# COMMUNICATION AND GOOD GOVERNANCE IN ISHIELU LOCAL GOVERNMENT AREA OF EBONYI STATE

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**JUNE, 2015.**

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MA/ARTS/5768/2009-2010

A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA, NIGERIA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS IN DEVELOPMENT COMMUNICATION

DEPARTMENT OF THEATRE AND PERFORMING ARTS

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JUNE, 2015.

# DECLARATION

I, Joseph AmaechiNNAJI hereby declare that this thesis titled "Communication and Good Governance in Ishielu Local Government Area of Ebonyi State" has been written by me and it is a record of my research work in the Department of Theatre and Performing Arts, Ahmadu Bello University Zaria under the supervision of Prof. M.I Umar Buratai and Dr. Emmanuel Jegede. The information derived from other literature has been duly acknowledged in the text and a list of reference provided. There is no part of this thesis that was previously presented for another degree.

| | | |
|---|---|---|
| Name of Student | Signature | Date |

# CERTIFICATION

This is to certify that this thesis, titled "Communication and Good Governance in Ishielu Local Government Area of Ebonyi State" written by Nnaji Joseph Amaechi M.A/ARTS/5768/2009-2010 meets the regulations governing the award of the Degree of Master of Arts in Development Communication from the Department of Theatre and Performing Arts, Faculty of Arts, Ahmadu Bello University, Zaria and is approved for its contribution to knowledge.

Prof. M.I Umar - Buratai Date

Dr. Emmanuel Jegede Date

Prof. M.I. Umar -Buratai Date

Head of Department

Prof.Adamu HassanZaka Date

Dean School of Postgraduate Studies

# DEDICATION

This work is dedicated to God Almighty for His abundant grace upon me through which I overcame trying moments in this study.

# ACKNOWLEDGEMENTS

I sincerely acknowledge my supervisors Prof. M.I. Umar -Buratai, and Dr. Emmanuel Jegede for standing by me throughout this study. Sirs, your untiring efforts, patience, guidance and encouragements gave a big hope and assured my success in this study.

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# ABSTRACT

This study “Communication and Good Governance in Ishielu Local Government Area of Ebonyi State” was carried out to examine the context of communication in governance of Ishielu Local Government area of Ebonyi state. The objectives are to validate the impact of communication on governance through regular participatorymeetings between leaders and followers in Ishielu L.G.A; to stimulate inclusive governance as a means to empower the citizens and enhance their confidencein the leadership of Ishielu L.G.A; and, to examine how judicious and equitable use of revenue can lead to mutual understanding, cooperation and development in Ishielu L.G.A. Over the years,much emphasis has been on communication use for good governance in the (3rd) Third World Countries and yet so many studies still show that communication has not achieved its potency in the Third World Countries. To balance the gap found in studies consulted, this study therefore;accessedthe ideologies of the three categories of people in Ishielu on communication use for good governance in Ishielu. Instruments for data generation include questionnaire, focus group discussion and key informant interview.Data analysis showed that there is no effective structure for communication in Ishielu LGA. The study also foundout thatcitizens are not sufficiently reapingthe dividends of democracy. Another finding is that lack of development is threatening the unity of Ishielu. To address such threats, the study thussuggests regular sensitization of both leaders and followers on communication use for good governance in Ishielu. It also suggests annual audit on income and expenditure as a channel to minimize misappropriation of fund as well as the establishment of a functional communication structure that would allow both leaders and the led to talk and effectively interact. Finally, the study has it that effective communicationcan stimulate unity; build trust and rapid development and as well, create openness and transparency among the people of Ishielu Local Government Area.

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# Chapter One

## 1.1 Background to the study

Communication is the most general form of interpersonal interaction required for decision-making and interpersonal influence in organizations.To this end, the second half of 20th century brought a tradition of communication research and practice geared toward Third World development needs, an area that has come to be known as development communication (Melkote and Steeves, 2001:1).The objective of development communication professionals is to work with the individuals and communities at the grassroots so that they may eventually enter and participate meaningfully in the political and economic processes in their communities/societies. This calls for grassroots organizing and communicative social action on the part of the poor, women, minorities, and others who have been consistently and increasingly marginalized in the process of social change; all of which result to poverty (Pg.117).

The effect of poverty is obvious as many lives are battered, happiness stifled, creativity destroyed and freedom limited. The consequence of this povertyalso includesshortage of income,lack of schools, absence of health facilities, and unavailability of medicines, the subjugation of women, hazardous environmental features, and lack of jobs.

Unfortunately, many governmentsin developing countries have attributed povertyto lack of wealth rather than misappropriationof wealth by few powerful individuals in the communities. Thus, the government's bent on seeking for international donors not minding thatin a country like Nigeria with huge talents and mineralresources there is enough to go round if good governance thrives.

Furthermore,Green(2008) has it thatin 2007, the earth's urban population overtook its rural population driven mainly by growth in cities in developing countries. Of the three billion urban residents in the world, one billion live in slums, and are vulnerable to disease, violence, and social, political, and economic exclusion.In sub-Saharan Africa, the ranks of extremely poor people increased by 58.3 million between 1990 and 2004.In this dart, Green(2008:6),Balewa(1994:330- 331), Odugbemi (2008) andFreire (1972),agree with this study that for poverty to be curtailed in the human society,effective communication and good governance must thrive. It would be demonstrated from the leaders' ability to adhere to the rule of law, transparency, accountability, responsiveness, equity and inclusiveness of the (people) citizens in planning and execution of programmes and projects that concern them. Such act would spur the citizens' confidence and support to their leaders as well as thewillingness to protect government projects in the community.

Communication is the act of interactions among structures, processes and traditions that determine how power and responsibilities are exercised,including how decisions are taken and how citizens or other stakeholders have their say in the management of natural resources. Good governance, on the other hand, is the effective means and democratic way of passing information, as well as distributing resources among the community people. Good governance is considered to bring positive change in the condition of lives of the poor; it requiresdiligence, commitment, andrespect for the rule of law by a leader or those who are in position of leadership. Leadership can make positive impact in the (human society) community of a peopleby tackling inequality through effective communication.

> Inequality transmits poverty from one generation to the next.Most cruelly, the poverty of a mother can blight the entire lives ofher children. Each year in developing countries around 30 millionchildren are born with impaired growth due to poor nutrition duringfoetal development. Babies born with a low birth

> weight are muchmore likely to die, and should they survive, are more likely to face alifetime of sickness and poverty.The World Bank argues for equality of opportunity (for example, access to education, freedom from discrimination, equality before the law), but mentions greater equality of outcome only in relation to avoiding absolute deprivation. Inequality holds the key to the poverty that exists around the world.When people living in poverty are asked to define it for themselves, it is a sense of powerlessness, frustration, exhaustion, and exclusion from decision-making, not to mention the relative lack of access to public services, the financial system, and just about any other source of official support... (Green, 2008:6-8).

Theeffect of inequality is obviousin the Nigerian society andIshielu Local Government Area in particular. However, it is believed that effective communication and good governance can help bridge the gapthrough the people participation in government,the leaders' openness, and enhancement ofthe people'sstandard of living.Balewa (1994:321) says that a leader's ability to maintain and even enhance the confidence of his people therefore serves to make the very authority reposed in him a vehicle for that community's advancement and the realization of its aims and objectives.Balewa (330- 331) also argues that for good governance to thrive in any society, the voice of its people must be heard, respected and implemented.

Communication and good governance, if well utilized, can link people with one another to share information that can fuel economic growth and transparency in the field of development. It can uncover issues of relevance to the marginalized and those living in poverty; and reflect their perspectives which provide the platform for harmony and common interaction for development purpose. Graves (2007) emphasizes the potential of the media to encourage democratic development by giving people the voice and providing a window for transparency in governance; by opening a country's economic benefits through providing financial and market information to citizens; and by educating the public

in social concerns, including those marginalized groups. In addition, the establishment and nurturing of free and independent media is crucial across all sectors to achieve real and sustained overall development in the society.

Communication and good governance strategy is fundamental in human society because without communication each person would be isolated from the others and knowledge would be limited. The concept of communication and good governanceis embedded in interaction, and integration that are capable of engendering wellbeing and development in the community. The content of communication could be overlapped globally but the channel of achieving communication could be varied from one community to another, based on culture, region and belief system.

**1.2Brief History of Ishielu Local Government Area**

Ishielu Local Government Area is one of the thirteen Local Government Areas of Ebonyi state located in the South East geopolitical zone of Nigeria. Ishielu Local Government Area was created in 1989 by the government of the then Military head of State, General Ibrahim B. Babangida with its headquarters at Ezillo. Below is theMap ofIshielu.

**MAP OF ISHIELU LOCAL GOVERNMENT AREA**




Ishielu Local Government Area began its operation at the Girls High School,Ezillo and later relocated to its permanent site known as the Ishielu Local Government Area secretariat,Ezillo under the first elected chairman Chief Felix Ereke. Ishielu local government area has been chaired by sixteen people from its creation in 1989 to (2014) date. The chronology of leadership in Ishielu LGA Secretariat has it that, out of the sixteen leaders that led Ishielu, only seven people were elected executive chairmen while others constitute of three acting Sole Administrators, three Chairmen/Caretaker committees and two transitional chairmen with the exception of the pioneer chairman Hon. Jacob BagumaEze in the year 1989. The data above attested to the titanic struggle to ascend leadership position in Ishielu LGA which thus, can encumber effective communication and good governance following some leaders' quest for self-enrichment.

According to the national population census of 2006, Ishielu Local Government Area has a population of one hundred and fifty one thousand, forty eight people. The males are seventy four thousand seven hundred and twelve while females are seventy six thousand

three hundred and thirty six in number. Ishielu Local Government Area has boundaries with Nkanu East and Isi-Uzo local government area in the West, Ado local government area of Benue State in the North, Ohaukwu local government area in the East and Onicha/Ezza north local government area in the South both in Ebonyi state. Ishielu local government area covers an area of approximately 609 km2. The name Ebonyi state was derived from Ebonyi River. It is the major source of water supply in the state and it is located in Ishielu local government area. The economy of Ishielu local government area is largely based on agriculture and petty trading. The major employer of labour in Ishielu was the Nigerian Cement Company Nkalagu before it went moribund. Ishielu local government area enjoys natural and serene environment.

Ishielu Local Government area has fifteen autonomous communities which are: Nkalagu, Nkalaha, Azuinyaba, Ezillo, Obegu, Amaozanu, Ntezi, OhoffiaAgba, Ezzagu, Umuhuali, Iyonu, Okpoto, LokpoLokpo, Amazu and Ezekuna. Ishielu local government is classified into four zones based on their cultural affinities. These are:

Igbo ato zone: Ezillo, Nkalagu and Iyonu

Igbo ano zone: Umuhuahi, Amezu, Obeagu and Nkalaha.

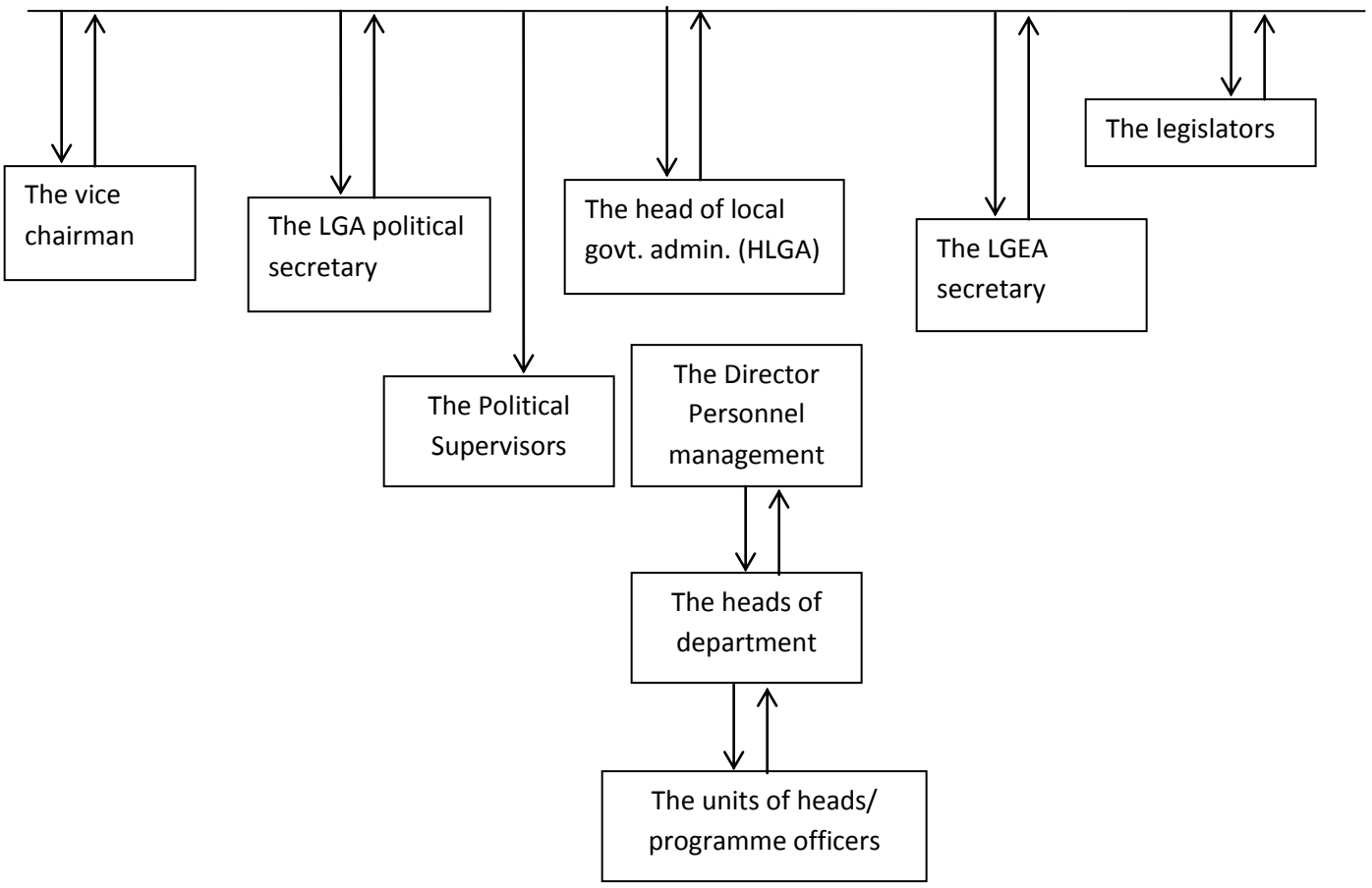
Ezzagu zone: Azuinyaba, Ezekuna and Ezzagu.

OrriAgba Zone: Ntezi, LagbassaOkpoto, Lokpo – Lokpo, Agba and OhofiaAgba.

Ishielu local government has two distinct arms; the legislative arm and the executive arm. The legislative arm comprises the councillor representing the fifteen wards of local

government area. The executive arm of Ishielu local government area is led by the executive chairman Hon. ObinnaNwachukwu.

Figure 1: The organizational structure of Ishielu Local Government Area




HLGA - Head of Local Government Administration

DPM - Director Personnel Management

LGEA - Local Government Education Authority

HODS - Heads of Department

SLG - Secretary to the Local Government

## 1.3 Statement of the Research Problem

The creation ofIshielu Local Government Area in 1989 is aimed at enhancing rapid development in the area unfortunatelythe leadership of Ishieluhasconsistently undermined basic approaches and tools to development such as effective communication with the citizens.The unresponsiveness and unaccountability of the government to its citizens as well as the profound inequality between leaders and followers in Ishielu has given rise to slow development and poor supply of amenities and infrastructural facilities such as hospital, school, and pipe- borne water, electricity or bridges for citizens who are predominantly farmers to access their farms in rainy season.The citizens pay taxes and market tolls including Federal Government allocations for development purpose in Ishielu. These are in line with Aderibigbe(2001:308-314) whichemphasizesways in which Local Government can generate funds and its roles in ensuring rural development as stipulated in the 1976 Local Government Reform. However, the local citizens emphasized that financial audit is not open in Ishielu; emphasizing that the administratorsinability to show how these monies which includes (citizen) their taxes are being spent negates effective communication and good governance.Thus, thequestion is how can communication gap/bad governancebe bridged in the governance ofIshielu?

## 1.4 Aim of the Study

The aim of this study is to examine the context of communication in governance ofIshielu local government area of Ebonyi state.

## 1.5 Objectives of the Study

The objectives of the research include:

(1) To validate the impact of communication on governance through regular meetings between leaders and followers in Ishielu LGA.

(2) To stimulate inclusive governance as a means to empower the citizens and enhance their confidence in leadership of Ishielu LGA.

(3) To examine howjudicious and equitable use of revenues can lead to mutual understanding, cooperation, and development in Ishielu LGA.

## 1.6 Scope of the Study

This work does not include all aspects of governance as that would be too broad for a research of this nature. Thus, the scope of this study would be limited to the area of accountability throughparticipatory communication that should exist between government and citizens. Furthermore, it is limited to the case study which is Ishielu Local Government Area of Ebonyi state, in an attempt to show how communication can help foster much needed good governance in the area.

## 1.7 Justification for the Study

Akinbile (2008:83) says since "the beginning of man's inherent being, the survival of mankind was due to their ability to communicate". The importance of human communication necessitated the establishment of media technology to bridge geographical distances between message senders and message receivers who are physically separated from each other."Problems of development have been related to the dearth of information and knowledge and consequently communication interventions are needed to provide

people with information to influence their behaviour towards development"(Yahaya,2008:6).

The World Bank Communication for Governance andAccountability Program (COMMGAP) 2007says that,

> Empirical evidence suggests that skilful implementation of communication activities can play a critical role in translating reform objectives to actual results on the ground. Applied research has also found that communication mechanisms can lead to improved governance through citizen engagement initiatives in different types of political systems.

Scholars likeMody (1991), Yahaya (2008), Ikpi&Olayemi (1995) and Jega (2007) posit that communication and good governance is key to socialization and development in the human society simply because a person could be deaf, dumb, lame or blind but would communicate effectively in his own way just like little children communicate by the way they react toward things they encounter. As such, communication is paramount, and effective communication engenders good governance, while good governance implants development.

In concluding this chapter, effective communication is a problem solving tool and the importance of communication in a human society means that each member of the community has the right to communicate and to be communicated to the wellbeing of the community.

# CHAPTER TWO

## REVIEW OF RELATEDLITERATURE/THEORETICAL FRAMEWORK

This chapter presents the ideas of other writers that fit into this study and how the study agrees or differs. It is the subject of discussion used to support the study by giving an overview of the field of enquiry.

### 2.1a Communication

Communication is the exchange and flow of information and ideas between one person to another, it involves a sender transmitting an idea, information, or feeling to a receiver. But effective communication occurs when the receiver understands the exact information or idea the sender intends to transmit.

The Oxford Advanced Learner's Dictionary defines communication as "the activity or process of expressing ideas and feelings, or of giving people information". Yahaya (2008:6) says, "Communication is the process of creating and stimulating understanding as the basis for development". He further defines communication as, "the articulation of social relations among people, which is an age-long concept, and a phenomenon upon which basic human interactions depend" (2008:6). Communication comes from a Latin word 'Communis', which means 'common'. As such, the aim of 'communication' is to 'make common' to share (Mody, 1991:41). Communication is achieved when the sender and the receiver hold meaning in common. That is, when the meaning the sender wants to share is identical to the meaning the audience receives.

Kent(1971:421)posits that communication may be all things to all people, but most assuredly it is defined differently by most people. That somebody has something to say to

someone else, however, appears to be the basic minimum to any definition of communication. Kent postulation is fundamental to the study and practice of communication, however,the degree of communication achieved is a function of the relevance of the topic to a particular audience and the appropriateness of the treatment/presentation form of information (Mody, 42). Communication is any means by which a thought is transferred from one person to another. However, communication is not just the giving of information, it is the giving of understandable information and receiving and understanding the message. Communication is the transferring of a message to another party so that it can be understood and acted upon (James*et al.,* 1990:2-3).A decision becomes effective only when it is communicated to the right people at the appropriate time. It is so because a decision not properly communicated may lead to a gap or a breakdown in communication. Once this happens, it can destroy the community's internal mechanism create disunity, disturb community cohesion and cause disharmony. Yadava (1993:114) says that the content and mutuality of communication determines its usefulness, quite apart from the question of access to it.

James*et al.* (1990:4) posit that for communication to take place there must be a message. This may take the form of ideas, thoughts, opinions, or attitudes; they must be expressed and passed on to other people called receivers. The receivers must respond in a manner that shows that they understood what has been passed on to them. The process of communication involves actions, reactions and interactions.

- Action refers to the initiative taken by someone (a sender) to share information, observations, or opinions with others. This could be done through speaking, writing, drawing, or gesturing.

- Reaction is the response to the action taken by the sender. Reaction takes place when the receiver responds to the sender's message, and his response determines whether the message would lead to interaction or not.
- Interaction is the exchange of messages between sender and receiver. An interaction can involve two or more persons provided those who take part in the encounter share common experiences, codes or symbols.

According to Soola, (2002:31), "Communication and information are interwoven with the process of satisfying human needs". Communication systems should be organized to permit all sectors of the population to contribute to the pool of information that provides the basis for local or national decision making and the technical help to make their own programming (Jacobson and Servas, 1999:232). Communication is a process by which meaning is assigned and conveyed in an attempt to create shared understanding. This process requires a vast repertoire of skills in interpersonal processing, listening, observing, speaking, evaluating, analyzing, and gestures which enables collaboration and cooperation (Yahaya, Pg7).Communication structures include free, plural, and independent media systems, robust civil society, and the legal and regulatory framework that enables or precludes the free flow of information from government to citizens and vice versa. This forms the framework through which citizens and government can communicate and engage in dialogue (Norris and Odugbemi, 2010). Such dialogue can lead to transformation of the citizens. Freire (1973:37) affirms that, "conversation to the people requires a profound rebirth, those who undergo it must take on a new form of existence; they can no longer remain as they were".

Communication analysis is the broad existing knowledge of human beings and their relationships. A communication network which captures the local and the national in a

single sweep, linking it with the universal, is likely to yield a more viable, equitable, and stable information order than one which seeks to impose an international order which is a threat to the existing self-regulating mechanisms of smaller and larger groups living together in coherence. Mathuga (2011:7-8) saysthat the media are means to repress or emancipate. Likewise, Ohunene (2011:3) affirms that radio was developed as a means of promoting rural development but the general belief among most communication researchers is that existing media systems have failed to serve the needs of development in Africa. The failure could be attributed to the undemocratic nature of structures of media institutions, which operate in an extremely centralized fashion with the concentration of power resources and services of the media in urban areas.

Mda (1993:1) says that communication patterns and processes in African societies are basically synchronic: pattern and processes in which a few people transmit information to the majority of the people who have minimal or no participation in information generation and dissemination. Thus, communication should be decentralized and community radio which allows the people to communicate in their native language can help in achieving this objective. Nair and White (1993:170-171) argue that if television is to act as an instrument of social change it must speak the language of the people in order to reach them and learn to sketch from real life. Ojebode (2008:26) also posits that verbal communication is absolutely indispensible in communication, especially in communication for change while Akinbile (2008:82) says that "communication is one of the most persuasive, important, and complex aspects of human life". Furthermore, Jacobson and Servas (232), affirm that the audience should have the opportunity to collectively criticize, analyze and participate in the communication process from their own autonomous organizational base. Even though

achieving communication is not easy but it would be impossible to continue as a truly human community, without approximating it, without understanding each other, however imperfectly.

In today‘s context, elites and ordinary citizens gain access to public information through multiple communication channels, interpersonal discussion, social networks as well as news and entertainment media.Communication can help to improve the socio-economic live of the people because communication involves participation and confidence-building.

**2.1b ParticipatoryCommunication**

Participatory communication is the use of mass media and traditional, inter-personal means of communication that empowerscommunities to visualize aspirations anddiscover solutions to their problems and issues. Participatorycommunicationaims to make communicationassessible to the citizens. It improves the effectiveness of the rural developmentprogrammes. It also helpsto advise the government and other developmentorganizations about the requirements for an effective and sustainable participatory communication in a given society.

White (1999:48) states the outcome of participatory communication for the people as consciousness-raising through critical reflection about their own condition. He further asserts that people develop communication skills, acquire new knowledge, contribute indigenous knowledge to development, decision-making, and learn how to assess risk and opportunities.

Participatorycommunication is an approach capable of facilitatingcitizen’s involvement in decision-making about issues impacting their lives. It is a process capable of addressing specificneedsand priorities relevant to the people and at the same time assisting in their

empowerment.Mody (Pg89) argues that grassroots people have to believe that their individual efforts can make a difference and that they can become equal partners in development.

Participatorycommunicationcan help to resolve violenceandmaintaineddemocracy that strengthens human spirits andcommunities for consistentdemocracy that addressesinjustices and inequalities of power. It can help toestablish networks that can gatherresources, set priorities, resolve differences and draw lesson.

Participatory communication strengthens interpersonal commitment and trust, as well as alliances of groups of diverse individuals who share a similar sense of helplessness in the affair of their society. Such interdependence enhances feelings of self-worth, trust, and common cause. Out of this sense of interdependence can come a sense of excitement, adventure, and hope which motivates and renews faith in self, others, and community producing cohesion of purpose. When a sense of possibility based on a collective vision for the community's future emerges; true empowerment becomes reality. The process of accessing indigenous sources is one in which the people themselves exert control, not only over decisions relating to internal and external communication messages, but also the tools for media production all of which can result in strengthening of knowledge and decision-making abilities that could enable collaborative relationship that can transform individuals from a position of powerlessness and voiceless existence to the point where they become active communicators.

Participatory communication is an approach based on dialogue, which allows the hearing of information, perceptions and opinions among the various stakeholders and thereby facilitates their empowerment, especially for those who are most vulnerable and

marginalized. Participatory communication is not just the exchange of information and experiences: it is also the exploration and generation of new knowledge aimed ataddressing situations that need to be improved.To be genuinely participatory and truly effective, communication should occuramong all parties affected, ensuring all have similar opportunities to influence theoutcome of the initiative. The universal human potential for change has a strong basis in communication. Such change is rooted in the flexibility and adaptability of human interactive patterns and systems, the absence of which is a huge threat to the capacity for learning, innovation and creativity.

COMMGAP (2007) has it that effective communication makes significant contributions to achieving good governance whileYahaya (2008:11) asserts that communication influences people's attitude, knowledge practices and overt behaviour. The world book encyclopedia volume 4, (1992:229) also affirms thatwithout personal communication parents would not know what their children need, people could not share knowledge, in fact, human society probably could not survive for long.

> We were able to explore the role of communication as part of a rapid and participatory appraisal in Philippines and Ethiopia… it was immensely rewarding to enable farmers and researchers to work jointly …. It is a map for continued journey…. It shows that participatory communication has a fundamental role to play different from that 'top down' approach based on social marketing techniques (White, ed. 1999:88-89).

Participatory communication can be a vital tool for development in the human society as shown in Philippines and Ethiopia.

### 2.1c DevelopmentCommunication

Development communication is an approach to communicationwhichprovidescommunities with information theycan use in bettering their lives. It aims at making public programmes

andpolicies real, meaningful and sustainable. Such information must be applied in some ways as part of community development but must address information needs which communities themselves identified with hope of makingdifferencein the quality of their lives.Yahaya (2008:6) defines development communication as a means of applying communication methodologies to facilitate the development processes that are primarily aimed at strengthening relationships and facilitating stakeholders' participation in the design and implementation of development policies, programmes and projects

Development communication is like a thread linking a number of national development initiatives aimed at eradicating socio-economic drawbacks. Ohunene (2011:1) argues that development communication is the use of communication to promote development. More specifically, it refers to the practice of systematically applying the processes, strategies, and principles of communication to bring about positive social change. Furthermore, she defines development communication as the art and science of human communication linked to a society's planned transformation from a state of poverty to one of dynamic socio-economic growth that makes for greater equity and the larger unfolding of individual potential. Singh (1993:120) posits that development communication can facilitate a flow of information that can bring about a far-reaching transformation of social and economic structures, institutions, relationships, and process in rural areas.

Development communication adopts a holistic or total system approach to development, a systematic application of appropriate knowledge, sensitively designed and strategically presented to those concerned by the change agent through community system. The intent is to induce intelligent action in order to achieve predetermine development goals which must be viewed as a total process that includes the understanding of the audience and its needs,

communication planning around selected strategies, message production, dissemination, reception, and feedback- and not just a direct, communication – to – passive receiver activity.Singh (1993:125) posits that in the third world countries the diffusion of rural technology is via interpersonal communication which should be the central concern of communication strategies for rural development.

In development studies, effective communication strategies usually focus on enhancing stakeholders to manage communication processes, to develop local contents and to effectively adapt the use of media and its tools for growth and sustainability. Yahaya, (2008:7) puts it this way; "Behavioural change models have been the dominant paradigm in the field of development communication. This model is based on the fact that lack of information for positive behavioural change is the basis of underdevelopment".

Problems of development are basically rooted in lack of knowledge and therefore communication interventions are needed to provide people with information that would effect change in their behaviour. Balewa (1994:1) says, "Communication as a veritable tool for good governance can help to improve the nation's image and development".

**2.1e Participatory Governance**

Participatory governance is the process of emphasizing the broad participation of constituents in the direction and operation of political systems. It tends to advocate more involved forms of citizen participation and greater political representation. That is to say that participatory governance denotes forms of governance in which non-governmental actors (usually 'citizens') are empowered to use the resources of the state to make decisions about matters that directly concerns them. It is the inter-dependencies between the political

leadership, public administration and the community. It can also said to be the cooperation between governments, societal groups and citizens which requires politicians and public officials to share information with citizens and learn how to communicate with the citizens on complex issues.

Participatory governance helps to create opportunities for all members of a population to make meaningful contributions to decision-making. Participatory governance can be facilitated with technological tools to involve the wide-range of the population needed.

## 2.2 Good Governance

The concept of governance is as old as human civilization. Governance means the process of decision-making and the process by which decisions are implemented (or not implemented).Given the fundamental importance of governance in improving the lives of citizens in a society, the United Kingdom Department for International Development (DfID) defines good governance as not just about government. It is also about political parties, parliament, the judiciary, the media, and civil society. It is about how citizens, leaders and public institutions relate to each other in order to make change happen (*COMMGAP*, 2007).

The term leadership in a community or a larger society is an art of influencing the behaviour of a group of people in order to achieve specific objectives and goals (Ikpi, 1995:85).Balewa (1994:2) says that if attempt is made to establish a stable system of government, good governance can help a community to arrive at her desired destination. He posits that in countries like Nigeria, the bitter disappointment and sometimes tragic experience it has encountered over the years serves as a constant reminder of the need

toevolve a more authentic system of government given the fear of the very real possibility of Nigeria remaining underdeveloped and dependent for much longer than necessary.

Imam (1997:1) says that the problem of leadership in Nigeria comes into sharper focus when one remembers that Nigeria needs not to be underdeveloped because of her enormous resources. This position is given added credence by both historical and contemporaneous evidence; for instance, at independence in 1960 and shortly afterwards, and especially with the requisite human and material resources to ensure its development. Unfortunately, the dynamics of the country's history has imposed on it, a succession of leaders who ruled in such a way that sharply showed "good governance" as the missing link in Nigeria's development efforts. The result has been pervasive corruption and lack of respect for the rules of the law. These negative forces have had and continue to have system – wide effects in Nigeria, which portend uncertainty in the country's current and future aspirations.

The World Bank Communication for Governance and Accountability Program, (COMMGAP) 2007 has it that good governance requires three things, which are:

1. *State capability*—the extent to which leaders and government are able to get things done;
2. *Responsiveness*—whether public policies and institutions respond to the needs of citizens and uphold their rights;
3. *Accountability*—the ability of citizens, civil society and the private sector to scrutinize public institutions and governments and hold them to account. This includes, ultimately, the opportunity to change leaders by democratic means.

DfID's tripartite formula implies that it is the state's mandate to get things done and be responsive to citizens need. In development parlance, this is the supply side of governance.

Accountability, on the other hand, implies the right, but also the obligation on the part of citizens' groups, civil society, and private firms to remain vigilant, engaged, and demand better service provision and delivery from their leaders.

Jega (2007:141-142) says, that the efforts to build pillars of governancein Nigeriaare daily confronted and challenged by substantial threats, which manifest themselves, for example, in the reckless misrule by elected official and intolerance of opposing views and perspectives, communal and ethno-religious conflicts and general insecurity of lives and property. There is a strong relationship between good governance and democratic consolidation. However, it can be said that the move towards good governance in Nigeria under a civilian dispensation defined in terms of transparency and accountability of public officials, responsible conduct, as well as their responsiveness to the demands, needs and aspirations of the governed the more public and elected officials exhibit irresponsibility, seem unaccountable and unresponsive to popular needs and aspirations, and the more poorly they conduct themselves in governance and state craft, the greater the threats to democratic consolidation and sustainability.

The key issues and major challenges, then, in the on-going transition to democracy in Nigeria, are about how good governance can be institutionalized, how democratic institutions can be nurtured, and how democratic practices can be entrenched. The dynamics of the roles being played by these forces, whether negative or positive, are not sufficiently studied, analyzed, appreciated and understood.

Jega (2007:143) agrees with this study that having recognized that not all external forces play roles that are negative, constraining, obstructive and subversive… the extent to which external forces play positive or negative role in the Nigeria democratization process would

depend on the extent to which domestic forces support, encourage and facilitate or oppose and discourage these external forces. To further ascertainthe misruleof local governance, Cavanagh et al. (2002:117) exclaim, we join others in citing examples where local governance has been authoritarian, oppressive, even brutal. Nevertheless, bringing governance and economies down to smaller – scale systems where people are closer to the source of power offers far greater opportunity and promise for democratic participation.

Jega (2007:143) has it that international assistance for democratic development is not necessarily bad if the recipientcanutilize it forgood governance and democratic consolidation.Balewa (1994:1) says that Nigeria has reached a stage in her socio-political development where it has become essential for her to establish a system of government that will enable her to achieve the social, economic, political and technological development that is the dream of every developing nation across the globe. By doing this, she would be also divesting herself of those stubborn and nagging social problems that have, time and time again become obstacles to the rapid growth of developing nations. Some of the social problems began to manifest themselves in the early days of Nigeria's independence and have since then been constantly and persistently chipping away at her very foundation and shifting every attempt at nation-building. Today distrust, corruption, violence, tribalism, lack of patriotism and declining productivity have all combined to threaten democratic consolidation, unity, development in Nigeria. It is evident that Nigeria must consolidate its democracyin order to survive with good standing in Africa and the international community. "The idea is to remove as many impediments as possible to expanded corporate activity", (Mander and Simon, 2002:20). In view to this, good governance is about service and the ability to change the living condition of the people.

> President Obama says, what Africa needs is not more strong men, it needs more strong democratic institutions that will stand the test of time. Without good governance, no amount of oil or no amount of aid, no amount of effort can guarantee Nigeria's success. But with good governance, nothing can stop Nigeria. The United States supports the seven-point agenda for reform that was outlined by President Yar'Adua. We believe that delivering on roads and on electricity and on education and all the other points of that agenda will demonstrate the kind of concrete progress that the people of Nigeria are waiting for.

Obama reiterated the need for good governance in human society pointing that no amount of huge mineral resources can save humanity without good management. Balewa (1994:2-3) posits that in spite of the uncertainties in political systems across the globe, the essential democratic ones have tended to exhibit the highest level of stability and development. In good governance, the leader's ability to maintain and enhance the confidence of his people serves to make the very authority reposed in him a vehicle for that community's advancement and the realization for its aims and objectives. Such commitment can make the ruler become the servant of his people. Once a people have full confidence in their leadership and that leadership is fully committed to the welfare of the populace, then progress is inevitable.For a good governance to thrive in a society, the voice of a people must be heard, respected and implemented simply because the purpose of democracy is essentially to avoid tyranny. A democrat accepts the decision of the majority for the sake of making democratic institutions work in the sense that true democracy rest not on application of brute force but on consent of the governed. The poor and weak are better served by less coercive regimes (Martine, 2002:223).

Democracy is the rule of the people in that even though the people never rule themselves in any practical sense, they nevertheless have the power to influence the actions of their chosen rulers by the threat of dismissal. But what is often ignored in a country like Nigeria which

seeks to apply the principle of democratic policy is the need to create, develop and protect political institutions.Development in Nigeria since independence will unveil three fundamental problems in assessing matters relating to leadership and its role in the country.

1. The undemocratic natures of political institutions in Nigeria were strengthenedby slow judiciaryactions againstcrimes committed by political officeholders.
2. The close relationship to effect positive changes in society is not fully recognized.
3. There is a failure to distinguish between personal and institutional problems.

Balewa (1994:331) further says that the responsibility of leadership is to improve institutions for the benefit of the society it governs. Thus, the leader must first of all identify, in unmistakable terms, which institutions they want to improve. In all, the evolution of indigenous system is the answer to the country's political problems because westernizing the Nigerian society in all government policy would have profound consequences on Nigeria base on cultural differences.

"To serve the whole of humanity, however, it must be based on the consent of the governed, and enforcement must be left primarily to democratically elected local and national government" (Martine, 2002:223). In Nigeria for example, the leaders are not totally unaware of the problem facing them in the task of nation – building; the question is on the implementation and exhibition of projects and rules that will entail good governance. Olowuet al. (1995:3) posit that the strength of a state is thus to be measured not by the unbridled wielding of coercive power but by its ability to make the citizens accept its laws as the standard to which they conform. For a state to be strong, it must have the capacity and the capability to really penetrate its society, regulate its social relationships to be able to

extract the resources it needs from the society and to appropriate or use those resources in determined ways. Olowuet al. (1995:3) further assert that the weakness of Nigeria state is shrouded from view because of the easy access to the resources windfall from petroleum. This has enabled the political class as well as the bureaucrats to continue to behave as if they are benefactors of society. It has encouraged them to engage in distributing patronage and largesse to all and sundry and therefore to become indifferent to the hassle and inconveniences they have caused the citizens in the process.

This pattern of behaviour has, on the other hand, fostered in the citizen an attitude of mind that relates to the state only on the basis of sharing a "national cake". The democratization process being widely canvassed internationally as a likely panacea for most of these problems needs to be carefully appraised to determine how it can be appropriately established and to appreciate what such an appraisal entails in the case of Nigeria and indeed in Ishielu local government area. The study argues that for democracy to thrive in Nigeria, it would employ the concept of institutional radicalization which is defined as a system of governance based on institution within which various appropriate activities take place. Institutions in this context according to Olowuet al. (1995: 3-4) have been defined as a set of rules, enforcement characteristics of rules and norms of behaviour that structure repeated human interaction.

Literature evidence shows that problem of governance and democratization in Nigeria is not easy or simply to answer and has created fear and disunity amongst Nigerians. "Everywhere one turns in Nigeria, one is confronted by the strong feeling of alienation among the people Olowu et al (1995:2)". Furthermore, the problem of governance is also located in the imposed structure of Nigerian state alongside with discrimination imbibed by the said

people. A good illustration is provided by the attitude to local governance. The popular reaction to existing local government councils almost everywhere in the country is for most people to feel that they owe them no civic obligations, to try as much as possible to pay taxes or rates, but rather to encourage or condone local councilors to misappropriate the funds meant for local services. On the other hand, the same citizens who would not pay tax to the local government would strain themselves to pay levies and contribute or donate generously to the coffers of their community development associations.Nigeria to radicalize the traditional governance institutions to begin the process of democratization entails that local government must cease to be seen as a gift on a platter of gold from the state or federal government.

Moreso, is the problem of Nigeria system of financial allocation to the local governmentswithout mindinghow the monies arebeing spent; this has encouraged cross financial recklessness and brazen corruption on the part of the councillors. This assertion meant that for misappropriation of funds to be minimized, some degree of responsibilities must be attached with financial allocations in order to discourage personalization of community fund as Olowuet al. (1995:10) put it‘One’ of them, in fact, defined his local council as his “feeding bottle”. Thus, institutional radicalization of traditional government must involve changing the process of decision – making to make it more democratic and representational. Representation however, must go hand in hand with the power to tax and the willingness to pay the taxes. This, in turn, must be on the basis of transparency and accountability in governance and service provision. The ordinary citizen would be made to experience democracy in his day - to - day existence. He would have to live, work, and formally co-operate with others financially and otherwise in securing things that are needed

for his health, his social life and his material well-being. In this way, a robust, self-reliant and tenacious democratic culture would have been installed in the country on a firm and authentic foundation.

Igbozurike (1976:33) says that leadership at grass root level is fundamental. However, if such traditional rulers cooperate with chairmen of their local government council; such cooperation would facilitate good governance that entails respect to human right on account of whichIkpi and Olayemi (1995:51) posit that incessant infringement on citizens' fundamental human right is a reflection of the degree of political immaturity of a society. Ibrahim in Ibeanu and Egwu (2007: xx-xxi), emphasizes Nigerians talking about the failure of democracy to address the problems of poverty and service delivery because the people are not seeing the dividends of democracy.

Good governance is the total ability to organize synthesis and direct the various action of the working part of the government machinery in order for such a government perform meaningful, creditably and acceptably. Governance involves both governing class and the governed and good governance must of necessity be democratic, entail popular participation by the people, be accountable and ensure basic freedom. Good governance also develops its human and other resources and establishes and maintains necessary organizations and institutions, including a market system and administrative machinery of the government.

Furthermore, good governance can createmassentrepreneurs as well help to build an organizational framework that can effectively implement public sectors of an economy. Good governance should attempt to close the productivity gaps in the various administrative and technical services through the systemic and programmed training of the personnel

required to sustain economic growth.Nwosu (2008:69) says that the remarkable feature in the transition programme of General Babangida's administration was its phased and incremental nature that was aimed at complete reconstruction of the Nigerian society.

### 2.3 Characteristics of Good Governance

Good governance requires participation by both men and women of the community. Such participation could be direct or indirect through legitimate institutions or representatives that enable freedom of association and expression as well as organized society.

Features of good governance include:

- **Rule of Law**: This is a fair legal frame-work that is enforced impartially. It also informs full protection of human rights particularly those of minorities.
- **Transparency**: Transparency in governance means that decisions taken and their enforcement are done in a manner that follows rules and regulations. It also means that information is freely available and directly accessible to those who will be affected by such decisions and their enforcement. It also means that enough information is provided and that it is provided easily through understandable forms of media.
- **Responsiveness**: Good governance requires that institutions and processes try to serve all stakeholders within a reasonable time frame.
- **Consensus Oriented:** Good governance requires mediation of the different interest in society to reach a broad consensus in society to what is the best interest of the whole community and how it can be achieved. It also requires a broad and long-

term perspective on what is needed for sustainable human development and how such goals can be achieved.

- **Equity and Inclusiveness**: This emphasizes that society wellbeing depends on ensuring that all its members feel that they have a stake in it and do not feel excluded from the mainstream of society. Their improvement and wellbeing would be ensured.
- **Effectiveness and Efficiency**: Good governance means that processes and institutions produce results that meet the needs of society while making the best use of resources at their disposal, as well as sustainable use of natural resources and protection of the environment.
- **Accountability**: Accountability is a key requirement of good governance which cannot be enforced without transparency and rule of law. This shows that the government, group or organization involve must be accountable to her people.

The above features of good governance if incorporated inIshielu would help facilitate much needed good governance in Ishielu. The vice president Abubakar (2011:67) posits thatapproach to governance has been marked by accountability, transparency and openness. Equally, it has been marked by a willingness to listen to all views and shades opinion.

**2.4 The Role of Communication in Good Governance**

The role of communication in good governance implies that skilful implementation of communication activities can play a critical role in translating reform objectives. “Applied research has it that communication mechanisms can lead to improved governance through citizen engagement initiatives in different types of political systems” (COMMGAP, 2010).

Communication plays a pivotal role in governance because it connects state with society, facilitating political system, giving voice to the (voiceless) poor and marginalized groups, and enables citizen participation as well as social accountability. Lines (2009), says, "Communication must be put at the service of the poor at community, national and international levels".Effective communication is a guide to policymakers on understanding and using communication on governance reform which include attitudinal and social change, opinion and relationship between leaders and followers.

Effective communication stimulates economic growth, improves access to information and the strategic use of media. Communication can help to secure the opinions of the stakeholders and political will necessary for reforms in the society. It contributes to state building by improving state citizen relationships and helping to rebuild social contracts in conflict affected states. Two - way communication allow citizens to monitor the state's activities, to enter into dialogue with the state on issues that matter to them, and to influence political outcome. Communication helps to address the need for building a conducive and enabling environment for her citizens.

### 2.5 Good Governance as a Key to Sustainable Development

Development involves not just the expansion of resources, skills and power in any given state but also the political processes of 'state/society bargaining' over their distribution that occur within it. It involves enabling those who are excluded to gain a greater and more just share of power and resources, through participation in political, policy and decision-making processes at every level. The aim of such a commitment would be to create an 'open society' in which the citizens, politicians and state officials can discuss, know and

fulfil their duties and responsibilities to one another in a way that offers the best chance to 'get the politics right' and generate the most conducive environment for sustainable development.

Good governance is the action of the leaders that help to sustain development in a society. Unfortunately, many leaders have been focusing on doing things right, but not too much on doing the right things.In Nigeria the government inability to sustain most of her development institutions in the areas of education, health, transportation, road, electricity, etc are evident of bad leadership which led to series of dialogues between citizens and those in position of authority. Massive closure of companies, unemployment, labour strikes, as well as constant reports on corruption and misappropriation of public funds attests to the fact that Nigeria is yet to have a sustainable development.To this effect, the study analyses good governance as the leader's efforts to move the country forward bybeing responsive, transparent and accountable to the led. Absence of whichmight lead to corruption, unemployment, insecurity, illegal proliferation of arms, kidnapping, killing and burning of property, etc.

**2.6 Theoretical Framework**

The term theory of governance highlights the multivariate character of policy which considers the design and operation of policy structures and actions, and focuses on the multi-layered structural context of rule-governed understandings, along with the role of multiple social actors in arrays of negotiation, implementation, and service delivery.

Therefore, addressing theory of governance requires attending to social partners and ideas about how to concert action among them.It explains that participatory governance is a

variant or subset of governance theory which puts emphasis on democratic engagement, in particular through deliberative practices. Participatory governance seeks to deepen citizen participation in the governmental process by examining the assumptions and practices of the traditional view that generally hinders the realization of a genuine participatory democracy. It allows for citizens empowerment, and capacity building and evaluates the impact of participatory governance on service delivery, social equity, and political representation (Fischer, 2012).

Participatory governance focuses on deepening democratic engagement through the participation of citizens in the processes of governance with the state. The idea is that citizens should play a more roles in public decision – making or at least engage more deeply with political issues. This is because governance is concerned with creating the conditions for ordered rule and collective action. Ewalt (2001:9) posits that for power to be legitimate it must conform to established rules; these rules must be justified by adherence to shared beliefs; and the power must be exercised with the express consent of subordinates. Governance is about maintaining public-sector resources under some degree of political control and developing strategies to sustain government's capacity to act in the face of management tools that replace highly centralized, hierarchical structures with decentralized management environments where decisions on resource allocation and service delivery are made closer to the point of delivery (Ewalt, 2001:12).

The dilemma of governance is that there is a broader concern with the very real potentials for leadership failure, differences among key partners in time horizons and goal priorities, and social conflicts, all of which can result in governance failure.

Communication theory on the other hand is the field of information that studies the technical process of information and the human process of human communication.The importance of interpersonal networks was highlighted by Lazerfeld in 1940. He found that the effect of media was influenced by interpersonal communication. He says that information flows from the mass media to certain opinion leaders in the community who pass information on by talking to press.Lasswell in his work 'The Structure and Function of Communication in Society' (1948) defines the communication process as *Who (says) What (to) Whom (in) What Channel (with) What Effect*.Schramm focuses his studies on the experience of the sender and receiver (listener). It affirms that communication is possible only upon a common language between sender and receiver. Berlo (1960) expanded on Shannon and Weaver's linear model of communication and created the *Sender-Message-Channel-Receiver Model of communication* (SMCR Model) exposed in his work *The Process of Communication*, where communication appears as a regulated process that allows the subject to negotiate with his living environment. Such negotiation has translated into what Freirecalls dialogical conversation.

The focus of participatory communication is on dialogical communication rather than linear communication. The "Rockefeller process" led to a definition of communication for social change as a process of public and private dialogue through which people themselves define who they are, what they need and how to get what they need in order to improve their own lives. It utilizes dialogue that leads to collective problem identification, decision making, and community – based implementation of solutions to development issues.

Freire's liberation pedagogy maintainsthat rather than communicating the correct or relevant information to specific audiences it is about articulating processes of collective

action and reflection by relevant stakeholders. The centre of attention is the empowerment of citizens through their active involvement in identification of problems, development of solutions and implementation ofstrategies. Participatory communicationfor this study isalso aiming athow a dialogic and horizontal approach to communication and development can be entrenched in Ishielu Local Government.

Freiredefines dialogue as "the encounter between men in order to name the world. Those who have been denied their primordial right to speak their word must first reclaim this right and prevent the continuation of this act of exclusion. The type of problems defined in such dialogues can be of social or economic nature, issues of inequality or injustice. Central to dialogic communication is a consciousness of power relations contained inany human relationship. Theory of participatorycommunication encouraged power shift by giving voice tothemarginalized groups, time and space to articulate their concerns, to define theirproblems, to formulate solutions, and to act on them.

The role of the media inparticipatory communication possesses similar concerns by informing and ensuring that most marginalized groups have aplatform to voice their concerns, engage in public debate and solve problems.The key results of participatory communication are the articulation of awarenessraising and commitment to action as well as a process ofempowerment for involved communities. The failure to engage local stakeholders from the beginning of anyintervention might lead to problem and failure of the project. Dialogic communication between leaders and followers helps to assess risks, identify opportunities, prevent problemsbyarticulating localownership of the problem and related solution and identify or confirm needed change.

Furthermore, the primary task in all communication isto achieve and then sustain some form of coordination which involves organizing interpersonal actions so that the communicator will feel that he is proceeding in a logical or appropriate way(LittleJohn and Foss,2008:176-187). The interaction process analysis has it that if people do not adequately share information, they will have problems of communication; if they fail to ask for and give suggestions, the group will suffer from problems of control; if the groups cannot come to agreement, the members will have problems of decision; and if there is insufficient dramatizing, there will be problem of tension. Interaction serves to achieve common meanings among group members, and the meanings that individuals together assign to information provide the mechanisms by which people come to some amount of common understanding Weick (2008:256). As people communicate to reduce uncertainty, they go through a series of behaviour cycles, or routines that enable the group to clarify things for them. Interactional action therefore, brings individuals together into groups and tie groups together into larger network.

Habermas (2008:333) posits that society must be understood as a mix of three major interests which are: work, interaction, and power. Work consists of the efforts to create material resources. (2) Interaction or the use of language and other symbols of communication are important. (3) Power is necessary because social order leads to the distribution of power but not power to dominate others. LittleJohn and Foss (2008:333) posit that power can lead to distorted communication, but becoming aware of the ideologies that dominate in the society, groups themselves can be empowered to transform the society.Problem of communication according to(Jacobson and Servas 1999:231) is thatcommunication theory has developed largely as an explanation of the power and effects

of mass communication and does not provide adequate explanation of the factors of social change leading towards democratization. Much research on participatory communication still follow the conventional strategy of (a) inviting an external research expert to gather data on audience use media, (b) analyzing this data independently and then (c) submitting to media directors or managers a written report with conclusions and recommendations which overlooks the fact that in participatory systems, the audience is also the owner-directive and even the producer.

However, the eclectic nature of this theoretical framework hinges on the fact that both theories encouragedemocratic engagement through participatory governance which seeks to deepencitizens' participation in the governmental programmes.It encourages empowerment andcapacitybuilding which allowscitizens' self-reliant as well as horizontal communication and awareness creation that helps in identification of problems and solutions.

# CHAPTER THREE

# RESEARCH METHODOLOGY

## 3.0 Introduction

This chapter outlined the method and procedures used in conducting the study. These include: research design and procedures, sampling and sampling techniques used in selecting the subjects of the study. It also discussed the instruments and approaches used in data analysis.

## 3.1 Research Design and Procedure

The study made use of the qualitative and quantitative research design. The qualitative research helped to investigate the impact of participatory communication in the governance of Ishielu. It helped this study to understand a given research problem or topic from the perspectives of the population it involved. It helped in obtaining culturally specific information about the values, opinions, behaviours, and social contexts of the populations (Mack et al.,2005).

Quantitative research on the other hand helped this study to be more specific in examination of topics as well as in its attempt to quantify the relationship between two or more phenomena. As such, quantitative research allowed for more precise analysis and prediction while qualitative research allowed for deeper understanding and appreciation of phenomena in this study.

## 3.2. The five key questions drew from the questionnaire are:

1. What is the predominant mode of communication in Ishielu?
2. What are the impacts of communication in Ishielu?

3. What is the relationship between the leader and the led?
4. Are the people aware of the revenues of the local government?
5. Are they aware of how these monies are spent?

The key questions represent the thirty nine questions from the section A, B, and C, groups and are guide to the study.

## 3.3. **Population of the Study**

The population of IshieluLocal Government Area according to 2006 census was one hundred and fifty one thousand forty eight (151,048) people but the difficulty of reaching this population on individual basis has made the researcher to use sample population from the three categories of the population in the community.

## 3.4. **Sample and Sampling Techniques**

The samples were classified into three categories from the populations selected out of the fifteen communities in Ishielu. Category A is for the local citizens of the community. Category B includes the Chiefs/Councilors, and Category C includes the Local Government Chairman/Heads of unit. A total of four hundred and five copies of questionnaire were distributed. These include: three hundred and fifty copies of questionnaire to the citizens, forty copies of questionnaire to the Chiefs/Councilors, and fifteen copies of questionnaire to the Chairman/Heads of the unit.The study believes that socialdifferences between these groups can make each group to experiencecommunication and goodgovernancedifferently in Ishieluand respond to it from differentperspectives. As such, each of these samplings will reflect the opinion of each group of people in Ishielu, and, a guide to the study.

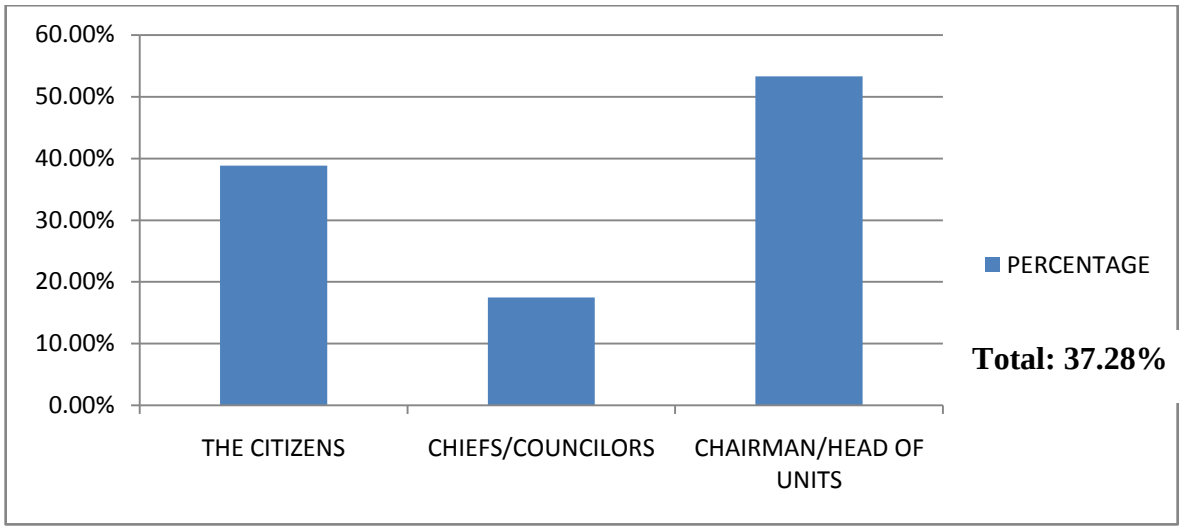
Finally, data emanating from a total of one hundred and fifty one respondents made up of 136 citizens, 8 Chiefs/Councilors, and 7 Chairman/Heads of unit were analyzed on the table below. The table will show the number of the respondents classified according to their categories.

**Figure 1:CATEGORIES OF RESPONDENTS IN ISHIELU LGA**

| **CATEGORY** | **COPIES OF QUESTIONNAIRE DISTRIBUTED** | **COPIES OF QUESTIONNAIRE RETURNED** | **PERCENTAGE** |
|---|---|---|---|
| THE CITIZENS | 350 | 136 | 38.86% |
| CHIEFS/COUNCILLORS | 40 | 7 | 17.5% |
| CHAIRMAN/HEADS OF UNIT | 15 | 8 | 53.33% |
| **TOTAL** | **405** | **151** | **37.28%** |

Source: Field Survey 2013

**Figure 2: PERCENTAGE OF QUESTIONNAIRE RETURNED**




Source: Field Survey 2013

The essenceof the low return of questionnaire administered happenedtobe that the local government area was facingchallenges of insecurity based on war between two communities in Ishielu.The war affected movements and other activities in Ishielu Local Government Area becauseof the interdependences of the communities in Ishielu. The 37.28% which was the total questionnaire received from the respondents after five weeks of its distribution,including information generate from theFocus Group Discussion and Key Informant Interviews have offered the researcher a good guide to examining the context of communication and good governance in Ishielu LGA and was used for data analysis and interpretations.

### 3.5.1 **Instruments for Data Collection**

The instruments used for data collection were Questionnaire, Focus Group Discussion, and Key Informant Interview. The questionnaire involved three categories of people in Ishielu which are the local citizens, chiefs/councilors, and chairman/heads of unit. The Focus Group Discussion was held in two different occasions for the two different hierarchies of chiefs. The first meeting was held with the chiefs with portfolios on the $16_{th}$ April 2013 while the second meeting was held with the chiefs without portfolios on the $18_{th}$ April 2013 and the third meeting which was the Key Informant Interview was held with the chairman/heads of unit on the $23_{rd}$ April 2013.

### 3.5.2 **The Questionnaire**

The questionnaire used in collecting data for the study was developed by the researcher and validated by the supervisors. The questionnaire is structured into section A, B and C. Options were made for the respondents to tick except in few questions like, ‘suggest the

way forward for the role of communication in Ishielu' or, 'list the projects you knew done since the creation of Ishielu Local Government Area'. Questions like these were left blank for the respondents to fill according to individual understanding. The citizens respond to Section A, while the chiefs/councilors respond to Section B, and the chairman/heads of unit respond to Section C.

Section A has 18 questions. It focused on the impact of communication on the citizens. The Section B has 10 questions which investigate the effort of the Chiefs/Councilors in conveying the plights of the citizens to the Executive, while the Section C also has 11 questions which focused on the commitment of the Executive to good governance in Ishielu. A total of thirty nine questions were filled by the respondents.

### 3.5.3 **Validity of the Research Instruments**

Validity in this context refers to the appropriateness of the research instruments used for the study. Three lecturers from Development Communication,department of Theatre andPerforming Artsand a Statistics lecturer from department of Economics all from Ahmadu Bello University, Zaria read through to ascertain the usefulness and appropriateness of the research instruments to the study. The questionnaire was also validated by the same experts and thus, was used for the study.

## 3.6 **Method of Data Collection and Data Analysis**

The researcher did the collection of data with the help of Hon. Ogbugo, the councillor representing Imeoha ward. The respondents were given five days to return the completed data but some respondents held the questionnaire for over five weeks. The researcher came back to Zaria with the questionnaire he received on the fourth week and went back to

Ishieluon the seventh week to collect the questionnaire Hon Ogbugo helped to receive on his behalf. The researchersought for intervention of a data analyst for the analysis of the data. The information gathered from Focus Group Discussions and Key Informant Interview is guide to the research.

In conclusion, data collected from Sections A, B, &CQuestionnaire, Focus Group Discussion, Key Informant Interview as well asthe characteristics of good governance as it applies to Ishielu Local Government Area will bediscussed in the nextchapter of thestudy.

# CHAPTER FOUR

# DATA ANALYSIS AND INTERPRETATION

## 4.1 Introduction

This chapter presents theanalyses of the data generated from Questionnaire, Focus Group Discussion, Key Informant Interview andcharacteristics of good governance as it applies to Ishielu Local Government Area of Ebonyi state. The questionnaire is divided into three sections based on the categories of respondents: The first section consisting of 19 questions were administered to the local people (Citizens) of Ishielu Local Government Area. The second section which was administered to the Chiefs and Councilors of Ishielu Local Government Area consists of 10 questions, while the third section which was meant for the Chairman and Heads of Unit consists of 11 questions.

Simple descriptive statistics such as frequency counts presented in tables were used in analyzing each question on the three categories of the questionnaire.

## 4.2 Questionnaire for the Local People (Citizens)

### 4.2.1 Which of these is the predominant mode of communication in Ishielu?

Table 4.2.1 Distribution of Respondents in the Predominant mode of communication in Ishielu

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Assemblage of meeting | 19 | 14.0 |
| Face-to-Face (inter-personal) | 1 | .7 |
| Phone | 5 | 3.7 |
| Radio | 31 | 22.8 |
| Town Crier | 72 | 52.9 |
| No response | 8 | 5.9 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013.

From the data presented in Table 4.2.1 above, 72 respondents, representing 52.9% believed that the predominant mode of communication in Ishielu Local Government is "*Town Criers*", 31 respondents, representing 22.79% believed that the predominant mode of communication in Ishielu Local Government is "*Radio*", 19 Respondents, representing 13.97% chose "*Assemblage of meeting*", 5 respondents representing 3.68% chose "*Phone*" and 1 Respondent representing 0.74% believed that"*Face – to – face*" Communication is the predominant mode of communication in Ishielu Local Government, while 8 respondents representing 5.88% did not respond to this question.

Therefore, it is clearfrom this analysis that the predominant mode of communication in Ishielu Local Government is "*Town Crier*".The 52.9% of the respondents has projectedcommunication as integral aspect of good governance in Ishielu.

### 4.2.2 How do you communicate with the Local Government Administrators?

Table 4.2.2Distribution of Respondentsaccording to communication with the Local Government

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| None | 2 | 1.5 |
| Letter | 8 | 5.9 |
| Phone | 3 | 2.2 |
| Face-Face (inter personal) | 3 | 2.2 |
| Chief | 6 | 4.4 |
| Councilor | 110 | 80.9 |
| No response | 4 | 2.9 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013.

In the data presented in Table 4.2.2 above, the respondents were asked to state how they communicate to the Local Government (LG): 110 out of the 136 respondents representing

80.88%, indicated that they communicate to the LG through their Councilors, 8 respondents, representing 5.88% stated that they communicate to the LG through Letters; 6 respondents, representing 4.41% of the respondents stated that they communicate to the LG through their Chiefs; 3 respondents representing 2.21% stated that they communicate to the LG through Face-to-face conversation while 2 respondents representing 1.5% responded to none and 4 respondents representing 2.94% did not respond to the question.

Therefore, it is clear from the data analysis that majority of the respondents communicate to the LG through their Councillors.It refers to participatorycommunication in which the councilors mediate between citizens and administrators inIshielu. The importance of participatory communication means that even if the citizens cannot reachtheir government directly, they therefore reach the government through their representatives, a process that is called representational communication.

### 4.2.3 Through what means are you aware of government projects in Ishielu LGA?

Table 4.2.3Distribution of Respondentson meansof awareness to government projects in Ishielu

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| None | 8 | 5.9 |
| My observation | 22 | 16.2 |
| My participation | 8 | 5.9 |
| My representative | 79 | 58.1 |
| Radio | 12 | 8.8 |
| No response | 7 | 5.1 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013

In the data presented on Table 4.2.4 above, the respondents are required to state the means through which they became aware of the projects inIshielu Local Government: 79 respondents representing 58.09% of the total respondents stated that they became aware of

the activities through their "*representatives*", 22 respondents representing 16.18% responded that they became aware of the government activities through their "*personal observation*", 12 respondents representing 8.82% of the total respondents stated that they became aware of the activities through "*Radio*", 8 respondents representing 5.88% became aware of the activities through their "*participation*" in the activities, while another 8 respondents representing 5.88% became aware of the activities through "*Other means*" and 7 respondents representing 5.15% did not respond to the question presented.

It can therefore, be concluded that majority of the respondents became aware of the activities of Ishielu Local Government through their *representatives* (i.e. Councilors).This shows the effectiveness of using councilors to passinformation across to citizens in Ishielu LGA.

### 4.2.4 List the project(s) you know done since the creation of IshieluLocal Government Area:

Table 4.2.4Distribution of Respondentsto list thegovernment project(s) in Ishielu

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No response | 9 | 6.6 |
| Bridges, Culverts and roads | 69 | 50.7 |
| Pipe-borne water and boreholes | 27 | 19.9 |
| Hospitals and Schools | 29 | 21.3 |
| Electricity | 2 | 1.5 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013.

In the data presented on Table 4.2.4 above, the respondents were asked to list the project(s) they knew done since the creation of IshieluLGA: 29 respondents, representing 50.7% of the total respondents listed "Bridges, Culverts and roads", 27 respondents, representing 19.9% of the total respondents listed "pipe-born water and boreholes", 29

respondents,representing 21.3% listed “Hospitals and schools” while 2 respondents representing 1.5% listed “Electricity” and 9 respondents representing 6.6% did not respond to the question.

The above data analysis shows that only 29 respondents (21.3%) listed schools and hospitals among government projects they are aware of.

### 4.2.5 Which of the project(s) that you remember were executed in your own community?

Table 4.2.5Distribution of Respondents to list government project(s) in theircommunities

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No response | 9 | 6.6 |
| Bridges, Culverts and Roads | 69 | 50.7 |
| Pipe-borne water and boreholes | 27 | 19.9 |
| Hospitals and schools | 29 | 21.3 |
| Electricity | 2 | 1.5 |
| **Total** | **136** | **100.0** |

**Source:**Field Survey 2013.

In the data presented on Table 4.2.5 above, the respondents were asked of the project(s) that they could remember were executed in their own community: 69 respondents representing 50.7% of the total respondents listed “Bridges, Culverts and roads”; 27 respondents representing 19.9% of the total respondents listed “Pipe-borne water and boreholes”; 29 respondents representing 21.3% listed “Hospitals and schools” while 2 respondents representing 1.5% listed “Electricity” and 9 respondents representing 6.6% did not respond to the question.

Theabove responses intensified inequality and none inclusiveness of the citizens.

### 4.2.6 Were you people consulted before executing the project(s) in the Local Govt?

Table 4.2.6Distribution of Respondents on whether government allowed the people to choose their own project(s)

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 45 | 33.1 |
| Yes | 64 | 47.06 |
| No response | 27 | 19.9 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.2.6 above, the researcher asked whether the respondents were consulted before executing the projects: 64 respondents representing 47.06% of the total respondents confirmed that they were consulted before the projects were executed, while 45 respondents representing 33.1% denied being consulted before executing any project and 27 respondents representing 19.9% did not respond to the question.

The analysis above shows that many of the respondents were consulted before projects were executedin their communities which showed citizens inclusiveness in the governance of Ishielu.

### 4.2.7 Did the Local Government Administration visit your community to ascertain the functionality and sustainability of these projects?

Table 4.2.7Distribution of Respondents to whether the Local Government Administration visited his community to ascertain the functionality and sustainability of projects?

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 55 | 40.4 |
| Yes | 72 | 52.9 |
| No response | 9 | 6.6 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013.

From the data presented in Table 4.2.7 above, the respondents were asked if the Local Administration had ever visited their communities to ascertain the functionality and sustainability of the projects: 72 respondents representing 52.94% responded in the affirmative, while 55 respondents representing 40.44% of the total respondents responded negatively and 9 respondents representing 6.62% did not respond to the question.

From the analysis in the table, it could be deduced that the government effectiveness and efficiency in monitoring projects was relatively high, while more still needed to ensure projects sustainability.

### 4.2.8 Hasthe Local Government Administration ever called for a meeting that involved all categories of Ishielu People to discuss their problems and solutions that you know of?

Table 4.2.8Distribution of Respondents on whether the Local Administrationhad called for a meeting that involved all categories of Ishielu People

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 76 | 55.9 |
| Yes | 58 | 42.6 |
| No response | 2 | 1.5 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013.

In the data presented on Table 4.2.8 above, the respondents were asked if the administrators had ever called for a meeting that involved all categories of Ishielu People to discuss their problems and solutions that they know of: 76 respondents, representing 55.88% of the total respondents responded "*No*", while 58 respondents, representing 42.65% responded "*Yes*" and 2 respondents, representing 1.47% did not respond to the question.Similarly to the interpretation of question 4.2.7 above, the Local Government

inIshielu needed to be effective in discharging its duty as 55.9% of the citizens emphasized non - participation in government programs.

### 4.2.9 Do you feel you have an obligation towards the government?

Table 4.2.9Distribution of Respondents for obligation towards the government?

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 6 | 4.4 |
| Yes | 124 | 91.2 |
| No response | 6 | 4.4 |
| **Total** | **136** | **100.0** |

**Source:**Field Survey 2013.

On Table 4.2.9 above, the researcher asked if the respondents feel they have an obligation toward the Government: 124 out of the 136 respondents,represeniting 91.18% confirmed that they feel they have an obligation toward the Government. While 6 respondents, representing 4.41% indicated that they do not feel they have any obligation toward the Government and another 6 respondents, representing 4.41% did not respond to this question.

The above analysis shows rule of law on the part of the citizens as 91.2% inicated willingness to work with the government. This assertion is ascertained in questions 4.3.5, 4.4.6 and 4.4.8 responses below.

### 4.2.10 Do the people feel being fully carried along by the local administration in Ishielu?

Table 4.2.10Distribution of Respondents forcarrying the people along in Ishielu?

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 59 | 43.4 |
| Yes | 75 | 55.1 |
| No response | 2 | 1.5 |
| **Total** | **136** | **100.0** |

**Source:**Field Survey 2013.

In the data presented on table 4.2.10 above, the respondents were asked whether the people of Ishielu Local government felt being carried along by the Local Government administrator: while 75 respondents, representing 55.15% of the total respondents responded "*No*", 59 respondents, representing 43.38% responded "*Yes*" and 2 respondents, representing 1.47% did not respond to this question.I t can be conluded that the larger percentage of Respondents rejected being carried along because they are not getting enough of what is due to them from the government of Ishielu.

### 4.2.11 If no, does this lead to disaffection and crises?

Table 4.2.11Distribution of Respondents for not involving citizens in governance

| **Response** | **Frequency** | **Percent** |
|---|---|---|
| No | 27 | 36 |
| Yes | 32 | 43 |
| No response | 16 | 21 |
| **Total** | **75** | **100** |

**Source:** Field Survey 2013.

The data presented in the table shows that among the respondents who chose the 'no' option, in table 4.2.10, 43% agreed that the lack of being carried along by the goevernment causes crisis in the local governement area. This is against the 36% who chose the 'no' option, while 21% of the respondents have no response on this issue. The implications of this analysis is that lack of participatory communication among the inhabitanats of Isielu Local Governement Area auses crisis among the people.

### 4.2.12 Whatare the causes of crises in Ishielu Local Government Area?

Table 4.2.12Distribution of Respondents on the causes of crises in Ishielu LGA

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Disagreement between two or more communities | 89 | 65.4 |
| Disagreement amongst a community | 24 | 17.6 |
| Lack of communication | 10 | 7.4 |
| Bad leadership | 11 | 8.1 |
| No response | 2 | 1.5 |
| **Total** | **136** | **100.0** |

**Source:**Field Survey 2013.

On the data presented in Table 4.2.12 above, the respondents were asked to point out the causes of crises in Ishielu Local government: 89 respondents, representing 65.44% of the total respondents indicated that the cause of crises in Ishielu is disagreement between two or more communities, 24 respondents, representing 17.65% indicated that it is the disagreement amogst a community, 11 respondents, representing 8.09% pointed out that the cause of crises in Ishielu is bad leadership, while 10 respondents, representing 7.35% stated that it is lack of communication and 2 respondents, representing 1.47% did not respond to this question.Thus, torlerance is needed amongst communities in Ishielu Local Government Area. However, it is evident that bad governance can spur anger and conflict amongst member communities in a given socity.

### 4.2.13 Does the government of Ishielu intervene in settling these crises?

Table 4.2.13Distribution of Respondents to the government intervention in settling crises

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 27 | 19.9 |
| Yes | 107 | 78.7 |
| No response | 2 | 1.5 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013.

From the data presented on Table 4.2.13 above, the respondents were asked if the government of Ishielu intervene in settling the crises: 107 respondents, representing 78.68% of the total respondents responded "*Yes*" meaning the Government intervened, while 27 respondents, representing 19.85% responded with "*No*" and 2 respondents, representing 1.47% did not respond to this question.Therefore, the government responsiveness in settling crises in Ishielu was active. This could be ascertained from the crises between Ezza and Ezillo communities in 2008 as well as in 2012 (Ishielu Local Government Empowernment and Development Strategy 2010:81). However, it is better for government to show interest in preventing crises than settling crises.

**4.2.14 Are you aware of internally generated revenue/government allocation in Ishielu?**

Table 4.2.14Distribution of Respondents to their awareness of revenues in Ishielu LGA

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 91 | 66.9 |
| Yes | 43 | 31.6 |
| No response | 2 | 1.5 |
| **Total** | **136** | **100.0** |

**Source:**Field Survey 2013.

In the data presented on Table 4.2.14 above, the respondents were asked if they are aware of the revenues genereated in Ishielu: 91 respondents, representing 66.91% indicated that they are not aware, while 43 respondents, representing 31.62% of the total respondents stated that they are aware of the revenus generated in Ishielu. And 2 respondents, representing 1.47% did not respond to the question.The above responses indicatedthat most of the responents are not informed about the financial transations of the government in Ishielu. This could be for security reasons even though many citizens felt they have been denied valuable information about their tax payer monies.

### 4.2.15 If yes, do you know how these monies are spent?

Table 4.2.15 Distribution of Respondents to their awareness of the government expenditures in Ishielu

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 52 | 38.2 |
| Yes | 10 | 7.4 |
| No response | 74 | 54.4 |
| **Total** | **136** | **100.0** |

**Source:**Field Survey 2013.

In the data presented on Table 4.2.15 above, the respondents were asked, if they are aware of how the revenues generated in Ishielu were spent: 52 respondents, representing 38.24% of the total respondents Indicated that they do not know, while 10 respondents,represening 7.35% responded yes and 74 respondents, representing 54.41% of the total respondents did not respond to this question. It can be interpreted that many of the respondents knew that government of Ishielu is generating revenues inluding their taxes but don't knew how the monies were spent.

### 4.2.16 Are you well represented by your Councillor?

Table 4.2.16Distribution of Respondents to the effectiveness of the Councilor?

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 18 | 13.2 |
| Yes | 111 | 81.6 |
| No response | 7 | 5.1 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013.

In the data presented on Table 4.2.16 above, the respondents were asked if they are well represented by their councillors:111 respondents, representing 81.62% of the total respondents claimed that they are well represented by their councillors, while 18 respondents, representing 13.24% denied being well represented by their Councillors and 7

respondents,representing 5.1% did not respond to the question.The above table indicates thatthe people of ISielu LGA are repersented by Councillors at the Ishielu LGA Secretariat. The above respondents indicate Councillor's effectiveness and effiecniecyin body presence at secretariat of Ishielu, quite apart from having the political power to attract dividents of democracy to the people they are representing.

**4.2.17 Does your Councillor convey your opinions to the government and feed you back with decisions reached at government level?**

Table 4.2.17 Distribution of Respondents to the Councilors mediations in Ishielu

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 23 | 16.9 |
| Yes | 109 | 80.1 |
| No response | 4 | 2.9 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013.

In the data presented on Table 4.2.17 above, the respondents were asked whether their councilors do convey their opinions to the government and feed them back with decision reached at Government level: 109 out of the 136 respondents indicated "Yes" meaning that their councillors normaly convey their opinions to the government and feed them back with the decision reached at Government level. While 23 respondents representing 16.91% of the total respondents responded "No" and 4 respondents representing 2.9% did not respond to the question.This further ascertains the Councilors efficiency in their service as 109 responents representing 80.1% attested to their effectiveness and efficiency. The councilors are the legislatures representing their various wards in Ishielu sectariat and citizens applaud their commitments as seen on 80.1% of the respodents above.

### 4.2.18 What is the way forward for the role of communication in Ishielu LGA:

Table 4.2.18Distribution of Respondents for the way forward to communication in Ishielu LGA:

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No response | 60 | 44.1 |
| Mass media | 43 | 31.6 |
| Representatives | 17 | 12.5 |
| Assemblage of meetings | 16 | 11.8 |
| **Total** | **136** | **100.0** |

**Source:** Field Survey 2013.

In the data presented in Table 4.2.18 above, the respondents were required to Suggest ways forward for the role of communication in Ishielu LGA: 43 respondents, representing 31.6% of the total respondents suggested "Mass media", 17 out of the total of 136 respondents, suggested "Representatives" while 16 respondents, representing 11.8 suggested "Assemblage of meeting" and 60 respondents, representing 44.1% of the 136 total respondents did not respond to this question.The responses above proved that although the use of town - crier still prevailed in Ishielu the citizens nevertheless, prefer mass media such as community radio for dissemination of information in Ishielu. Thus, the use of town- crier in Ishielu was necessitated from government irresponsiveness to establish mass media.

### 4.3 Questionnaire for the Chiefs and Councillors

#### 4.3.1 As a community leader/representative, what is your channel of communication with your people of Ishielu?

Table 4.3.1 Distribution of Respondents tothe means of communication with people of Ishielu?

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Through their representatives | 1 | 14.3 |
| Through town criers, interactions and assemblage of meetings | 1 | 14.3 |
| Direct and indirect channels | 3 | 42.9 |
| Assemblages of meeting | 2 | 28.6 |
| **Total** | **7** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.3.1 above, the respondents were asked, as a community leader/representative, what is your channel of communication with your people of Ishielu: 3 out of the 7 respondents, representing 42.86% stated that they use both direct and indirect channels to communicate to their people, 2 respondents, representing 28.57% of the total respondents stated that they communicate to their people through assemblage of meetings, while 1 respondent, representing 14.29% indicated that he communicates to his people through Town criers and 1 respondent, representing 14.29% stated that he communicates to his people through town crier, interaction and assemblage of meeting.

In Ishielu LGA, the councillors are mediators between citizens and local government administrators. This could be the reason why 42.86% of the respondents stated that they use both direct and indirect channelsto communicate with the citizens. Such role is consensus oriented being a principle of good governance.

#### 4.3.2 How do you communicate your people's view to the government?

Table 4.3.2 Distribution of Respondents on how they communicate the peoples view to the government

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Personal interaction with the chairman | 3 | 42.9 |
| By sponsoring bills for bye-law to effect the need of the people | 1 | 14.3 |
| Meetings with the executives | 3 | 42.9 |
| **Total** | **7** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.3.2 above, the respondents were asked, How do you communicate your people view to the government: 3 out of the 7 respondents, representing 42.86% stated that they communicate their peoples' views to the government through Personal Interaction with the Chairman, another 3 out of the 7 respondents, representing 42.86% stated that they communicate their peoples' views to the government through Meetings with the Executives. While 1 respondent, representing 14.29% of the total respondents indicated that he communicates his peoples' view to the government by sponsoring bills for bye-law to meet the need of the people.The responses above also portray that councilors speak on behalf of the citizens.

**4.3.3 In what way can communication help the local people to have a say in the decision making process in Ishielu?**

Table 4.3.3 Distribution of Respondents on how communication can help the people in the decision making process in Ishielu?

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Through participation of the people | 1 | 14.3 |
| By having meetings with the councillors | 2 | 28.6 |
| By taking decision that will address the people problems to the government | 3 | 42.9 |
| No response | 1 | 14.3 |

| Responses | Frequency | Percent |
|---|---|---|
| Through participation of the people | 1 | 14.3 |
| By having meetings with the councillors | 2 | 28.6 |
| By taking decision that will address the people problems to the government | 3 | 42.9 |
| No response | 1 | 14.3 |
| **Total** | **7** | **100.0** |

**Source:**Field Survey 2013.

On the data presented in Table 4.3.3 above, the respondents were asked, In what way can communication help the local people to have a say in the decision making process in Ishielu: 3 respondents, representing 42.86% of the total respondents said "By taking decision that will address the peoples' problems to the government", 2 respondents, representing 28.57% said "By having meetings with the councilors". While 1 respondent, representing 14.29% said "Through participation of the people" and another 1 respondent, representing 14.29% did not respond to this question.The act of mediation continues as the councillorsstrategize ways in which the citizens can talk and being heard.But, what needed to ask is, can the executives allow these proposals to see the light of the day in Ishielu?

### 4.3.4 What kind of communication strategy can help the people to reach the government?

Table 4.3.4 Distribution of Respondents to communicationstrategy to reach the government

| Responses | Frequency | Percent |
|---|---|---|
| Both direct and indirect communication | 1 | 14.3 |
| Indirect communication | 1 | 14.3 |
| Direct communication | 5 | 71.4 |
| **Total** | **7** | **100.0** |

**Source:**Field Survey 2013.

On the data presented in Table 4.3.4 above, the respondents were asked, "What kind of communication strategy can help the people to reach the government", 5 respondents,representing 71.43% said "Direct Communication", while 1 respondent,

representing 14.29% said “Indirect Communication” and another 1 respondent representing 14.29% said “both Direct and Indirect Communication”.

The responses above showed that although the councillors are doing their jobs well, they nevertheless encourage citizens’direct communication with the executives in Ishielu. Thus, direct access could allow the citizens to participate fully in government programmes.

**4.3.5 In what ways are people supporting government objectives?**

Table 4.3.5 Distribution of Respondents on ways the people support government objectives?

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Payment of taxes | 4 | 57.1 |
| Both feeding government with useful information and payment of taxes | 1 | 14.3 |
| Feeding government with useful information | 2 | 28.6 |
| **Total** | **7** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.3.5 above, the respondents were asked, In what ways are people supporting government objectives: 4 out of the 7 respondents, representing 57.14% said by “Payment of Taxes”, while 2 respondents, representing 28.57% stated that it is by “Feeding government with useful Information” and 1 respondent, representing 14.29% said it is through “both feeding Government with useful Information and Payment of Taxes”.

Thecitizens’ commitment to pay taxes in Ishielu as indicated by 57.1% of the respondents supports rule of law and citizens’ loyalty and support to the government.

**4.3.6 In what ways are people being carried along?**

Table 4.3.6 Distribution of Respondents on how to carry people along?

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Project in the communities | 5 | 71.4 |
| Effective communication from the executives | 2 | 28.6 |
| **Total** | **7** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.3.6 above, the respondents were asked: In what ways are people being carried along: 5 respondents, representing 71.43% of the total respondents stated that it is through "Projects in the Community", while 2 respondents, representing 28.57% said it is "Effective communication from the Executives".The responses above showed that government has dwelled in projects than having effective communication which has the capacity to guide the government on the peoples need from their wants in Ishielu LGA.

### 4.3.7 What are the problems of governance in Ishielu Local Government Area?

4.3.7 Distribution of Respondents to the causes of problems in governance ofIshielu
**Source:** Field Survey 2013.

Each of theseven respondents representing 14.3%which totaled 100% have different opinionsto the question which includes: "IshieluL.G.A is large enough to split into (3) three L.G.A's. Secondly, there is no accountability in revenue collection", "Insufficient fund to carry out projects in the communities and disorderliness", "Low allocation from state and federal government", "Finance problem", Security Problem", "Ishielu has no problem. Ishielu is the most peaceful L.G.A. in the state", and "Communication gap, lack of communication between the executive and the people" respectively.

The variants in responses showed that multiple problems exist in Ishielu. It also showedthat Ishielu L.G.A compriseddifferentindividuals with different perceptions on how to solve problems in Ishielu. Indeed, Ishielu is a heterogeneous society with different cultures and

languages. Cultural differences further made governance more complex as political interest sometimes shift form communal interest to sectional interest which justifies a respondentview of sayingthat Ishielu is big enough to split in (3) three local governments. Another cause of problems among others has been identified as lack of accountability in revenue generations.

**4.3.8 How can these problems be resolved through communication?**

4.3.8Distribution of Respondents for solution to problems through communication

On this question, the seven respondents,like the preceding questionhave different opinions as follows: “The Agency in-charge of creating LGA should be informed to split Ishielu”; “by sensitizing the masses on government intension and how it intends to achieve it”; “being accountable to the people through radio announcements and newspaper publication of income and expenditure”; “through interactive meetings between federal, state and local governments”; “through payment of taxes and rates, establishment of vigilante group and information unit”; “government has taken care of all the problems” and by “allowing the people participation in decision making of the government as well, creating a communication channel.”

The researcher supports the respondents view of saying that solution to problems in Ishielucould emerge through leaders’ accountability and creationof a communication channel that would allow citizens participation in decision making of the government in Ishielu.

**4.3.9 What communication strategy does the government of Ishielu use in settling communal crises in her areas?**

Table 4.3.9 Distribution of Respondents on governmentstrategy for settling crises in Ishielu?

| Responses | Frequency | Percent |
|---|---|---|
| Dialogue | 7 | 100.0 |

**Source:** Field Survey 2013.

On the data presented in Table 4.3.9 above, the respondents were asked, what communication strategy does the government of Ishielu use in settling communal crises in her areas: the whole 7 respondents representing 100% agreed that it is "Dialogue".

This could attest to the government commitment in resolving crises amicably in Ishielu. Such assumption balances the citizens' response in 4.2.14 above.Dialogue is an act of good governance. It allows people to voice their anger and if such expression is understood and respected could lead to a lasting solution in the society of a people. Government involvements in resolving crises amongst a people of its territory supports rule of law which provides government responsibility to protect its citizens.

**4.3.10 Suggest the way forward in which effective communication can foster unity, peace, and development in Ishielu.**

Table 4.3.10Distribution of Respondents to suggest the way forward in which effective communication can foster unity, peace, and development in Ishielu.

The respondents were asked to suggest the way forward in which effective communication can foster unity, peace, and development in Ishielu: on this question, some respondents said "The executive should approve bills sponsored by the community representatives on behalf of their communities". The above request supports the researcher's interpretation of data on Table 4.3.3 of this study. Other respondents was of different opinions as follows: "equal

treatment and continuous sensitization on the importance of peace", "constant information on the stand of government, rewarding good deed and punishing offenders", "transparency of the government, love amongst the people, and meetings between government and people", "constant meeting with the community leaders on issues affecting the community", and "having effective communication with the people, allowing people's participation and avoiding imposition on them".

The responses above if established by the government can go a long way in restoring peace, environmental friendly and harmonious working relationship between government and its citizens in Ishielu.

### 4.4 Questionnaire for the Chairman and Heads of Unit

#### 4.4.1 How do you communicate with the people of Ishielu?

Table 4.4.1 Distribution of Respondents on mode of communication with the people of Ishielu?

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Through G.S.M | 1 | 12.5 |
| Through verbal communication(inter-personal) | 7 | 87.5 |
| **Total** | **8** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.4.1 above, the respondents were asked,How do you communicate with the people of Ishielu: 7 out of the total of 8 respondents, representing 87.50% said through verbal communication, while 1 respondent, representing 12.50% said through GSM.

Verbal communication between government and its citizens is an essential aspect of communication because it allows for closeness and citizens participation in governance.

### 4.4.2 How do you communicate with your councillors?

Table 4.4.2Distribution of Respondents on mode of communication withcouncillors

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Through Radio/Invitation | 1 | 12.5 |
| Through G.S.M | 1 | 12.5 |
| Through Igbo/English language | 6 | 75.0 |
| **Total** | **8** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.4.2 above, the respondents were asked, How do you communicate with your councilors: 6 respondents, representing 75.00% said through Igbo/English language, while 1 respondent, representing 12.50% said it is through GSM and another 1 respondent, representing 12.50% said it is through Radio/Invitation.

The use of native language is crucial to effective communication because it allows for deeper understanding that leads to interaction.

### 4.4.3 How effective do you think your communications are to these people?

Table 4.4.3 Distribution of Respondents on the effectiveness ofcommunications with the people

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Very effective because each person understands the other and the understanding solves problem | 5 | 62.5 |
| Effective because the people responded to information pass to them | 1 | 12.5 |
| Not very effective because the people are not always present | 2 | 25.0 |
| Not effective because of individuals interest | 0 | 0.0 |
| Total | 8 | 100 |

**Source:** Field Survey 2013.

On the data presented in table 4.4.3 above, the respondents were asked, how effective do you think your communications are to these people: on this question, 5 respondents, representing 62.5% said it is very effective because each person understands the other and

the understanding solves problem, 1 respondent, representing 12.5% says it is effective because the people responded to information pass to them, 2 respondents, representing 25% say it is not very effective because the people are not always present, while none of the respondent say it is not effective because of individual differences.

The analysis of this data has shown that 42.6% of the respondents in section A; 42.9% of the respondents in section B; and 75% of the respondents in section C, agreed on the cordiality of relationship between Leaders and the Led in Ishielu Local Government Area. However, whilelesser percentages of the local citizens, chiefs/councilors are showing less rapport; high percentage of the executives is showing that there is a cordial relationship among leaders and followers in Ishielu. Such discrepancies are clear indication that relationship between leaders and led is not cordial in Ishielu LGA.

**4.4.4 State any institution(s) built by the government of Ishieluin Ishielu?**

Table 4.4.4 Distribution of Respondents to institution(s) built by the government of Ishielu

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| I don't know | 1 | 12.5 |
| In pipe line | 3 | 37.5 |
| Nil | 3 | 37.5 |
| No response | 1 | 12.5 |
| **Total** | **8** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.4.4 above, the respondents were asked to state any institution(s) built by the government of Ishieluin Ishielu: 3 respondents, representing 37.50% said it is in Pipe line, another 3 respondents, representing 37.50% said Nil, while 1 respondent, representing 12.50% said he did not know. And another 1 respondent, representing 12.50% did not respond to this question.It can be concluded that the inability

of the administrators of Ishielu to mention any institution built by the government since its creation in 1989 to date intensifies the government irresponsiveness to its citizens.

**4.4.5 In what way(s) can communication help your government to carry the people along?**

Table 4.4.5 Distribution of Respondents on way(s) to carry the people along?

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| By building good roads | 1 | 12.5 |
| It enable the people to contribute/tell their problems to government | 3 | 37.5 |
| Visitation, inviting the traditional rulers, giving people their rights | 1 | 12.5 |
| Understanding the need of the people | 3 | 37.5 |
| **Total** | **8** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.4.5 above, the respondents were asked, In what way(s) can communication help your government to carry the people along: 3 respondents, representing 37.50% said **"**It enable the people to contribute/tell their problems to government", while another 3 respondents, representing 37.50% "Understanding the need of the people", 1 respondent, representing 12.50% said "By building good roads" and another 1 respondent, representing 12.50% said "Visitation, inviting the traditional rulers, giving people their rights."

The above respondents showed that communication can help the government to carry the citizens along by allowing the citizens to contribute their opinions in government programmes and also tell their problems to the government. Such interaction can allow the government to understand the need of the people and attend to it. It is a participatory communication and it is vital in ensuring good governance.

### 4.4.6 Do the people deem it necessary to pay taxes to the ILGA?

Table 4.4.6 Distribution of Respondents to the people commitments inpaying taxes

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| No | 1 | 12.5 |
| Yes | 7 | 87.5 |
| **Total** | **8** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.4.6 above, the respondents were asked: Do the people deem it necessary to pay taxes to the ILGA: 7 out of the 8 respondents, representing 87.50% said "yes", while 1 respondent, representing 12% said "No".

It is obvious from the responses of the 87.5% above that citizens are paying taxes in Ishielu LGA. Thecitizens' willingness to pay taxes supports rule of law andcitizens' willingness to work with the government and facilitate rapid development in Ishielu LGA.

### 4.4.7 In what way(s) are the people contributing to your leadership?

Table 4.4.7Distribution of Respondents on way(s) the people contribute to leadership

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Through opinion boxes | 1 | 12.5 |
| Sharing their views with their Councillors | 1 | 12.5 |
| Payment of taxes/abiding to law and order | 2 | 25.0 |
| Through constructive criticism, cooperation and loyalty | 1 | 12.5 |
| No response | 3 | 37.5 |
| **Total** | **8** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.4.7 above, the respondents were asked,In what way(s) are the people contributing to your leadership: 2 respondents, representing 25% of the total respondents said through "payment of tax/abiding to law and order", 1 respondent, representing 12.50% said "through opinion boxes", while another 1 respondent, representing 12.50% said it is by "sharing of their views with their councillors", 1 other

respondent also representing 12.50% said “through constructive criticism, cooperation and loyalty” and 3 out of the 8 total respondents constituting 37.50% did not respond to the question. From respondents above, the administrator of Ishielu L.G.A re-emphasized citizens support to the government through payment of taxes/abiding to law and order in Ishielu.

**4.4.8 In what way(s) are the people supporting the government in achieving its objectives?**

Table 4.4.8 Distribution of Respondents to way(s) the people are supporting the government

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Self-help project/joint project with the government | 1 | 12.5 |
| Paying taxes and levies, obeying rules | 7 | 87.5 |
| **Total** | **8** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.4.8 above, the respondents were asked, In what way(s) are the people supporting the government in achieving its objectives: 7 out of the total of 8 respondents constituting 87.50% said by “Paying taxes and levies, obeying rules”, while 1 respondent representing 12.50% of the total respondents said through “self-help project/joint project with the government”. Thus, it is obvious that the citizens support the government in achieving its objectives in Ishielu throughpayment of taxes, levies and obeying rules in Ishielu.

### 4.4.9 What are the problems in Ishielu as a result of inadequate communication?

Table 4.4.9 Distribution of Respondents to the problems in Ishielu as a result of inadequate communication

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Lack of participation in government programmes | 3 | 37.5 |
| Diverse dialects in Ishielu | 1 | 12.5 |
| Lack of fund, media and good road network | 1 | 12.5 |
| The people are misinformed and that led to breakdown of law and order | 2 | 25.0 |
| No response | 1 | 12.5 |
| **Total** | **8** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.4.9 above, the respondents were asked,What are the problems in Ishielu as a result of inadequate communication: 3 respondents constituting 37.50% said it is "Lack of participation in government programmes", 2 respondents representing 25.00% said "The people are misinformed and that led to breakdown of law and order", 1 respondent representing 12.50% said "Lack of fund, media and good road network", while another 1 respondent representing 12.50% said "Diverse dialects in Ishielu", and 1 respondent representing 12.50% did not respond to this question.

This question re-emphasized the need for citizens' active participation in government programmes as well as the need for adequate information to the citizens. It opines that when people are well informed the chances of breaking down law and order would be little.

**4.4.10 How has your government contributed in resolving these conflicts through communication?**

Table 4.4.10 Distribution of Respondents to government contributions in resolvingconflicts

| **Responses** | **Frequency** | **Percent** |
|---|---|---|
| Not yet attended | 1 | 12.5 |
| Through provision of securities to guard the people | 1 | 12.5 |
| Through meeting between Government and community heads | 2 | 25.0 |
| Through seminar and sensitization of the villagers | 1 | 12.5 |
| By putting the people in the right track of information | 1 | 12.5 |
| No response | 2 | 25.0 |
| **Total** | **8** | **100.0** |

**Source:** Field Survey 2013.

On the data presented in Table 4.4.10 above, the respondents were asked, How has your government contributed in resolving these conflicts through communication: 2 respondents representing 25.00% of the total respondents said "Through meeting between government and community heads"; 4 respondents each representing 12.50% have different opinions as follows: "Through provision of securities to guard the people"; "Through seminar and sensitization of the villagers"; "By putting the people in the right track of information" and "Not yet attended". While 2 respondents representing 25.00% did not respond to the question.

The larger percentage of the respondents emphasized the role of Chiefs in conflict resolution inIshielu LGA. Chiefs are the custodian of local authorities in Ishielu LGA and their roles especially in settling disputes are not undermined. However, there will be a lasting peace when each group of people respects the opinion of the other group in

Ishieluwhich includes government responsiveness to its citizens as the citizens pay taxes and obedience to rule of law.

**4.4.11 Suggest how communication can proffer solution to problems affecting the people of Ishielu in Ishielu.**

**Source:** Field Survey 2013.

4.4.11 Distribution of Respondent on how communication can proffer solution to problems affecting the people of Ishielu in Ishielu: 3 respondents representing 37.5% said "Government should be serious/having meeting with community heads for the good of the people", while 2 respondents representing 25.0% said "Local dialect should be used for communication", while 1responent each representing 12.5% said "By creating job opportunities to curb crimes in the community", "By putting the people to the known" and "It helps the community in problem solving" totaling 100%.

The responses above showed that for communication to proffer a lasting solution in Ishielu L.G.A, the citizens' would be allowed to talk and being heard. It would reflect in the principles of good governance which includes participation of the citizens in government programmes, government responsiveness to its citizens, transparency, accountability, consensus oriented, equity, inclusiveness and rule of law.

## 4.5 Discussion

The study addressed thirty nine research questions distributed in three categories. The citizens respond to Section A, while the chiefs/councillors respond to Section B, and the chairman/heads of unit respond to Section C.

Section A has 18 questions. It focused on the impact of communication on the citizens. The Section B has 10 questions which investigate the effort of the Chiefs/Councilors in

conveying the plights of the citizens to the Executive, while the Section C has 11 questions which focused on the commitment of the Executive to good governance in Ishielu. Each of the sections had suggestions for the way forward unfortunately, so many citizens no longer see reasons to fill the questionnaire of this kind and some of those who attempted the questions were out of fear agreed that they are well governed. Such claims were revealed from interactions the study had with some citizens of Ishielu and further intensified from the questionnaire which a total of 151 respondents were returned out of 405 questionnaire distributed. However, analyses of data emanating from 151 respondents which comprises 136 citizens, 7 chiefs/councillors, and 8 chairman/heads of unit in Ishielu local government area shows that communication and good governance has not achieved its potency inIshielu.

Although many respondents claimed that communication and good governance have impacted positively in Ishielu but the absence of government structures to reflect good governance such as school, hospital, pipe-borne water and road have suggested that many of those who claimed positive impact based their claims in fear and cannot be relied on. The executives might have claimed that citizens of Ishielu Local Government Council are enjoying dividends of democracy in order to save their faces as found on table 4.4.3 responses which 62.5% of the respondents claimed that communication between the executives and citizens are “very effective because each person understands the other and the understanding solves problems”.

The larger number of the local citizens might have decided to keep sealed lips to avoid victimization from the executives as found from the 54.4% non-respondents on table

4.2.15above while only 7.4% of the total respondents of the same question “do you know how the monies (revenues) are spent?”; agreed that they knew how the revenues of Ishielu were spent. It is assumed that the 7.4% of the said respondents might have claimed they knew how the revenues of Ishielu were spent to avoid trouble from the executives. Thus, the study of communication and good governance in Ishielu showed that both leaders and people of Ishielu needed sensitization on communication use for good governance.

The sensitization programme will infer that goodgovernance in any state is rooted in the creation of a political system in which the aggregation of public demand leads to consensus-based policyformation. Communication is essential to achieving capability, openness, transparency, accountability and responsiveness in Ishielu Local Government Council.

Capability can allow for consultation and dialogue between Ishielu (executives) and its citizens. It can also improve public understanding of activities of Ishielu, support for its policies and encourage citizens’ ownership of reform. This assertion is reflected in the responses of 87.5% of the total respondents in table 4.4.8 above.

Accountability can help to build trust and confidence of the citizens in the leadership of Ishielu. It can also allow for access to information and government transparency that are vital for enabling citizens to monitor and uphold government to account for its actions; none of these can be achieved without effective communication between the leaders and the led citizens. It is evident that transparency and accountability can reduce the level of misappropriation of fund as found intable 4.2.15 above which only 7.4% of the total respondents agreed that they knew how the revenues of Ishielu were spent.

Responsiveness refers to the government ability to provide the needs of its citizens. Such responsiveness meant that government revenue should be channelled towards the need of its citizens; absence of which can result in misappropriation of fund capable of strengthening active electorate to demand for government accountability as found in table 4.4.4 of the study which none of the (respondents) executives could mention any project built in Ishielu by the government of Ishielu since its creation in 1989 to date.Good governance is difficult to achieve without investing on the people includingmultiple flows of communication and the technologies through which they are facilitated. Communication environments such as free media and access to information are correlated with improved government. Communication can impact on citizens' opinion and behaviour by increasing individual's knowledge of participation in political system of Ishielu. Table 4.2.1 of the study shows 22.8% of the citizens sought for a community radio in Ishielu to enhance dissemination of information. However, it can be concluded that some of the citizens understood the importance of a community radio for effective dissemination of information but such communication strategy has not been given a place in Ishielu.

Development which is facilitated by effective communication and good governance does not only involve just the expansion of resources, skills and power in any given state but also the political processes of 'state/society bargaining' over their distribution. It involves enabling those who are excluded to gain a greater and more shares of power and resources, through participation in political, policy and decision-making processes at every level. Politics is about getting development right. Development and effective communication cannot be achieved if the political system excludes the majority. The role of communication is crucial in government including Ishielu in the sense that communication

can enable flow of information between leaders and followers; broadens the voices of the citizens seeking for accountability or hold government to account; generates dialogue capable of leading to consensus between leaders and the led and as well help citizens to focus on the message that are critical to their work.

However, the aforementioned roles of communication in governance are at evolving stage in Ishielu because there is no firmly defined structure for communication. Communication is central to the political process and the exercise of power. As such, people and their government have to debate policy options, priorities and strategies. A commitment by key stakeholders to support open information and communication channels of all kinds in a country, including promoting the voices of the poor and marginalised people, would have profound consequences for its political, economic and social life. The aim of such a commitment is to create an 'open society' inwhich the citizens, politicians and state officials can discuss, know and fulfil their duties and responsibilities to one another in a way that offers the best chance to 'get the politics right' and generate the most conducive environment for development. The exchange of information, and dialogue - is an essential part of all the fundamental processes of development. None of these processes can take place without communication between and among all sectors of societies, within and among nations.

The Focus Group Discussion (FGD) held with the Ezes(Kings) on the 16th April 2013 revealed that Ishielu Local Government Council does not carry its citizens along. It says that the system lacks principles of good governance such as transparency, equity, accountability and responsiveness. The Ezessaid; "we expected our leaders to show its

people the evidence of good leadership by promoting accountability and other principles of good governance. The Ezes emphasized that they are looking forward for a responsive government in Ishielu, saying that slow or non-implementation of projects is sapping the trust/confidence the electorate have on the elected officers in Ishielu.

This assertion contradicted responses of the Administrators which in the course of a Key Informant Interview (KII) held on 23rd April 2013 with the Chairman/Heads of Unit in Ishielu secretariat emphasized that communication and good governance has engendered strong positive cordial relationship among the management, staff and general public in Ishielu. However, the said groups agreedthat effective communication is vital to good governance. Example was cited with Ezza/Ezillo war in Ishielu 2008 and in 2012, saying that many people lives were saved through communication when people from different communities used their handsets to inform others the plan of their enemies which could have taken them unaware.

The Ezes emphasized that they are not condemning the government in totality but looked forward for a responsive and inclusive government in Ishielu.

The discussion also revealed that the Ezes forum in Ishielu is scattered by deaths and suspensions of some members. It says that Ishielu LGA has fifteen (15) Ezes out of which six (6) Ezes are dead without replacement yet. These include: Nkalaha, Obegu, Umuhuali, Ezillo, Ntezi, UgbojiEzzagu, while five (5) Ezes from Nkalagu, Nkalaha, Umuhali, and Amazu are suspended by the state governor Martin Elechi on 20th March 2013 on issue of privatizing Nkalagu cement industry while the Eze of Amazonu was suspended for having internal problem with some members of his community. The study found that there are five (5) functional Ezes from Iyonu, Okpoto 1, Okpoto 11, ieLogboLokpa, Agba, and

Ezzagu(Inyaba) communities. The functioning Ezes are thriving to meet-up with challenges in their respective communities unfortunately they are constituted with calibers that cannot read or write, thus, they hardly call for Ezes meeting.

The Focus group discussion held with the chiefs without portfolios on 18th April 2013 captured their unanimous agreement that communication can be a vital tool for good governance although their roles are undermined by some of their subjects let alone the people in higher authority. They believe that communication can be a channel for restoration of their lost esteem and empowerment to talk and being heard.

**Communication/Security**

One of the chiefs said that communication is good because many people used their handsets to inform others about dangers that could have taken them unaware. He also cited example with recentEzza/Ezillo war in Ishielu 2012, saying that communication saved many lives,although, security issues are discussed with matured (people) minds.

**Selfishness**

The meeting revealed that the problem of governance in Ishelu is that one who sees the light will not like others to see rather filling their pockets. Another chief from one of the communities in Ishielu LGA said that their representatives at the government level do not release to the people what the government gave them for rural development. He said that those who crossed the bridge do not allow others to cross and enjoy what they are enjoying rather, they simply mind their pockets.

A contract for the construction of our road was awarded and our representative embezzled the money. He graded the road and abandoned it. In the cause of grading the road, pipes that are conveying water to our villages were totally destroyed and people began to drink water from the pond. Crops/farm lands were destroyed without compensation. Solid

culverts built through community self-help also were destroyed and built inferior culverts that trap vehicle each time a car plies through the road. In rainy season mud will cover the road to the extent that people use alternative roads despite the distant and in dry season people will swim dust and suffer catarrh.

Our representatives have sealed our lips and made us dumb. Whoever talks against them brings a ticket to his grave.

**Marginalization**

The study was informed that indigenes from the chairman's community are more employed in the IshieluLGA secretariat than indigenes from other communities.

**Internal conflict**

Imeoha is one of the five communities in Nkalagu. Imeohe has three villages which are: Ulonyiro, Oluelu, and Umuogori. These three villages contributed money for installation of electricity light in Umuogori but when it was time for Umuogori to reciprocate they refused. Ulonyiro and Oluelu have no electricity light and out of grievances Ulonyiro refused to fill their gap in the Eze cabinet after the death of their former representative Emmanuel Odoh.

**Resolution of conflict**

Chief James Mbagu noted that both the police and people used to run helter-skelter to the Eze palace to settle disputes but in this democratic governance communication helps the people in achieving their objectives. Once the town crier announces for assemblage of a meeting people come together and differences are resolved without police.

### 4.6 Communication Strategiesin IshieluLocal Government Council

Communication strategies in IshieluLocal Government Council which include:localdialect, town-crier, chiefs, councillors,village heads, journals; public address system as well as

mass media aredesigned to enhance communication between leaders and followers in order to achieve the Council's objectives.

These communication strategies show how effective communication can:

- Help the Council to achieve its overall objectives
- Engage effectively with stakeholders
- Demonstrate the success of its work
- Ensure the citizens understand what it does
- Change behaviours and perceptions where necessary

The communication strategies in IshieluLocal Government Council(I.L.G.C)indicateswhy each factor should have an effect; need to build contracts,change of government as well as the need to understand new policy agenda. Thesecommunication strategiesaim to turn weaknesses into strengths and threats into opportunities through effective communication. It suggests how communication can help deliver goals throughopen communication environment that iscapable ofhelping the people to share feedback, ideas andcriticism at all level. This informs why leaders who are committed to open communication build an environment of trust as the foundation of success and development. Suchinclusivecommunication strategies is one in whichexplicit steps are taken to ensure that all the citizens feel they are involved in decisions that affect their day – to – day lives. The consequentremains that anyLocal Government council with a secretive communication environment shuts its people out, whichcan stifle involvement and result in loss of ideas and opportunities. Thus, the citizens' involvement is a key factor that affectscitizens' satisfaction, development and support to the leaders.

Effectivecommunication strategies can keep the council running smoothly and strengthens relationships amongst the citizens.It contributes to the achievement of the Local Government Council. It also helps to provide the best standard of care that exists between leaders and followers, and as well, ensures that the people know what they expect and what is expected of them. It also ensuresthat all the staff knows and understand the standard of care and services in order to build strong relationship with the local authority and other members of the local government as well as the provision of a regular flow of information to key stake holders. The assertions so far, imply that,communication strategies can facilitate the smooth running of the government in IshieluLocal Government Councilif it is well utilized.

# Chapter Five

## Summary,Suggestions and Conclusion

This chapter presents the summary, key findings, recommendations and conclusion to the study.

### 5.1 Summary

The study attempts to highlight the relationship between communication and good governance in Ishielu on the bases that communication and good governance can build mutual understanding/integration between leaders and the led, enhance trust, facilitate rapid growth in the economy as well as sustainable development. Balewa (1994:1) says, "Communication as a variable tool for good governance can help to improve the nation's image and development".Good governance is the action of the leaders that help to sustain development in a society. In Nigeria the government's inability to sustain most of her development institutions in the areas of education, transportation, road, and electricity, etc are evident of bad leadership which led to series of dialogues between citizens and those in position of authority. Massive closure of companies, unemployment, labour strikes, as well as constant reports on corruption and misappropriation of public funds attests to the fact that Nigeria is yet to have a sustainable development.This study analysed good governance in the context of the leader's efforts to move the country forward by addressing problems leading to inequality, corruption, unemployment, insecurity, weak government institutions, health/education, illegal proliferation of arms, etc.

In Nigeria the economy is growing and poverty is growing because Nigeria imitated Western pattern without imitating how they started including their commitment to

leadership. In Nigeria, the Bank is growing in GDP while factories are closing up. Such irony entails that although Nigeria government has given leadership development a great deal of attention, it still lacks a common framework for understanding what leadership is and how it is developed.The study infer that making decisions based on applying global research to local settings might do harm than good because the particular influencing factors in the locality might not be properly considered. Thus, the development of local contents would help to address problems affecting communication and good governance in Nigeria and Ishielu in particular. As such, there is need for Nigeria government to create forums for both public and private office holders in Nigeria to be sensitized by development communicators on regular basis. Furthermore, laws and rules should be enforced beyond mere paper documents for leaders to be made true servants of the people. Each local government should prepare its vision document and annual plan.There is also need to improve the quality of services in the local governments, and, as well ensure governance by the people, of the people and for the people.Above all, there should be annual audit for income/expenditure (financial reports) and such audits should be open for transparency/accountability.

**Key Findings**

The studydiscovered thatlack of openness, accountability, participation, equality and effective communication structure in Ishielu Local Government Area is a threat to peaceful existence of the people and democratic consolidation in the area.

Many leaders in Ishielu are not open to their followersin the sense that, they do not communicatehow the resources of the Local Government are being distributed.This is to

say that, there is no proper accountability in Ishielu from what is seen as the leaders' efforts to cover (misappropriation of funds) their lapses from their followers. The study also discovered that manyleaders tend to prevent their followers from active participation in government programmes probably because when the people participate actively, they understand the politics and when they understand the politics, they can nevertheless question the ideology behind misappropriation of funds and inequalities that exist inIshielu. Furthermore, it was observed that there is no effective structure for communication through which the people can directly voice their views to the government in Ishielu. Finally, the study observed that so many citizens in Ishielu are not satisfied with theirleaders' performance because the people are not getting dividends of democracy.

**5.2Suggestions**

a. The concept of governance should be centredon the responsibility of government and governing bodies to meet the needs of the masses and not few groups of people in the society.

b. Council leadership should be characterised by processes of providing information and explanation, consultation, and checking of its position through appropriate means.

c. There should be a cordial relationship between the elected members and the electorates.

d. There is need to identify and balance individual orsectional interests against those of the entire community as well as the need for a local government to operate as a corporate body in order to achievesustainable development.

e. The establishment of a community media for communication such as radio in Ishielu will help the citizens in dissemination of information.

f. Government Ministries should employ developmentcommunication experts to help enthrone participatory democracyfor sustainable development.

g. Annual audit on finance should be communicated to the people involved and beingleft open for proper scrutiny.

**5.3Conclusion**

This study examined literature evidence on the state of art communication and good governance in Ishielu local government area of Ebonyi state. The literature evidence generally shows that communication and good governance is at the heart of survival for any human society however, many leaders in the Third World Countries including Ishielu LGA are lacking the principles of communication use for good governance and thus, needed the intervention of communication professionals to impact much needed values on both leaders and followers in such communities.

Furthermore, although, the resultof the questionnaire to a large extent shows that communication and good governance has impacted positively on people ofIshielu, the fact that the practical aspect is less visible suggested that many of those who claimed that they are positively impacted by the government of Ishielubased their claims in fear and cannot be relied on. This emphasizes why both leaders and followers especially in Ishielushould

undergo regular sensitization on communication use for good governance in order to perform credibly well and live in peace with each other.The prevailing crises in many communities around the world meant that communication and good governance, if badly managed, can destroy existing relationship, shatter the mechanisms that bond the people and create untold hardship as well as crises in the community.

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## Appendix I

Questionnaire

Dear Respondents,

I am a Post Graduate Student of Development Communication from the Department of Theatre and Performing Arts Ahmadu Bello University, Zaria, undertaking a research work on "Communication and Good Governance in Ishielu Local Government Area of Ebonyi State. This Questionnaire which is categorised into sections A, B, and C, sought to find out your understanding of Communication and Good Governance in Ishielu Local Government Area. The Questionnaire has options or space for your suggestions and your responses will be treated with utmost confidentiality.

Thanks,

Joseph A. Nnaji

**Section A: Local people (citizens)**

1. Which of these is the predominant mode of communication in Ishielu LGA? (Town crier) (Radio) (Tv) (Phone) (Inter-personal) (Assemblages of meeting)
2. How do you communicate to the Local Government? Through: (Councillor) (Chief) (Inter-personal) (Phone) (Letter) (None)
3. Through what means did you become aware of these projects? (Radio) (Your representative) (Your participation) (Your observation) (None)
4. List the project(s) you know done since the creation of ILGA, eg: hospital, pipe borne water, bore – holes, bridge, culvert, market, electricity, school, roads.
5. Which of the project(s) that you remember were executed in your own community?
6. Were you people consulted before executing the project(s)? (Yes) (No)

7. Did the local government administration visit your community to ascertain the functionality and sustainability of these projects? (Yes) (No)

8. Has the local government administration ever called for a meeting that involved all categories of Ishielu people to discuss their problems and solutions that you know of? (Yes) (No)

9. Do you feel you have an obligation towards the government? (Yes) (No)

10. Do the people feel being carried along by the local administration in Ishielu? (Yes) (No)

11. If no, does this lead to disaffection and crises?

12. What are the causes of crises in Ishielu? (Bad leadership) (lack of communication) (disagreement amongst a community) (Disagreement between two or more communities) (None)

13. Does the government of Ishielu intervene in settling these crises? (Yes) (No)
14. Are you aware of the internally generated revenue/government allocation in Ishielu? (Yes) (No)

15. If yes, do you know how these monies are spent?

16. Are you well represented by your councillor? (Yes) (No)

17. Does he/she convey your opinions to the government and feed you back with decisions reached at government level? (Yes) (No)

18. Suggest way forward for the role of communication in Ishielu LG.

**Section B: Chiefs/Councilors**

1. As a community leader/representative, what is your channel of communication with your people of Ishielu?
2. How do you communicate your peoples view to the government? (Phone) (Radio) (Personal interaction with the chairman) (Meetings with the executives) (None of the above)

3. In what way can communication help the local people to have a say in the decision making process in Ishielu?

4. What kind of communication strategy can help the people to reach the government? (Direct communication) (Indirect communication)

5. In what way(s) are the people supporting government programmes and policies? (Feeding government with useful information) (payment of taxes) (None)

6. In what way(s) are the people being carried along? (Effective communication from the executives) (Execution of projects in the secretariat) (Projects in the communities) (None)

7. What are the problems of governance in Ishielu?

8. How can these problems be resolved through communication?

9. What communication strategy does the government of Ishielu use in settling communal crises in her area? (Dialogue) (Court)

10. Suggest the way forward in which effective communication can foster unity, peace, and development in Ishielu.

**Section C: Chairman/Heads of Unit**

1. How do you communicate with the people of Ishielu?
2. How do you communicate with your councilors?

3. How effective do you think your communications are to these people?

4. State any development institution(s) built by the government of Ishielu in Ishielu?
5. In what way(s) can communication help your government to carry the people along?

6. Do the people deem it necessary to pay tax to the IshieluLGA? (Yes) (No)

7. In what way(s) are the people contributing to your leadership?

8. In what way(s) are the people supporting the government in achieving its objectives?

   (Useful information) (Taxes) (Participation) (None)

9. What are the problems in Ishielu as a result of inadequate Communication?

10. How has your government contributed in resolving these conflicts through communication?

11. Suggest how communication can proffer solutions to problems affecting the people of Ishielu in Ishielu.

The Section A has 18 questions while Section B has 10 questions and Section C has 11 questions totaling 39 questions.

## Appendix II

These are the questions that the Key Informants answered. The Key Informants are the (principal officers) Chairman/Heads of Unit in the Ishielu Local GovernmentCouncil.

| **QUESTIONS** |
|---|
| 1. When were you employed in (ILGA) Ishielu local government area? |
| 2. Why did you choose to work in IshieluLGA? |
| 3. Has your (employment) participation changed the way you used to think or approach IshieluLGA? |
| 4. Has these changes translated into specific actions? |
| 5. Does the presence of IshieluLGA secretariat impact Ishielu people positively? |
| 6. What are the impacts made on the people? |
| 7. What is the communication strategies used in Ishielu? |
| 8. Are they really working? |
| 9. What are their impacts on the people of Ishielu? |
| 10. What are the major challenges hampering communication and good governance in Ishielu? |
| 11. What are the major success recorded through communication and good governance in Ishielu? |
| 12. How can communication and good governance become a tool for conflict resolution in Ishielu? |