the way to market) first year membership grew to 1,150 farmers who earned $52,000 on the sale of their new crops. The elected coop board is composed of two poor black farmers from each of the ten economically depressed counties.

3. Approximately $600,000 ($300,000 in a supplemental grant) was granted to the Albina Corporation and the Albina Investment Trust to create a black-operated, black-owned manufacturing concern using inexperienced management and unskilled minority group personnel from the Albina district. The profit-making wool and metal fabrication plant will be owned by its employees through a deferred compensation trust plan.

4. Approximately $800,000 ($400,000 for the second year) was awarded to the Harlem Commonwealth Council to demonstrate that a community-based development corporation can catalyze and implement an economic development program with broad community support and participation.

After only eighteen months of program development and negotiation, the council will soon launch several large-scale ventures including operation of two super-markets, an auto service and repair center (with built-in manpower training program), a finance company for families earning less than $4,000 per year, and a data processing company. The all black Harlem-based board is already managing a metal castings foundry.

Though several citizen groups (and their mayors) use the rhetoric of citizen control, no Model City can meet the criteria of citizen control since final approval power and account-ability rest with the city council.

Daniel P. Moynihan argues that city councils are representative of the community, but Adam Walinsky illustrates the non-representativeness of this kind of representation:

> Who . . . exercises "control" through the representative process? In the Bedford-Stuyvesant ghetto of New York there are 450,000 people - as many as in the entire city of Cincinnati, more than in the entire state of Vermont. Yet the area has only one high school, and so per cent of its teenagers are dropouts; the infant mortality rate is twice the national average; there are over 8000 buildings abandoned by everyone but the rats, yet the area received not one dollar of urban renewal funds during the entire first 15 years of that program's operation; the unemployment rate is known only to God.

Clearly, Bedford-Stuyvesant has some special needs; yet it has always been lost in the midst of the city's eight million. In fact, it took a lawsuit to win for this vast area, in the year 1968, its first Congressman. In

what sense can the representative system be said to have "spoken for" this community, during the long years of neglect and decay?

Walinsky's point on Bedford-Stuyvesant has general applicability to the ghettos from coast to coast. It is therefore likely that in those ghettos where residents have achieved a significant degree of power in the Model Cities planning process, the first-year action plans will call for the creation of some new community institutions entirely governed by residents with a specified sum of money contracted to them. If the ground rules for these programs are clear and if citizens understand that achieving a genuine place in the pluralistic scene subjects them to its legitimate forms of give-and-take, then these kinds of programs might begin to demonstrate how to counteract the various corrosive political and socio-economic forces that plague the poor.

In cities likely to become predominantly black through population growth, it is unlikely that strident citizens' groups like AWC of Philadelphia will eventually demand legal power for neighborhood self-government. Their grand design is more likely to call for a black city achieved by the elective process. In cities destined to remain predominantly white for the foreseeable future, it is quite likely that counterpart groups to AWC will press for separatist forms of neighborhood government that can create and control decentralized public services such as police protection, education systems, and health facilities. Much may depend on the willingness of city governments to entertain demands for resource allocation weighted in favor of the poor, reversing gross imbalances of the past.

Among the arguments against community control are: it supports separatism; it creates balkanization of public services; it is more costly and less efficient; it enables minority group "hustlers" to be just as opportunistic and disdainful of the have-nots as their white predecessors; it is incompatible with merit systems and professionalism; and ironically enough, it can turn out to be a new Mickey Mouse game for the have-nots by allowing them to gain control but not allowing them sufficient dollar

resources to succeed. These arguments are not to be taken lightly. But neither can we take lightly the arguments of embittered advocates of community control - which every other means of trying to end their victimization has failed!

2.3 Community Development Theory

According to Christenson & Robinson (1980), people have been making carriers of stimulating improvement or development of communities for generations. However, until now there is no clear point at which a type of approach directed toward this end became identified as “community development". The term community development gained its popularity after the Second World War with the objective to induce improvement at the community level. Accordingly, enormous agencies, institutions, voluntary associations, development associations and governments fanned out to encourage community development. All these organizations pounded the pavements and footpaths to bring community development to the people. However, during the earlier days, they all began, and continued for some time without anything approaching a comprehensive theory (Cook, 1994). However, Cook argues that theoretical assertions have always been seen at the heart of practice–oriented development and over the years, an elaborative network of theoretical elements under girding community development practice has emerged.

According to Cook (1994:3)

> “…….because of the wide-range circumstances and workings of communities, content from almost all of the disciplinary theories may be relevant in community development. Therefore, community development theory has used and will continue to borrow from the theories of the standard disciplines. In a very sense, most theoretical developments of the discipline lines form a reservoir for community development theory”.

2.3.1 Community Development and System Theory

Tamas (2000) and Cook (1994) refer community development as a very complex activity and there are so many elements involved that it seems almost impossible to describe development in a clear and organized manner. However, Tamas (2000) argues that although it is indeed a very complex field, there is a method that can be used to identify many of the components and processes involved in this work. This way of organizing information has been called "system theory". Tamas also indicated that some of the key concerns of community development, such as understanding the dynamics of inter-group relationships, and considering the changes involved in planning development activities, can be clearly described using system theory. Bertalanffy (1968) noted that system frameworks have a number of advantages in descriptions, explanations, predictions and prescriptions as well as searching out relationships and patterns of interactions.

2.3.2 Community Development and the Participatory Approach

The debate on community development began to place the question of participation as a critical variable for community development in mid and late 1970s. This is due to the fact that the emerging failures of top-down, expert-designed development projects and programs supported the promotion of participation as a central concept in development. He also argues that the indigenous knowledge and skills of those who are critical participants and central actors in the development process should be central (Chambers, 1982).

The main tenet of participatory community development approaches is that all stakeholders collaborate in any development activities from the very beginning of project identification, prioritization, planning, implementing, evaluation and monitoring. It is also geared

towards achieving a sense of ownership and sustainability of the projects (GTZ-OSHP, 2002). In contrast to the traditional community development approach, the participatory approach gives a greater emphasis on building capacity, empowerment, self-reliance and sustainability of the projects. Participatory approaches can also challenge perceptions, leading to a change in attitude and agendas (Farm Africa, 2002).

According to Farm Africa (1996) the participatory community development approach provides the following advantages to the targets groups at the grassroots level:

- Sustainability and self-reliance: participatory development leads to increased self-reliance among the community and to the establishment of a network of self-sustaining organizations. This carries important benefits such as greater efficiency of development services and opportunities for the community to contribute constructively to the development processes.
- Building of democratic organizations: the settings and size of a community in a particular location is ideal for the diffusion of collective decision-making and leadership skills, which can be used in the subsequent development of inter-group federations.
- Higher productivity**:** given access to resources, the community shares fully in the benefits of their efforts. They also become more receptive to new technologies, services, and achieve higher levels of production. This helps to build net cash surpluses that strengthen the group's economic base and contribute to the community capital formation.
- Reduced costs and increased efficiency: the contributions of the community in terms of knowledge of local conditions, labour, locally available materials and finance to projects reduce costs. The community also facilitates the diagnosis of environmental, social and institutional constraints; this is in line with Ernstein (1969) Ladder of participation where the citizens are

given the power to administer their resources by themselves, taking decisions as well as the search for solutions for local problems.

2.4 Participatory Communication

Some recent comments on participatory communication by a leading 'communication for social change' practitioner, Alfonso Gumicio-Dagron. (2010), makes a distinction between initiatives that say they are participatory, and:

> "real participatory communication for social change – where voices/people are not just informants, but where they have the capability or "agency" (A. Sen) to strengthen their own communication processes to participate in the decision making instances, which too often are vertical and faraway of their reach"

'Participatory' is popping up everywhere. It's a buzzword in government, it's a trend in international development funding, and its development seems to parallel devolving media and information power into the hands of citizens. I say 'trend', but this is one trend that I think may not pass by.

The second wave of interest in participation therefore is not only redefine participation but the relationship between researchers (experts) and those being researched (local communities). There are many views on the term participatory communication by different scholars and writers and one of such views is that of Mody, 1991, in which he asserted that:

> Participatory communication is a term that denotes the theory and practices of communication used to involve people in the decision-making of the development process. It intends to return to the roots of its meaning, which, similarly to the term community, originate from the Latin word communis, i.e. common (Mody, 1991).

Therefore, the purpose of communication should be to make something common, or to share...meanings, perceptions, worldviews or knowledge. In this context, sharing implies an equitable division of what is being shared, which is why communication should almost be naturally associated with a balanced, two-way flow of information.

Paolo Mefalopulos, who was motivated by the observation that participatory communication - characterised by a horizontal flow of communication based primarily on dialogue - is increasingly being considered a key component of development projects around the world. After reviewing the literature on the subject, Mefalopulos offers an in-depth review and comparison on how participatory communication has been conceived theoretically, in the literature, and practically, in a project dedicated to this approach. An approach that was centered around a case study analysis of Communication for Development in Southern Africa, a project that was launched in 1994 Harare, Zimbabwe, by the Food and Agriculture Organization (FAO) of the United Nations with funding from the Italian Government. The purpose of this project was to promote the adoption of participatory communication approaches by other development projects through capacity building and advising activities.

Mefalopulos proceeds to examine this FAO project in detail, tracing the ways in which participatory communication was understood - and also implemented strategically - throughout each phase of the project cycle. The gist of the project itself was that it was designed to:

Strengthen a regional training capacity to improve the development support communication (DSC) skills of intermediate-level professionals so that they could improve the effectiveness of the rural development programmes in which they work; Initiate an example of a sustainable national DSC service to support rural development programmes and projects; Advise governments and other development-related organizations about the requirements for effective DSC in Southern Africa, for future action.

In short, the project was intended to promote the sustainable and systematic use of communication in the development process to help ensure people's participation at all levels, as part of an effort to identify and implement appropriate technologies and policies for the prevention of poverty. Mefalopulos does not focus in this dissertation on the evaluation of to what extent this vision was effectively carried out, or what impact it had, but he does provide a review based on a few project documents that offer feedback on the project. He offers a collection of impressions from these documents that - in general - indicate that participation and communication were integrated into a single systematic approach that had not been experienced in the region up to that moment. However, he stresses that, to have a more accurate picture of the impact of the participatory communication strategy and this particular project, an additional study, specifically focused on evaluation, would be needed (a prospect that presents its own challenges, which the author outlines here).

Based on a "Results" section which synthesizes and recaps the main issues by reviewing how the conception and levels of participation identified in his research have shifted in each phase of the project, Mefalopulos concludes by arguing that participatory communication is an approach capable of facilitating people's involvement in decision-making about issues impacting their lives - a process capable of addressing specific needs and priorities relevant to people and at the same time assisting in their empowerment. In fact, he says, participatory communication is "a necessary component, consistent with a democratic vision of international development, needed to increase projects sustainability and ensure genuine ownership by the so-called 'beneficiaries'."

An excerpt from the Conclusion follows:

"The following is a summary of the main lessons and insights learned from this study:

> A project adopting and promoting participatory communication should apply those principles from the very beginning, making sure that all

> relevant stakeholders are not only taken on board, but involved in the conception and design of all objectives and activities...

It has been discussed how, in order to promote the adoption of this approach, managers and decision-makers should be conversant with the principles and applications of participatory communication approach....Participatory communication approaches should be conceived and applied in a consistent manner at various levels, within the institutions and in the field.

Empowerment of grassroots communities is very important, but so is raising the awareness and familiarity about these issues [i.e. the scope and functions of participatory communication] with those on the top of the pyramid. A successful participatory communication approach must be considered as a process, running parallel to any other development activity, facilitating its operations.

Having to apply participatory communication approaches only in on-going projects, with pre-determined objectives, has been one of the main constraints of the FAO Project. This constraint has definitely affected the scope and nature of participatory communication applications. In order to be fully participatory a development intervention needs to be initiated, designed, implemented and evaluated by the primary stakeholders, or at least they would need to be involved in those activities in a significant way.

The interviews carried out and my own personal experiences tend to confirm that the FAO Project "Communication for Development in Southern Africa" has been indeed an innovative project in the international scenario, as far as the promotion and adoption of participatory communication is concerned.

Despite the formal acknowledgements, there is no strong "political" support for the systematic adoption of participatory communication approaches. This means that donors are unlikely to fund

projects specifically dedicated to this discipline. Hence, it becomes vital that projects of this nature achieve a self-sustainability tapping in the vast resources allocated to international development. To succeed in this, they need to prove their added-value, documenting their achievements and promoting their services following an effective marketing strategy..."

Web link: Here it was perceived that researchers (experts) might be useful but the knowledge, experience, socio–cultural identities and goals of local communities themselves must occupy a central role in development planning, execution and evaluation.

The field of development communication has conceived and adopted dialogic processes as paramount to the dynamics and study of the development process of communities; such dialogic processes evolve;

i. Conscious and critical dialogue and appraisal of members knowledge, experiences, socio-cultural identifies and goals and subsequent efforts in planning, execution and evaluation (self – management) of their policies and programmes by themselves.

ii. Dialogue between outside researcher (experts) and local communities on their problems and prospects and subsequently the planning, execution and evaluation of policies and programmes.

iii. Still another dialogic process refers to outside experts (researchers) doing research in local communities sometimes as part of development planning.

2.4.1 Participatory Communication for Development

The participatory communication approach was conceived more than two decades ago. Since then its principles have enjoyed increasing influence over the work of development communicators.

Today, these principles drive the work of a significant number of communicators from the NGOs, and, to a lesser extent, the programmes of government agencies.

The roots of participatory approaches in development communication can be found in the early years of the 1970s when many people in the development community began to question the top-down approach of development dominant in the 1950s and 60s which targeted the economic growth of countries as its main goal. During these two decades the success of the developed countries was held-up as the model to aspire to. Development was thought to be triggered by the wide-scale diffusion and adoption of modern technologies. Such modernization was planned in the national capitals under the guidance and direction of experts brought-in from developed countries. Often, the people in the villages who are the "objects" of these plans would first learn that "development" was on the way when strangers from the city turned-up, frequently unannounced, to survey land or look at project sites**.** Chin, &Quebrel, 1991**)**

Chin, and Quebrel, 1991) went further to state that the overall approach to modernizing the developing world eventually ran into problems. Experts learnt that development was not restricted to just building roads, piping water, and distributing electricity. Nor was it limited to increasing farm yields per hectare, nor switching farmers over to cash crops. Many of the agricultural extension projects failed because farmers were reluctant to abandon their time-tested ways for strange new methods. They were also nervous about planting exotic crops which they could not eat but had to sell for money with which to buy food from the market. When piped water arrived, it was frequently used for washing rather than drinking and cooking because the people disliked its flavour. The people were asked to stop believing in spirits and demons and place their trust in science which said things called "germs", which the eyes cannot see but is the main cause of most sicknesses and pain. They had also to remember another thing

called "nitrogen" which again is invisible but which affects the yield of crops. Didn't all this sound like just another form of witchcraft?

Over-riding the alien information communicated to the people was a bigger problem. Because the development had been centrally planned without any consultation with people, wrong solutions were often pumped down to startled communities. High yielding rice varieties were pushed when the real problem was the low price of the commodity. Farmers were given detailed instructions on improving soil of land that they did not own and which they were at constant risk of being evicted from. Mothers were lectured on the bliss of two-child families when fathers were bent on having at least six children to help work the land and tend to the livestock.(Chin, and Quebrel, 1991)

Central planning also deprived people of ownership of local development plans. Development became the responsibility of the government. Whereas in the past, farmers would collectively maintain traditional water sharing systems, they became side-lined by workers of irrigation authorities who built new channels and dictated the release and termination of water supply. Eventually when the irrigation channels broke down farmers, believing that the system did not belong to them, just waited for these same workers to turn-up to repair them rather than fix the problem themselves. If they did not, the system was abandoned.

The expensive failures of the top-down, mechanistic approach were noticed in the cities. Activists began to loudly criticize them as focused on the symptoms, not root causes of poverty. They were appalled by the arrogant top-down communication which fractured fragile developing communities by under-mining indigenous knowledge, beliefs and social systems. They were also furious with development plans which catered more to the interests of the city elites than the people in the villages.

In the meanwhile, other activists started to question the basis of the modernization approach. They said that the solution to under-development did not pivot around the adoption of Western technologies. Instead it rested on the way the whole world was structured where the developed countries (also the former imperial powers) progressed and benefited at the expense of the poorer countries (also the former colonies). The developed countries were more powerful than the developing countries and the later had to depend on the former for its well-being. (Casmir, 1991)

At the macro-level, the dependency debate led to mass communicators making serious efforts at rerouting information flows-away from the traditional gate-keeping junctions located in London, Paris, Madrid and New York. Third world news networks were established and articles written by people from developing countries for themselves.

2.4.2 Participatory Communication Takes Over

Just as during the modernization era, communicators responded to the shift towards participation in development by echoing the new approaches in their work. Participatory communication was born. It turned out to be a difficult birth. The people who had advocated for participation had done so mainly at the conceptual and ideological level, there were no suggestions on how participatory communication could be actualized in real development settings. To compound the challenge, much of the seminal thinking had focused on interpersonal processes the mass media were not assigned any role in the new approach. Broadcasting technology of that period probably contributed to this side-lining of the big media. Radio and television equipment were marooned in studios located in the cities which were far away from most of the people living in the villages. Outside broadcasting facilities were just being developed and still too expensive at that stage for developing country practitioners to acquire. (Casmir, 1991)

Also, for the first time development communication was no longer in the exclusive domain of the professionals. Participatory communication, in the ideal situation, is practiced spontaneously by the people without mediation. It was ideally the by-product of participatory processes and participatory communities.

According to Casmir, (1991), for the practitioners, communication ceased to be the simple transfer of information. The question of who initiated a communication, how decisions were made leading-up to the communication became more important than what was being communicated. Communicators were no longer neutral movers of information but were intervening actively to trigger changes aimed at encouraging people's participation. In many ways the "techniques" of communication had not changed. What had changed profoundly were the ideologies and philosophies behind the practice of the techniques.

The emphasis on interpersonal and traditional methods encouraged the development and use of these communication methods which had been largely ignored until then. Street theatre, folk-songs, speech, and group activities became important and effective channels for participatory communication. Large scale national communication activities were set aside in favour of small localized and intimate programmes.

2.5 People in Charge

The form of participatory mass media places people in charge of programming decisions. They decide what to broadcast, who to do it, where and when it is done. The professionals stay in the background looking after engineering details and assisting in the creation of the programmes when called upon to do so. New technology has simplified the technicalities of radio transmitters to a point where the people can operate these independently. New technology has also led to the manufacturing of portable audio and video recorders, and desktop publishing systems which in turn have simplified technical production processes and brought down the cost of operating such media. The availability of low-cost portable power-generators has also helped in the relocation of many such technologies to rural settings where people have easier access to the media. The main obstacles to the popular use of such technologies are the restrictive media laws in most developing countries which limit media ownership to government or those trusted by government.

Most of these people-managed media broadcast or print material are conceived and produced by members of the community. What they lack in professional finesse they more than make-up for in credibility and feeling. Community radio stations often double-up as important personal communication tools, sending personal messages to faraway places and not served by telephone or the post office. They also help to extend the reach of traditional and folk media by recording or broadcasting them "live". Such media also serve an important purpose of correcting the imbalance of power between the power-holders and the people. When operated by fearless leaders, such media can quickly create awareness about incidents of oppression and mobilize local and external resistance to the oppression. Community radio was one of the principal "weapons" in the "people-power revolution" of the Philippines which toppled a corrupt administration.

Such dramatic events aside, most of the successes of community broadcasting are to be found in the non-formal education sector (Beltrn,1993). Literacy programmes have been effectively conducted via community radio and television stations. Other subjects covered by these stations include gender issues, farming, health, income-generation, workers' safety and occupational health, land tenure, and religious matters.

2.5.1 Challenges in Practicing Participatory Communication

The application of the participatory communication concept has proven to be full of challenges in actual development settings. Practitioners have been confronted with either unanticipated effects or problems of the process, or criticism of promoting undesirable types of participation. Beltrn, (1993) stated that the long and loud rhetoric around the subject has generally interfered with efforts by the practitioners to bring to life this idealistic social process. Some of the challenges which practitioners have had to grapple with are:

2.6 Definitions

Disagreements on what constituted true participation have troubled the practitioners' right from the beginning. The disagreements stemmed partly from differences of ideology and partly from the community settings where work was attempted. The ideological debate ranged from those who felt that true participation must put people in charge of making all the decisions, against those who felt that participation at other levels was also valid, and that the process can evolve from these levels towards the ideal goal. The other debates resulted from the wide range of cultural and environmental settings to

which practitioners had to respond and adapt. These adaptations created participatory communication approaches which were different enough to cause disagreement s among the communicators.

Conflict:

Another challenge is the conflict which participatory communication frequently causes among the people. Such conflict results from the process's inadvertable effect of adjusting power relationships between those lacking power and those holding power. By participating, people are claiming power for themselves, thereby threatening the influence of the power-holders. Conflict also frequently occurs among the people. The community is sometimes split into fractions by disagreements over goals and methods of doing things, and the involvement or exclusion of certain members of the community. Participatory communication which sets out to address root causes of development tends to cause high conflict. This history of conflict has caused many practitioners to appreciate the need for equipping themselves and the people with conflict managing skills. The most important of these are skills for negotiation and mediation.

Up-scaling:

Successes in participatory communication have proven to be difficult to replicate or up-scale. This is a major obstacle to NGOs interested in extending the benefits of participatory communication to a majority of the communities they serve. The challenge appears to stem from a number of factors. The first is the people-embodied nature of participatory communication skills. Some people appear to have special attributes which make them highly effective facilitators of the process. They are the "charismatic leaders" who "make things happen". These attributes presently remain elusive and escape identification or replication through training. The attributes of the communities have also been identified as crucial to

success. Certain pre-conditions have been thought necessary for the effective working of the process. Up-scaling problems maybe also traced to the special commitments and support usually given to experimental efforts by communities and organizations but seldom available at the same degree in large-scale projects.

Governance:

Among all the pre-conditions for success, the type of governance affecting the people may be the most important. People who live in highly controlled states may desire participation very intensely, while at the same time be very reluctant to subscribe to such approaches for fear of reprisal against them and their families and friends. This represents not only a challenge but also a risk for those setting out to promote participatory communication.

Lure of the Private Sector:

Privately owned companies are starting to affect participatory processes almost to the extent that local authorities have in the past. They do so by offering money, employment opportunities and other incentives to selected members of communities in order to seek desired cooperation from communities which are not always beneficial to their long-term interests. For example certain timber companies frequently offer jobs with high salaries to community leaders in areas to be logged in order to secure the cooperation of these communities through the co-option of their leaders. People who set-out to fight these companies must first suffer all the painful results of conflict with their own leaders. Threats from the private sector are difficult to address because their methods are subtle and usually very attractive in the short-term.

NGOs' Specialization:

Whereas most NGOs were generalists in the past, many now work on specialized issues such as water, income-generation, agriculture, gender, etc.. These organizations face difficult problems when working in the participatory mode because people often identify issues and problems outside the NGOs' areas of specialization for action. The solution here appears to be a networking of NGOs so that specialist skills maybe shared in response to needs identified by the people.

Coexisting with "Other" Communication:

Few communities live in total isolation from the outside world. In terms of communication they maybe reached by entertainment films in cinemas; television, radio, newspapers and magazines from the cities; sales-people from companies; and others who do not practice participatory forms of communication. Facilitators need to introduce ways of coexisting with or countering components of the larger communication system so that people may sharpen their ability to interpret the communication reaching them. One way is media education where people are sensitized to the workings of different forms of media and some of the intentions which drive their operation. The other approach is to counter competing messages with alternative information: for example promotional campaigns for harmful chemical pesticides mounted by companies maybe countered with participatory programmes on integrated pest management which require minimal use of chemicals.

Long-term Commitment:

Participation takes time. It is a process which cannot be rushed to meet deadlines or fit annual budgets. Two or three year funding cycles which typically govern the implementation of sponsored development projects are usually too short for real participatory communication processes to take root in communities. Such projects may actually shut-down processes just as they are about ready to evolve into vibrant participatory communication. Long-term commitment is required not just of the funding agency but also of the people. Participation takes-up precious time and energies (which are often the only resources) of members of the community involved. Programmes should ideally be designed to deliver sufficient short-term benefits to motivate the people in maintaining their commitment towards attaining long-term goals.

Flexibility:

NGOs and their funding agencies must adopt flexible management approaches in the implementation of participatory programmes. They must structure their work plans and budgets in such a way that changes which evolve out of participatory processes maybe quickly accommodated with a minimum of difficulty. The objectives, anticipated outputs, and work plan described in documentation for participatory projects will probably change as people begin to take an active part in shaping project activities. Such administrative changes should be welcomed as indication of success rather than symptoms of poor project design. Funding agencies and NGOs which are run in a participatory manner are the ones which are able to operate effectively with this form of project management.

Ethical Considerations:

NGOs embarking on programmes in this area may find it helpful to draw-up in advance an ethical check-list to guide decision-making especially, with delicate and difficult problems. This checklist will likely change with situations, circumstances and growing experience proposed below are some considerations:

Manipulation:

NGOs should never manipulate the people with whom they work, even if it appears to be in the best interest of the community. Instead people should be provided with all the facts and alternatives so that they can make a decision which is acceptable to the majority of those involved. Manipulation sometimes happens in reverse where the people may try to manipulate the NGO. For example people may identify a priority problem within the area of expertise of the NGO just to obtain the organization's commitment t o the community even though the identified problem maybe very low in the people's hierarchy of needs.

2.7 Cooperative Society

Today, in an era when many people feel powerless to change their lives, cooperatives represent a strong, vibrant, and viable economic alternative. Cooperatives are formed to meet peoples' mutual needs. They are based on the powerful idea that together, a group of people can achieve goals that none of them could achieve alone. For over 160 years now, cooperatives have been an effective way for people to exert control over their economic livelihoods. They provide a unique tool for achieving one or more economic goals in an increasingly competitive global economy. As governments around the world cut services and withdraw from regulating markets, cooperatives are being considered useful mechanisms to manage risk for members in Agricultural or other similar cooperatives, help salary/wage

earners save for the future through a soft-felt monthly contribution that is deducted from source, own what might be difficult for individuals to own by their efforts, strengthen the communities in which they operate through job provision and payment of local taxes. Cooperatives generally provide an economic boost to the community as well. Incidentally, cooperative despite its old age is not very popular in Nigeria. Only recently worker cooperatives started gaining ground among working class citizens, most of who find it difficult to save part of their salaries/wages for the rainy day.

Hitherto, cooperative societies were thought to be associations meant only for farmers, small traders and other very low-income earners. This explains why quite a number of cooperative farmers are found, particularly in southern Nigeria The problem is that many people do not know much about cooperative, its mechanisms and role in economic development, and how it is considered in the world as a *Third Force*, an alternative and countervailing power to both big business and big government.

2.7.1 Background on Cooperatives

The International Cooperative Alliance (ICA) in its Statement on the Cooperate Identity, in 1995, defines a cooperative as "an autonomous association of persons united voluntarily to meet their common economic, social, and cultural needs and aspirations through a jointly-owned and democratically-controlled enterprise." It is a business voluntarily owned and controlled by its member patrons and operated for them and by them on a nonprofit or cost basis (UWCC, 2002).

It is a business enterprise that aims at complete identity of the component factors of ownership, control and use of service, three distinct features that differentiate cooperatives from other businesses (Laidlaw, 1974).Although there is no consistency to the exact origin of the co-operative movement, many academics argue the origins lie within Europe (Shaffer, 1999; Holyoake, 1908).

The first recorded co-operatives date back to 1750 in France, where local cheese-makers in the community of Franche-Comté established a producer cheese cooperative. Within the decade, co-operatives had developed in France, United Kingdom, United States and Greece. In 1844 the Equitable Pioneers of Rockdale

Society (EPRS) was formed. With the goal of social improvement, twenty-eight unemployed community members saw the opportunity to pool their limited resources and attempt cooperation for the good of the group. Even though co-operatives appeared in the century previously, Rockdale is seen as the first 'modern' cooperative since it was where the co-operative principles were developed (Wikipedia, 2006;Gibson, 2005; and Abell, 2004**).**

The successful example of cooperative business provided by the Rockdale Society, which also established between 1850 and 1855 a flourmill, a shoe factory, and a textile plant, was quickly emulated throughout the country. By 1863 more than 400British cooperative associations, modeled after the Rockdale Society, were in operation. Thereafter the English movement grew steadily, becoming the model for similar movements worldwide. Notable among the European countries in which consumer cooperation received early popular support were France, Germany, Belgium, Austria, Italy, Denmark, Finland, Norway, and Sweden (Abell, 2004).

In 1895, International Cooperative Alliance (ICA), a non-governmental organization was established as umbrella organization to promote friendly and economic relations between cooperative organizations of all types, nationally and internationally. The major objective of the ICA is to promote and strengthen autonomous cooperative organizations throughout the world. In order to achieve its aims, the ICA organizes international, regional, and sectoral meetings. The ICA also aims to promote exchange of information such as news and statistics between cooperatives through research and reports, directories, international conferences, and two quarterly publications: *ICANews* and the Review

of International Co-operation. It represents the cooperative movement generally, for instance through its membership of the UN. Since its creation, the ICA has been accepted by cooperators throughout the world as the final authority for defining cooperatives and for determining the underlying principles, which give motivation to cooperative enterprise. World membership in ICA gives some idea of the size of the cooperative movement today. In 1895, the founding congress had 194 members; in the mid-1980s the ICA recorded a membership of about 355 million individuals; in 1999, the ICA's organizations represented 750 million people; and since 2002 it was estimated that more than 800 million people are members of worker, agriculture, banking, credit and saving, energy, industry, insurance, fisheries, tourism, housing, building, retailer, utility, social and consumer cooperatives societies **(**Levin, 2002; Encarta, 2005; and Wikipedia, 2006)

Cooperatives are based on basic values and principles. Cooperative values are general norms that cooperators, cooperative leaders and cooperative staff should share and which should determine their way of thinking and acting (Hoyt, 1996). The values, which are articulated by the ICA in a statement in 1995, include self-help, self-responsibility, democracy, equality, equity and solidarity. The values statement further articulates values of personal and ethical behavior that cooperators actualize in their enterprises. They describe the kind of people cooperators strive to be and the traits they hope to encourage through cooperation. These are honesty, openness, social responsibility and caring for others.

Cooperative principles on the other hand, are guidelines by which cooperatives put their values into practice. The principles rest on a distinct philosophy and view of society that helps members judge their accomplishments and make decisions (Hoyt, 1996). Before 1995, the ICA has made two formal statements of the cooperative principles, in 1937 and 1966. In 1995, the ICA redefines, restates and expands the cooperative principles from six to seven in order to guide cooperative organisations at the

beginning of the 21st century. The principles are: Voluntary and Open Membership; Democratic Member Control; Member Economic Participation; Autonomy and Independence; Education, Training and Information; Cooperation among Cooperatives; and Concern for Community.

The import of the above principles is that cooperatives are voluntary organisations, open to all persons able to use their services and willing to accept the responsibilities of membership, without gender, social, racial, political or religious discrimination. They are democratic organisations controlled by their members, who actively participate in setting their policies and making decisions. Men and women serving selected representatives are accountable to the membership. Members contribute equitably to, and democratically control, the capital of their cooperative. At least part of that capital is usually the common property of the cooperative. Members usually receive limited compensation, if any, on capital subscribed as a condition of membership. Members allocate surpluses for any or all of the following purposes: developing their cooperative, possibly by setting up reserves, part of which at least would be indivisible; benefiting members in proportion to their transactions with the cooperative; and supporting other activities approved by the membership. Also, cooperatives are autonomous, self- help organisations controlled by their members. If they enter into agreements with other organisations, including governments, or raise capital from external sources, they do so on terms that ensure democratic control by their members and maintain their cooperative autonomy. They provide education and training for their members, elected representatives, managers, and employees so they can contribute effectively to the development of their cooperatives. They inform the general public - particularly young people and opinion leaders - about the nature and benefits of cooperation. They also serve their members most effectively and strengthen the cooperative movement by working together through local, national, regional and international structures. Further, cooperatives work for the sustainable development of their communities through policies approved by their members.

Regardless of the type, size, geographical location or purpose, cooperatives provide a unique tool for achieving one or more economic goals in an increasingly competitive global economy. These goals include achieving economy of size, improving bargaining power when dealing with other businesses, purchasing in bulk to achieve lower prices, obtaining products or services otherwise unavailable, obtaining market access or broadening market opportunities, improving product or service quality, securing credit from financial institutions and increasing income (RBCDS, 1995).

According to Taimni (1997), combating exploitation, reducing disparities, improving social conditions and gender sensitivity, and helping to create a more just society with pronounced concern for environmental protection and sustainable processes of development all tend to make a cooperative a preferred and more socially desirable form of organization.

2.8 The Role of Cooperatives in Economic Development

Cooperatives are community-based, rooted in democracy, flexible, and have participatory involvement, which makes them well suited for economic development (Gertler, 2001). The process of developing and sustaining a cooperative involves the processes of developing and promoting community spirit, identity and social organisation as cooperatives play an increasingly important role worldwide in poverty reduction, facilitating job creation, economic growth and social development (Gibson, 2005).

Cooperatives are viewed as important tools for improving the living and working conditions of both women and men. Since the users of the services they provide owned them, cooperatives make decisions that balance the need for profitability with the welfare of their members and the community, which they serve. As cooperatives foster economies of scope and scale, they increase the bargaining power of their members providing them, among others benefits, higher income and social protection.

Hence, cooperatives accord members opportunity, protection and empowerment -essential elements in uplifting them from degradation and poverty (Somavia, 2002). As governments around the world cut services and withdraw from regulating markets, cooperatives are being considered useful mechanisms to manage risk for members and keep markets efficient (Henehan, 1997).

In addition to the direct benefits they provide to members, cooperatives strengthen the communities in which they operate. According to Somavia (2002) cooperatives are specifically seen as significant tools for the creation of decent jobs and for the mobilization of resources for income generation. Many cooperatives provide jobs and pay local taxes because they operate in specific geographical regions. According to Wikipedia (2006) and Levin (2002) it is estimated that cooperatives employ more than 100 million men and women worldwide.

In Nigeria, cooperatives can provide locally needed services, employment, circulate money locally and contribute to a sense of community or social cohesion. They can provide their employees with the opportunities to upgrade their skills through workshops and courses and offer youth in their base communities short and long-term employment positions. Students could also be employed on casual-appointment basis during long vacations. Through these, cooperatives will contribute to economic development. This game shows that participatory communication is a tool that enable conscious, unconscious study, appraisal of individual members problems and prospects in a common society; and most, critically it shows that some group action envisaged in sharing and sacrifice (of treasures, talents or time) and unity in a community or focus group could lead to self – satisfaction and fulfillment of individual members of the community and focus group.

Therefore, this game, it is hoped, could lead to a discussion about the appreciation of members problems and prospects, talents and time) which are cardinal virtues and sin –quo –non to community progress and development.

CHAPTER THREE

Research Design and Methodology

3.0 Introduction

This chapter is dwells mainly on the methodology and research design to be applied in this study. The chapter is divided into the following sub-headings:

3.1 methodology

3.2 population of the study

3.1 Methodology

The design adopted by this study was the descriptive survey design. A questionnaire was adopted to gather the data which was used in eliciting responses from the cooperative and non-cooperative members in Kaduna metropolis.

3.2 Population of the Study

The population of the study was 3,000 drawn from 12 cooperatives consisting of 1,000 members and the remaining 2,000 are not cooperative members in Romi, Rido, Kamanzo, Barkalahu, Farin Gida, Rariya, Tsohon Gida and Sabon Tasha villages (around Kaduna metropolis) and also among civil servants (between GL 01-05) cadre and low income earners whose main activities were petty trading and farming.

3.3 Sample Size and Sampling Technique

The sample size for the study was drawn from the population of 3,000 (this was 10% of the population of cooperative members and another 10% of the non cooperative members in Kaduna Metropolis) and this brought the total sample size to 300. This was in line with Gay, (1980) who suggested that for a descriptive study a minimum of 10% of the total population can be used as the sample for the study. As such this study used 10% of the entire population as the sample for the study.

Cluster sampling technique was adopted in drawing the sample from the different quarters within Kaduna Metropolis. This was because the quarters are distances apart from each other and have different characteristics. This was carried out in such a way that the population was listed out serially and each of tenth members from each quarter of the population was drawn to participate in the study.

3.4 Instrument for Data Collection

Several instruments were used in collecting the data for this study and some of the instruments consisted of the following:

3.4.1 Use of Library Sources

For a research of this nature a multiple source of information was definitely be needed to analyze and properly evaluate ideas and situations.

The library source was basically be use to enable an analysis of relevant existing literature. Indeed a reading. Appraisal of existing literature was the basis on which recommendations for the study were made and built upon as backings. Also related documents (reports, policy resolutions) articles and journals etc on the dynamic and discourse on Participatory Learning and Action (PLA) participatory Rural

Appraisal (PRA) Participatory Approach and communication, empowerment, economic activities etc would be analyzed as this would enable a proper comprehension of the thematic thrust of this study.

3.4.2. Use of Participatory Observations Method (POM)

Being a member of a cooperative society within the area of the case study, the researcher made use of observations and proceedings from within the society and other societies under study in addition to data that was collected from members of the societies. This afforded concrete facts on the strengths, opportunities, threat and weaknesses inherent in the dynamics of cooperative societies as a participatory medium of poverty reduction and economic empowerment.

3.4.3 Use of Participatory Learning and Action (PLA)

Participatory leaning and action is a tool of development research and appraisal that involves methods of participatory approach, communication and analysis. There are increasing number of methods (tools, games, techniques etc) used for data collection and analysis (alongside the community members or target groups. Hence for the purpose of this research a few tools shall be viz:

Games/Exercises: This researcher also embarked on the use of some games and exercises like the 'tangle excesses' and 'cooperation square': This game and exercise were chosen with a view to collecting relevant data on the thematic thrust of this study.

In the tangle exercise, some hands are knotted and arms are woven over and around members' heads and necks at random. Any outsider who wasn't there was asked to unfold the arms without untying the knots. But because the outsider wasn't there when the hands were knotted together and

arms woven over heads he may not successfully unfold some hands. Here, it shows that only members of a community or focus group do know their problems or prospects. Therefore this game led to a discussion, and this validated the community's focus on groups and individual's claims gathered during the group discussions or interviews. And this provided a concrete image of the community and focus group. In the cooperation square; four cards (of same square shapes) are cut into different sizes and shapes each. These pieces are then mixed up in a single container. Finally, the pieces were shared among four participants who were expected to study each other's halves quietly and voluntarily give out any half (halves) not needed to whoever needed it (them) to be able to fix up the right piece(s) that made up each other's perfect square. The game was done in complete silence.

This game, led to a discussion about the essence of appreciating members problems and prospects, sharing and sacrifice of talents, treasures and time, which are cardinal virtues and sin –quo – non to community progress and development as much as they are cardinal principles of cooperatives as up held by the International Cooperatives Alliance.

The process of research (i.e. data collection) of this thesis, and the choice of the research component was carefully designed and undertaken with a view to come up with data that was directly related to the thematic thrust and consequently have a direct relevance with the theoretical framework. Hence the choice job and cadre (i.e. personality profile) of respondents and various communities was systematically mapped out to capture the target group of this thesis (i.e. the rural and urban poor and low-income earners). The entire research process (which adopted structured/semi-structured interviews, focus group discussions and PLA games/exercise) was undertaken among communities.

2. The Questionnaire

A questionnaire was designed to aid structured, semi-structured interviews and discussions with individuals and group or societies. Data expected from the questionnaire were aimed at teasing out facts that substantiated the essence and relevance of the case study. The components of the questionnaire included the following; Age, Sex, Marital Status, Profession, No. of Children**,** which was the first part of the questionnaire. The second part of the questionnaire consisted of items which dealt directly with issues pertaining to the cooperative society, whether people are aware of their existence, members of cooperatives, and the functions they perform in the society and how they operated upon.

3.5 Data Collection

The data was collected by the researcher who went round the cooperatives and administered the questionnaire to members and non-members of the society in the designated areas. Also the researcher spoke with most of the members and non-members alike. The researcher also introduced games to the members and rising out some issues which enabled them to proffer solutions to their problems as a group or community.

3.6 Data Analysis

The data for this study was analysed using percentages from the data collected through questionnaire and detailed interpretation of the data was also carried.

CHAPTER FOUR

PRESENTATION OF DATA AND ANALYSIS

4.0 INTRODUCTION

This chapter deals with data presentation and analysis as collated by the researcher from 12 cooperative societies within Kaduna metropolis. Interviews were granted, games played and questionnaires administered to cooperative as well as non-cooperative members to illicit responses on the thematic thrust of the thesis. Finally, meeting proceedings, plans and actions were studied (with respect to participatory communication processes) and assessed to enable an appreciation of the prospects of empowerment and sustainable development of cooperative societies in Kaduna metropolis.

4.1 Data Analysis

4.1Bio-Data

Table 4.1.1Age:

Age range of Respondents	Frequency
25 – 30	120
30 – 35	140
50 – above	40
Total	**300**

The data gathered and presented in Table 4.1.1 about the respondents' age revealed that 120 were within the age bracket of 25- 30 years of age, for the age bracket of 30 – 35 had 140 respondents, and for the age bracket of 50 and above had 40 respondents.

Table 4.1.2 Gender of Respondents:

Gender of Respondents	**Frequency**
Male	105
Female	195
Total	**300**

Table 4.1.2 revealed that 105 respondents were males and 195 respondents were female. This entails that majority of respondents were female.

Table 4.1.3 Marital Status of the Respondents:

Marital status of Respondents	**Frequency**
Married	200
Single	90
Widow	10
Total	**300**

Table 4.1.3 responses revealed that 200 of the respondents were married and 90 of the respondents were single and not married, while 10 were widows.

Table 4.1.4 Profession of the Respondents:

Profession of Respondents	**Frequency**
Civil Service	55
Trading	195
Self-employed	50
Total	**300**

From the data presented in Table 4.1.4 it revealed that 55 respondents were civil servants, 195 of the respondents were petty traders and 50 of them were self-employed.

Table 4.1.5 Place of Residence

Residential area of Respondents	**Frequency**
Urban	215
Rural area	85
Total	**300**

Table 4.1.5 revealed that 215 of the respondents resided in the urban area setting and 85 of them resided in the rural areas. This indicated that most of respondents are residing in the urban area.

4:2 Answering Research Questions

4.2.1Answering Research Question One: Do cooperative unions can enhance economic empowerment of the members

S/N	Item	SA	A	SD	D
1.	Cooperative enable people to poll resources together for the benefit members	100	75	60	65
2.	Cooperatives enable members to participate fully in the running of the business affairs of the cooperative union	89	92	38	81
3.	Members in the cooperative society have a say in the running of their business affairs without external supervision	120	50	100	30
4.	Members borrow money from the cooperative at zero interest rates thus, boosting their economic empowerment potentials.	158	30	50	62
5.	Members' financial standing has greatly improved when compared to financial standing of non-members	75	45	80	100

Table 4.2.1datarevealed that 100 respondents strongly agreed, 75 respondents agreed that cooperatives enable people to pull resources together for the benefits of members. 60 respondents and 65 respondents strongly disagreed and disagreed respectively that cooperatives do not enable people pull resources together for the benefit of the members.

Questionnaire item 2 responses revealed that 89 respondents and a further 92 strongly agreed and agreed respectively that cooperatives enable members to participate fully in the running of the business of the cooperative union. On the contrary, 38 respondents and another 81 respondents

strongly disagreed and disagree respectively that cooperatives do not enable members to fully participate in the running of the business of the union.

Questionnaire item 3 responses indicated that 120 respondents strongly agreed and another 50 respondents agreed that members of the cooperative society have a say in the running of the business affairs of the cooperative union. On the contrary, 100 respondents and another 30 respondents strongly disagreed and disagreed respectively that members do not have a say in the running of the business affairs of the union without external supervision and interference.

From responses to questionnaire item 4, it revealed that 158 and 30 respondents strongly agreed and agreed respectively that members borrow money from the cooperative at zero interest rates which help to boost the empowerment potentials of the members. On the contrary, 50 and a further 62 respondents strongly disagreed and agreed to this submission that borrowing money from the union at zero interest rate empowers the economic potentials of the union members.

Questionnaire item 5 responses revealed that 75 and another 45 respondents strongly agreed and agreed respectively that members' financial standing has greatly improved when compared to financial standing of non-members. The statistics further revealed that 80 and 100 respondents strongly disagreed and disagreed respectively that members' financial standing has greatly improved when compared to financial standing of non-members.

4.2.2: Answering Research Question Two:

Do cooperative societies have the potentials of dialogue (communication) of equal partnership, inclusion, transparency, sharing power, sharing responsibilities effectively that lead to economic empowerment of the poor and low-income earners?

Table: Responses to Research Question Two

$	Item	SA	A	SD	D
6.	Cooperatives encourage equal partnership amongst members through communication dialogue.	163	90	-	47
7.	Cooperative encourages unity amongst the members through inclusion in any decision making about the union which can guarantee economic empowerment of members.	55	108	37	100
8.	There is a good degree of transparency in cooperative union which leads to trust amongst members of the cooperative society usually achieved through participatory communication and dialogue.	120	95	20	65
9	Members' equal sharing powers amongst themselves have strengthened the economic empowerment of cooperative members.	150	110	10	30
10.	The poor and low income earners are the economically empowered through sharing of responsibilities to members in cooperative society.	160	120	10	10

Responses to questionnaire item 6 revealed that 163 respondents and a further 90 strongly agreed and agree respectively that cooperative societies encourage equal partnership amongst members through communication dialogue. On the contrary zero or no respondents and another 47 respondents strongly disagreed and disagree respectively that cooperatives encourage equal partnership amongst members through communication and dialogue.

Questionnaire item 7 responses revealed that 55 respondents and 108 respondents strongly agreed and agree respectively that cooperative societies encourage unity amongst members through inclusion in any decision making about the union which can guarantee economic empowerment of members. On the other hand, 37 respondents and 100 respondents strongly disagreed and disagree respectively that cooperative societies encourage unity amongst members through inclusion of all members in any decision making about the union, which help to guarantee economic empowerment of members.

Responses for questionnaire item 8 revealed that 120 respondents and 95 respondents strongly agreed and agree respectively that there is a good degree of transparency in cooperative societies which lead to trust amongst members of the cooperative society usually achieved through participatory communication and dialogue. Meanwhile, 20 and 65 respondents strongly disagreed and disagree respectively that there is a good degree of transparency in cooperative societies which lead to trust amongst members which is usually achieved through participatory communication and dialogue.

For questionnaire item 9, the responses revealed that 150 respondents and a further 110 respondents strongly agreed and agree respectively that members' equal sharing powers amongst members have strengthen the economic empowerment of cooperative members.

Questionnaire item10 responses revealed that 160 respondents and a further 120 respondents strongly agreed and agree respectively that the poor and low income earners are economically empowered through sharing of responsibilities to members in cooperative societies.

4.2.3: Answering Research Question Three:

Has cooperative societies developed potentials of participatory communication for converting monthly/weekly rotational contributions (adashe, ajo, esusu, ogeha, oja) into some entrepreneurial activity (i.e. cooperatives) to effectively afford profit and generation of income for the group/individual?

S/N	Item	SA	A	SD	D
11.	Every individual has equal opportunity in running the affairs of cooperative society	180	110	05	05
12.	One man one vote has increased the voice of each member in cooperative unions running, through participatory communication approach.	170	120	02	08
13.	Pulling of resources together by members of the cooperative society has increased the capital base of each member and also the profit margin expected by each member through dividends from purchases	175	100	20	05
14.	Through cooperative society, there is a strong development of entrepreneurial skills in members of the cooperative union.				

		160	105	05	30
15.	The polling of resources which could have been used for adashe, ajo, esusu, ogeha, oja are now ploughed back into cooperative union and thus generating income and surpluses for the members.			-	
		180	100		20

From Table4.2.3. questionnaire item 11 responses revealed that 180 respondents and a further 110 respondents strongly agreed and agreed respectively that every individual has equal opportunity in running the affairs of the cooperative society, and on the contrary 05 and another 05 respondents strongly disagreed and disagreed respectively that every individual members has an equal opportunity in running the affairs of the cooperative society.

For questionnaire item 12, the data gathered on the responses revealed that 170 respondents and a further 120 respondents strongly agreed and agreed that one man one vote has increased the voice of each member of the cooperative society in running the affairs of the society through participatory communication approach. The other respondents numbering 02 and 08 strongly disagreed and disagreed respectively that one man one vote increases the voice of each member of the cooperative society in running the affairs of the society.

Questionnaire item 13 responses revealed that 175 and 120 respondents strongly agreed and agreed respectively that polling resources together by members of the cooperative society has increased the capital base of each member and also the profit margin expected by each member through dividends from purchases made from the society. On the contrary, 20 and 05 respondents

strongly disagreed and disagreed respectively that polling resources together by members of the cooperative society increases the capital base of each member and also the profit margin expected by each member through dividends from purchase from the society.

Questionnaire item 14 responses revealed that 165 and 100 respondents strongly agreed and agreed respectively that through cooperative society, there is a strong development of entrepreneurial skills in members of the cooperative union. A further data on this questionnaire item revealed that 5 and 30 respondents strongly disagreed and disagreed that through cooperative society, there is a strong development of entrepreneurial skills in members of the cooperative societies.

For questionnaire item 15 responses revealed that 180 and 100 strongly agreed and agreed that the polling of resources which could have been used for adashe, ajo, esusu, ogeha, oja are now ploughed back into cooperative society and this generates income and surplus for the members. On the contrary, zero and 20 respondents strongly disagree and disagreed respectively that the pulling of resources which could have been used for adashe, ajo, esusu, ogeha, oja are ploughed back into cooperative union and thus generating income and surpluses for the members.

4.3 From the PLA tools

In other to further substantiate the data from the questionnaire some exercises were conducted via the participatory learning and action (PLA) tools among some cooperative societies and community based organization (CBO). These exercises revealed the following;

i. The 'Tangle game' showed an indispensible need for unity and team- work Another revelation from this game showed that only a community knows best its own problems, and the most probable remedies.

ii. The cooperation square game showed the importance of sharing and caring for each other in a community as necessary virtues that will engender corporate growth in contrast with selfishness and greed. And it also revealed that no one is indispensible in a community and more so that respondents are poor.

4.4 Social Benefits

The data collected from members of cooperative societies about social dividends which they enjoyed included the following;

- Their membership of societies has enabled them to train themselves, their children and wards, etc and thus acquiring some craftsmanship and technical skills. Equally it has enabled some of them to sponsor themselves, their children and wards etc in educational pursuits, their membership guarantees psychological relief and confidence against financial embarrassment in hard times.
- Their membership of societies is insurance for personal integrity since it saves them from having to beg or borrow during austere periods, at least by providing them essential commodities, either on cash or credit, on a constant bases and at affordable prices.
- Being members of cooperative has helped them to adopt a culture of financial discipline; it helps them to be prudent with their wealth.
- Their membership in cooperatives helps in modeling and moderating their social habits, since they are made to cut any unnecessary expenditure due to their meager income.

- Their membership in societies encourages association and unity among members, thereby sharing and caring for each other.
- Their being members of cooperatives afford them opportunities of self-identification of common prospects and problems with other members and consequently the opportunity of adopting common measures of resolving their problems, or making maximum utilization of their prospects towards enhancing their common and individual goal(s).
- Being members of cooperatives enables a harmonious and peaceful coexistence among members etc.

4.5 Threats and Weakness

The data collated from societies also include same threats and weaknesses. These are the inhibitors that threaten the survival and progress of various societies. These threats and weakness include among others;

- There is lack of management skills among members of the societies and hence the need of hired labour and consequently higher chances of misappropriation of the societies funds and assets.
- There are occasional cases of corruption and mismanagement among the management committees of the societies.
- Among cooperatives within the civil service, the problem of non-payment of salaries as and when due was identified as a serious threat.
- Also among cooperatives within the civil service, the problem of interference on the resolutions, transactions, plans and actions of societies by head of departments etc was identified as another stumbling block. Equally among community based organization, the problems of

interference on the resolutions and transaction of the societies by community heads (mai Angwas) was identified as a threat.

- There is also the crisis of lack of regular inspections of the books and activities of the societies by approved government officials. And in some cases there is outright collaboration with some of the government officials to allow for mismanagement of the societies fund and activities.
- There is also the crisis of lack of faithfulness and commitments of some members in paying their thrifts and liquidating their debts (of any) constantly.
- located (aside those referred to above) was the absence of constant production seasons etc.

4.6 Participant Observation of Participatory Communication Process

The process of research also involved a critical study of the operational documents and detailed activities of a Cooperative Society as a prototype sample of others. This was meant to enable the researcher establish the presence and viability of a participatory communicative process among Cooperative Societies

i. Operational Documents

Operational documents studied included the Bye Laws of the Cooperatives, minute's books and project Diaries. The contents of the Bye Laws revealed the presence of principles of participatory approach i.e. inclusion, equal partnership (inclusive of principle of One Man One Vote) transparency, sharing power, sharing responsibility, Empowerment and cooperation. The Bye Laws also revealed the presence of basic participatory tools i.e. partnership, delegated power and citizen's control in accordance with the rules of International Cooperatives Alliance.

Also the minute's book revealed the documentation of the democratic process of deliberation and resolution of issues and progress reports of action plans and projects embarked upon by delegated committees or individuals.

The project Diary revealed an itinerary of actions and projects carried out by the Cooperative Society. The researcher was also shown a register of some financial investments e.g. Bank shares and Fixed Deposits with U.B.A Plc, of the Society.

ii. Activities

This researcher had to also attend some activities of the Cooperative Society in other to ascertain the extent of participatory communication prevalent among the Cooperative Societies. The activities so observed included among others;

a. Convening a meeting either General or Committee was done by some pro-active inter personal invitation in addition to circulars and electronic media announcements;
b. During deliberations at meetings the rule of equal rights is strictly observed hence every member is given an opportunity to express his or her opinion on every matter at stake. Similarly the principle of equal partnership exhibited in One Man One Vote is strictly adhered to hence every body's vote is counted as equal any time votes are casted either to resolve an issue or elect an official;
c. In other to ensure that resolutions at any meeting have a popular consent of the majority a quorum of ¾ of the members must be formed before a meeting commences;
d. Major agendas at a meeting include the consideration of minutes of previous meetings and review of reports to determine implementation of projects or action plans;
e. Defaulters(including absenteeism, lateness, misbehaviors, etc) of meetings are sanction with fines as stipulated by the Bye Laws;

f. The researcher was taken on excursion to some sites (including landed properties, small scale businesses (e.g. grinding machines, provision shops, poultries, e.t.c) and structures all belonging to members. These members had collected loans from the Society and used the loans to engage in such ventures. Such loans, usually at moderate interest rates, had since been repaid back to the Society;

g. The researcher also accompanied some delegates on a business trip to make some purchases for sales during a festivity (Sallah).He also witness the process of sales, which involved distribution of equal shares to willing members (on cash or credits) while non-members buy shares as available on cash basis only.

4.7 From Societies Understudy

The data collected and analysed, is similar among the studies understudied by the researcher. These societies include:- Federal Livestock Cooperative Society, Federal Pay Office Staff Cooperative Society, Federal Works Staff Cooperative Society, Model Primary School Cooperative Society, Chat Farmers Cooperative Society, Taiwo Road Primary School Staff Cooperative Society, St Michael's Anglican School Cooperative Society. A summary of findings from the societies is what has been discussed above.

4.8 From the General Findings

The general findings also revealed that there is limited knowledge about the existence of cooperative and its activities than there is of weekly and monthly contribution among respondents especially non- members of Cooperative Societies. Also there is general ignorance on the difference between Cooperative Societies and the weekly and monthly contribution (ajo, esusu, etc) as much as

there is some high degree of lack of adequate comprehension about the meaning and prospects of cooperative and its activities. The above situation, to a large extent, explains the fact why the membership of respondents is more in the weekly and monthly contribution than Cooperative Societies. It is obvious from the finding about that the dynamics of the activities of cooperatives and weekly and monthly contributions often impact positively on the participants. However, weekly and monthly contributions are short-lived of some basic importance and relevance vis-à-vis the theoretical framework and thematic thrust of the study. First of all it lacks continuity and sustainability and secondly it is not revenue and income generating. On the contrary cooperatives are embedded with potentials of continuity and sustainability and most importantly they are revenue and income generating.

Also the general finding showed that there is some general misconception about cooperatives, hence it is seen as a government institution and thus a tool of government exploitation of the poor and low-income earners. These respondents see cooperative as an avenue through which the government, via Banks and other measures, collect assets of the poor, invest with them (the assets) and appropriate the greater dividends to themselves while the poor (owners of the assets) are given peanuts.

Another critical situation unveiled during the general finding was that there is a high profile of low economic viability and unfortunately high liability (i.e. dependents) on most respondents. The above suggests that the potentials of the respondents towards engaging in participatory economic activities, like the cooperatives, are highly limited and most probably their chances of getting out of poverty are very rare.

Among some respondents (mostly of the Hausa Fulani Muslims) participation in membership of any activity is highly restricted to the male folk as the female folk are in Purdah (Kulle). Here, it can be argued that this limits the essence of participation as it negates effective gender representation in the

resolution of issues and implementation of generally context – specific projects or policies. Also this limits the viability of cooperatives. And again some respondents of the above communities see cooperative activities (especially loans and interest – kudin ruwa) as some enterprise that violates Allah's injunctions. Indeed because of such perception many of such respondents do not belong to and participate in cooperatives. And hence this limits the viability of cooperatives and its potentials of engendering poverty reduction and economic empowerment and enhancing sustainability.

4.9 From Participatory Learning and Action (PLA) Tools

It can be said that the learning's from the Participatory Learning and Action (PLA) tools supports greatly the essence of participation and participatory Communication and action as the absolute alternative towards empowerment and sustainable development. Invariably the learning's can be seen to espouse the perception of the theoretical framework of this study.

a. **The Tangle Game**

The learning from the tangle game can be said to depict some obvious fact thus:-

- That a community joint together in unity have ample chances of resolving it's crises (be they economic, political or socio cultural) This is because their unity and togetherness enables them appreciate each other's problems and prospects and hence identifying common goals that can be achieved as they embark on context – relevant missions with a common vision. This can be said to be the essence of the synthesis of participatory Communication and action leading to empowerments and sustainable development.

- The learning here also depicts that only a community knows and feels best its problems and prospects and hence any efforts towards aiding a resolution of crises or enhancing a greater utilization of their prospects should be factored through their eye and heart (i.e. perception and priorities).

b. The Cooperation Square

- There are obvious deductions that can be made from the learning from the cooperation square. These deductions are:-
- That when individual members of a community voluntarily sacrifice their various and varying talents and treasures to each other, then everyone in the community benefits and hence enjoys some sort of wholeness. Invariably also if everyone in a community contributes his/her little quota (i.e. their various and varying peculiar talents and treasures) then the whole community shall grow.

4.10 Threats and Weaknesses

Looking at the various threats and weaknesses observed (as mentioned above) form the activities of the societies understudied, it would be obvious to say that:-

- If a society lacks management skills among its members it will obviously have to employ the service of hired labour. This reduce the chances of profit maximization and invariably reduce the chances of attaining maximum dividends from the activities of the society, this to reduces the chances of greater income generation for members;

- Incidences of occasional corruption and mismanagement of societies by members and hired labour due to lack of supervision by or, in some cases, outright collaboration with government officials have lots of negative impacts which include among others:-
  i. A decrease in the potentials and viabilities of the societies;
  ii. An outright bankruptcy of the societies, etc (depending on the degree of mismanagement evolved) etc.
- Incidence of delays in the payment of salaries (i.e. for workers societies) will surely lead to delays in the remittance of members subscriptions and liquidation of their liabilities (loans and interest) or from sale of essential commodities); and similarly lack of commitment and faithfulness in payment (i.e. for non – workers societies) of subscriptions and liquidation of liabilities by members will decrease the ability and capacity of societies to embark on viable transactions and ventures that could enhance the productivity and increase the annual turnover of the societies;
- Incidence of interference by Heads of Department (for workers cooperatives and community Heads – mai Angwas (for non- workers in the management decisions and activities of the societies negates on the independence of these societies and consequently may decrease the chances of accomplishing their set targets;
- The lack of constant production seasons (for Agro – allied and farmer's cooperatives) will obviously lead to lack of sustainable assets to invest in the cooperatives on a constant basis. And this too is liable to decreasing the ability and capacity of the societies to embark on transaction and ventures that could further enhance their productivity and income generation; etc.

CHAPTER FIVE

Summary Conclusion and Recommendations

5.1 Summary

This study was divided into five chapters, and the first chapter was on the background of the study, the statement of the research problem, objectives of the study, the research questions and justification for carrying this research

Chapter two consisted of a review of related literature, theoretical framework which guards this study; also participatory and modernization theories were examined, in this chapter. Chapter three was mainly on the methodology used in carrying out this study. Chapter four was on data presentation and analysis and also contains a scenario of participant observation of a Cooperative Society by the researcher. Chapter five is on the summary, conclusion and recommendations which were based on the major findings of the study.

5.2 Conclusion

Based on the data gathered and presented it can be deduced that members borrowed money from the cooperative society at zero or minimal interest rates thus, boosting their economic empowerment potentials.

Cooperatives encourage equal partnership amongst members through communication dialogue. Apart from that, the poor and low income earners are also economically empowered through sharing responsibilities to members in cooperative societies. This is to say that cooperative societies are run on democratic principles which is one of the most important key element in participatory communication.

Also, one of the conclusions deduced from the study is that every member of the cooperative society has an equal opportunity in running the affairs of the cooperative.

Suffice it say again that this study has espouse cooperativeness as a participatory communication and action process that is capable of engendering economic empowerment and sustainable development Arguably it can also be asserted that this study has established the fact that amongst other empowerment that impact on human development; economic empowerment impacts more on others empowerments therefore cooperativism can be seen as the best alternative for the total empowerment of the poor and low – income earners. This study can therefore, from the above, argue that cooperativism is the most viable tool amongst others that possesses greater visions and potentials as a voluntary participatory action capable of engendering sustainable empowerment. This is so because it has been established to be the best alternative to income generation of the poor and low income earners, and invariably the engine for economic empowerment and development of the nation; It can be a resourceful foundation for the formation of Small and Medium Enterprises (SME's) which are indispensable in the development process of any nation; and that cooperatives society can be exploited as a viable local and international medium of distribution and marketing of agricultural and essential goods. The impact of this is that it will reduce the monopoly of individual middle – men entrepreneurs (local and international), and consequently it will enhance the redistribution of wealth for the nation.

Suffice it to say here again that the learning of this study have substantiated the theoretical framework of this thesis. And specifically this study has espoused cooperativism as the most obvious alternative to self – sustainable empowerment and human development. This is because cooperativism is premised on the principles of owners (citizens) control, partnership (participation) and voluntary delegated powers. And also cooperativism engenders satisfaction of individual's needs; identification

and protection of members' personality and integrity; identification and utilization of members' potentials and the identification and resolution of members' crises (threats and weaknesses).

5.3 Limitations of the Study

It is obvious from the learning's of this thesis that the theoretical framework contended herein is capable of ensuring a sustainable economic empowerment and development. Arguably however there are lots of limitations discovered during this study which have been and are still capable of negating any effort(s) towards participatory communication and economic empowerment vis-à-vis cooperativism as the case study. These limitations were collated from respondents that do not belong to any cooperatives. And this enabled the researcher to determine why some people do not participate in cooperativism. It also enabled the researcher to determine the proportion of participation in cooperatives among the communities of the case study. Some limitations were also collated from respondents that belong to and participate in cooperative. This enabled the researcher to determine the bottlenecks that inhibit the probable prospects of Suffice it to say therefore that it is necessary to suggest alternatives towards these limitations. These alternatives shall afford the practicability of the theoretical framework of this thesis.

5.3.1 Alternatives to Basic Limitations

Learning of this study that many respondents from the research communities are ignorant of cooperativism; while many others have little (and often misconceived) knowledge of cooperativism. There is therefore the need to embark on extensive and adequate orientation on the prospects of cooperativism in enhancing economic empowerment. This shall greatly encourage more participation in cooperativism. This shall also enhance the conversion of daily and monthly contributions (esusu, adashe, ajo etc.) into formal cooperativism.

Constant and effective orientation on the art and prospects of cooperativism, major resource persons and facilitators (facipulators) of empowerment and development initiatives should themselves be adequately knowledgeable in the art and prospects of cooperativism; Arguably it therefore can be asserted that perusing this literature will be a catalyst that will greatly enhance the interest of facipulators towards effective orientation on cooperativism.

It would be necessary to advocate herein that cooperativism be factored into the course curricula of tertiary institutions as a cognitive course especially in the Departments of social and Development studies, communication. This is capable of producing greater and better facipulators in the art of cooperativism and economic empowerment; or better still this is able to enhance the impartation of knowledge (orientation) of cooperativism and invariably greater chances and higher probabilities of engaging in cooperativism as a participatory communication and action capable of engendering economic empowerment.

It is necessary to suggest here too that development facipulators should embark on some awareness campaign among communities that perceive cooperativism as an act of exploitation. Such communities or persons would need to see cooperativism purely as a joint entrepreneurial activity of members for members by the members who own it.

5.3.2 Alternatives to Limitations within Cooperative Societies.

There are some bottlenecks discovered from the learning's of this study. These bottlenecks have inhibited the maximization of the prospects of cooperativism; or (in some worse cases) completely negated the realization of the aims and objectives of the cooperatives. It means that these bottlenecks ultimately negate the utilization of cooperativism as a participatory communication and action that is capable of engendering economic empowerment and sustainable development. It would thus be necessary to suggest some alternatives to these bottlenecks. It is imperative for facipulators of

empowerment and development to embark on some orientation that would cause the expected awareness on the full prospects of cooperatives for members. This is because many participants (members) of cooperatives lack such awareness. Therefore this awareness will cause members to participate fully and invest more in their transaction and indeed be able to increase their dividends.

It is also necessary that members of a cooperative should be trained on the management skills of cooperatives. This shall further enhance the management ability and capability that is needed in members to afford effective management of their cooperatives and thus enhance greater animation of profits and dividends. It is obvious to also suggest that some steps should be taken to minimize and completely stop the necessary interference in the resolution and affairs of cooperatives by Head of Departments (for workers cooperatives) or mai-angwas and community leaders (for community based cooperatives). One major step would be for development facipulators to embark on an aggressive campaign on the negative effects of interference in the resolutions/affairs of cooperatives societies.

Another alternative that should be critically suggested, to boost cooperatives societies, is that government should endeavour to provide better agricultural incentives (e.g. fertilizers, pesticides, irrigation, facilities etc.) and a good network of roads to allow movement of agricultural products. This will significantly reduce or completely stop the problem of low productivity due to crop infection, soil infertility and irregular rain fall/long dry seasons. And hence this will enhance the

It would therefore be obvious to assert here that from the learning in this study, cooperativism is a theory that engenders participatory communication and economic empowerment. It can also be asserted herein that if sustainable empowerment/development is obtainable ever, then it must be premised on participatory communication and economic empowerment as the only feasible antidote to poverty eradication.

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Appendix I

QUESTIONAIRE

I am a master student in the Department of Theatre and Performing Arts, carrying out a research on the topic: "The Role of Participatory Communication in the Operation and Activities of Cooperatives Societies in Kaduna in Engendering Economic Empowerment and Development)"

Please as much as possible tick the most appropriate answer to

1 a) Age……

b) Sex……..

d) Married/Single…….

e) Profession…….

f) Rank……

S/N	Item	SA	A	SD	D
1.	Cooperative enable people to poll resources together for the benefit members				

2.	Cooperatives enable members to participate fully in the running of the business affairs of the cooperative union
3.	Members in the cooperative society have a say in the running of their business affairs without external supervision
4.	Members borrow money from the cooperative at zero interest rates thus, boosting their economic empowerment potentials.
5.	Members' financial standing has greatly improved when compared to financial standing of non-members
6.	Cooperatives encourage equal partnership amongst members through communication dialogue.
7.	Cooperative encourages unity amongst the members through inclusion in any decision making about the union which can guarantee economic empowerment of members.
8.	There is a good degree of transparency in cooperative union which leads to trust amongst members of the cooperative society usually achieved through participatory communication and dialogue.
9	Members' equal sharing powers amongst themselves have strengthened the economic empowerment of cooperative members.
10.	The poor and low income earners are the economically empowered through sharing of responsibilities to members in cooperative society.
11.	Every individual has equal opportunity in running the affairs of cooperative society
12.	One man one vote has increased the voice of each member in cooperative unions running, through participatory communication approach.
13.	Pulling of resources together by members of the cooperative society has increased the capital base of each member and also the profit margin expected by each member through

	dividends from purchases
14.	Through cooperative society, there is a strong development of entrepreneurial skills in members of the cooperative union.
15.	The polling of resources which could have been used for adashe, ajo, esusu, ogeha, oja are now ploughed back into cooperative union and thus generating income and surpluses for the members.

General comments about Cooperative Societies:
