

**ROLE OF THE TRADITIONAL TOWN CRIER IN MOBILIZING
ADAZI-NNUKWU COMMUNITY IN ANAOCHA LOCAL
GOVERNMENT AREA FOR DEVELOPMENT**

BY

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MC/2010/445**

**THE DEPARTMENT OF MASS COMMUNICATION
FACULTY OF MANAGEMENT AND SOCIAL SCIENCES
CARITAS UNIVERSITY, AMORJI-NIKE, ENUGU.**

AUGUST, 2014

TITLE PAGE

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**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF
MASS COMMUNICATION IN PARTIAL FULFILLMENT FOR THE
REQUIREMENTS OF THE AWARD OF BACHELOR OF SCIENCE
(B.Sc.) DEGREE IN MASS COMMUNICATION**

AUGUST, 2014

Declaration

I, Madubuko Chiazor Theodora, hereby declare that this research work was written by me and has not been submitted or received anywhere for the purpose of acquiring a degree in mass communication.

.....

.....

Madubuko, Chiazor Theodora

Date

Certification Page

I certify that this study was carried out by Madubuko, Chiazor Theodora. It was approved by the Department of Mass Communication, Caritas University, Amorji-Nike, Enugu as meeting the requirement for the Bachelor of Science, (B.Sc.) Mass Communication.

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External Examiner

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Date

DEDICATION

To God Almighty for giving me the Wisdom, strength and opportunity in the accomplishment of this degree. You alone is to be exalted.

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ABSTRACT

This work is on the role of the traditional town crier in mobilizing Adazi-Nnukwu in Anaocha Local Government Area for development. This study is born out of the desire to discover the roles played by the town crier, to see if it is effectively carried out for development purpose. To achieve this, survey research method was adopted with questionnaire as the instrument to elicit responses from the respondents. Findings drawn from the study revealed that the town crier through his mobilized function has to a large extent has helped the Adazi-Nnukwu towards attaining required and desired development. The study also revealed that the town crier has contributed to great developmental changes in Adazi-Nnukwu. The study therefore recommended that the limitations of the town crier should be properly examined. Also the government of the state should support the town crier in Adazi-Nnukwu so that more development will come to the community.

CHAPTER ONE

1.0 INTRODUCTION.

1.1 Background of the study

Human communication is simple but sometimes a complex process by which individuals exchange and share ideas, information and various forms of symbolism with themselves.

Traditional system of communication has been in use in various ways as folk media and oral media. The town crier as a traditional communicator is symbolically is an organizational media worker, who is appointed by the king or leader of a village to disseminate information and developments of all types to the people.

Town criers are mostly found in the rural settlement because of the inability of the rural dwellers to read and write. They serve as a means of disseminating news to the people. They are appointed by the king or community leader, and he is charged with the responsibility of announcing time for meetings, days of communal labour and important communication link between the opinion leaders and the people, using either the wooden gong or the drum. He is seen as the purveyor of news, and an authoritative messenger. Every message or sentence he makes is usually repeated for emphasis.

Buttressing this point, Etukudo (1989: 211) notes: "The town crier is a member of the town or village caucus with the responsibility to communicate the decisions of the town's highest administering body to the rest of the people. He uses a wooden gong, and most times steel gong, he is seen as the purveyor of the news, with impeccable character."

The town crier adopts strategies that enable him to disseminate his information; he stops at a strategic point or quiet places, strikes his instruments repeatedly in order to draw attention to himself before making any announcement. The seriousness of such announcements are usually realized when they are made very early in the morning or very late at night, these are usually periods of silence in the village.

Benson – Eluwa (2010) noted that the town crier is a person, whose job is to walk through the town sharing and disseminating news, making official announcements etc. He moves round the village beating his metal gong and making his announcements from one village the other, mostly in the evening or every early in the morning.

The town crier uses the gong, wood block, skin drum or any validated instrument as attention direction device (ADD). These instruments are beaten or played to attract attention to the audience before the headline is given. This is followed by a call to attention “Genu ntioooo” which means pay attention.

Finally the outcome of the town crier’s message on the receivers is that it provides them with information, education, entertainments, enlightenment and brings out integration among other effects (Burgeon,1978)

Brief history of Adazi-Nnukwu.

Adazi-Nnukwu is a town in Anaocha Local Government Area of Anambra State, and falls within the Nri-Awka Area. It has an area of 27.2sq km. It shares boundaries in the North-East with Agukwu (Nri) and Agulu, in the North-West with Nimo. In the West with Oraukwu, in the South with Neni, and in the South-East with Obeledu.

There is only one version of the tradition of origin of the people of Adazi-Nnukwu, and it speaks about a man called Okotu who had two wives, he was said to have broken off from wandering tribe of Adda people and settled with this (SIC) two wives and children at Amauka in Adazi-Enu. From the first wife came descendants of Adazi-Enu, Adazi-Ani and Adazi-Nnukwu. The second wife bore sons that were founders of ichida, and Amichi.

The founding of Adazi-Nnukwu is a studying in classical Igbo epic. The progenitor of Adazi-Nnukwu is named Obunnkwu, the son of Okonikpa, who was the son of Okotu. Obunnkwu is reputed to be an insatiable drinker of water. So because of this uncontrollable thirst, his partimony was an expense of land close to the stream. But instead of setting where he was given, he pitched his tent chose to his relations (the other Okotu sons). But this move appeared to have been dictated that some people were already settled in the area that he was given. This people were the Umudiana, the only autochthonous people of Adazi-Nnukwu. Obunnkwu eventually settled at a place called Aro-Umuonyegwu, otherwise known as Ana-Isi-Ora. The immediate descendants of Umuonyegwu became the Amolu ward.

Adazi-Nnukwu in the present day has three clans namely Amolu clan, Nnukwu clan and Amata clan. The Amolu clan is considered eldest of the three clans.

1.2 Statement of the research problem

Like a vaccine capable of reducing disease, town crier is a simple effective tool for achieving development goals to prevent fragile state and help mobilize the community. The research is meant to study the town crier which is almost neglected

and finds out how he carries out his function on daily basis and also ensure how it promotes development and mobilizes them for development in Adazi-Nnukwu.

It is necessary to evaluate how the town crier has helped in the development of Adazi-Nnukwu. Therefore, this research seeks to examine the impact of the town crier in the socio-economic, political and cultural development of Adazi-Nnukwu.

1.3 Objectives of the study

These are the objectives of this study

1. To investigate the role the town crier plays in mobilizing Adazi-Nnukwu towards attaining developmental changes.
2. To find out strategies the town crier adopts in mobilizing Adazi-Nnukwu community.
3. To determine whether the town crier has any problem in mobilizing Adazi-Nnukwu community.

1.4 Research questions

The following questions were formulated by the researcher in a bid to find solution to the problem stated above.

- i. In what ways has the town crier attained developmental changes?
- ii. To what extent has the town crier mobilized Adazi-Nnukwu in attaining developmen?.
- iii. TO what limitations has the town crier affect the people of Adazi-Nnukwu towards achieving developmental changes ?.

1.5 Research hypotheses

These hypothetical assumptions were advanced for testing .The analysis of data. Generated in the course of study will confirm either the veracity or otherwise of statements.

H₁: The town crier has in so many ways attained developmental changes in Adazi-Nnukwu.

H₀: The town crier has not attained developmental changes in Adazi-Nnukwu.

H₂: The town crier has mobilized the people of Adazi-Nnukwu in attaining development.

H₀: The town crier has not mobilized the people of Adazi-Nnukwu in attaining development.

H₃: The limitations of the town crier affects the people of Adazi-Nnukwu towards achieving developmental changes.

H₀: The limitation of the town crier does not affect the people of Adazi-Nnukwu towards achieving developmental changes.

1.6 Scope of study

The research is limited to Adazi-Nnukwu in Anaocha Local Government Area of Anambra State.

The choice of the place has to do with the fact that its population is predominately rural based, and with that the role of the town crier will be properly examined in the area.

1.7 Significance of the study

It is accepted that 80% of Nigerians population are rurally based. So for effective communication to take place rural dwellers need to be reached or visited in their living places.

Theoretically, the study will help to create awareness on the need for the town crier in rural settlements.

Also the study will go a long way to benefit many academics and the government on the role of the town crier as few works have been done on the subject. It will also increase the level of perception, attitudes, beliefs and knowledge of the public especially in Adazi-Nnukwu on the services of the town crier in mobilizing them for development.

Again, this study will draw the attention of government to empower town criers all over the nation.

And finally the study will be beneficial of the both town criers and rural dwellers because it will pin point how helpful the town crier is in every community.

1.8 Operational definition of terms

Three terms were operationalized in this study. They are town crier, mobilization and development.

Town Crier – A person who is being chosen by the village head to inform and announce the people about happenings in the village or community.

Mobilization – The processing of organizing or preparing the people for something; rapier change in the community.

Development – The act of inventing something or bringing something into existence.

CHAPTER TWO

2.0 LITERATURE REVIEW.

2.1 Sources of literature

The literature reviewed in this chapter was obtained from the following sources, such as the existing texts written by renowned experts in the field of mass communication both foreign and local as well as encyclopedias and other related issues.

Book and journals of mass communication and numerous professional publications and unpolished seminar, workshop papers, projects, thesis and dissentions were all used.

Reviewed literatures in this work were essentially gathered from public and institutional libraries in Enugu State, including British Council libraries, Enugu. Caritas University library, University of Nigerian library, Institute of Management and Technology library as well as Enugu State University of Science and Technology library, National library of Nigeria, Independence Layout, Enugu.

Apart from books and journals, field of mass communication series of work and studies on sociology as well as the traditional system were reviewed in the course of this exercise.

Thus, the review revolves around the options and findings of professional form were facts and theoretical statements on the role of traditional town crier for development emerged. It also touched on some findings based on some existing theories in this area are most importantly efforts were made to recite the literatures.

2.2 The review of relevant literature

The role played by the traditional town crier in mobilizing, towards the development cannot be over emphasized. Development conceptually defined means to bring to a more and advanced or effective stage. That is to say that development is the growth to maturity stage. In the context of the study development refers to the advancement of progression of the community (Adazi-Nnukwu) taken into account fundamental changes for better, in the life of the people of Adazi-Nnukwu, in the areas of health, agriculture, and commerce as it would affect them.

Amadi maintained that "The town crier plays a significant role in the gathering and dissemination of information. The village announcer could be linked to the telephone line between the village chief's messages to the people and reports the people's reaction to the chief" (Amadi, 1986).

Communication is thus ensured considering the fact that the feedback of villages is reported almost immediately to the chief who is the sender of the message. This is not to dispute the fact that the introduction of modern media is a welcome phenomenon. But the fact remains to many, people still rely on the use of the town crier.

"Nevertheless, on account of the inadequacy of the modern media of communication in Nigeria, remote villages still find fulfillment in their traditional town crier" (Amadi, 1986).

A major reason why the villagers find solace in the use of traditional town crier is the conveniences. This is very much unlike the situation one is exposed to. When making use of the modern mass media that is in the areas of electronic, radio and

television. A lot of times, the timing of broadcast may not suit the audience and with this, they may never get to hear or see the messages meant for them.

“The village announcer delivers the news in the early hours of the morning before the people depart for their farmlands and late in the evening before they retire to sleep” (Amadi, 1986).

It is very pertinent that any society communicates, when there is no communication, nothing will exist in that society and everything would seem dead.

Those societies that are not lucky enough to have electricity or good roads to ensure their indigenes watch television or listen to radio and have a steady supply of newspapers would not sit down with their fingers crossed. A society will cease to exist if the members do not interact.

Okunna, noted that no society can exist without communication (Okunna, 1998).

This means that the absence of modern mass media, the villages could still continue to interact among themselves with the use of sings and symbols such as face to face communication, development of agents when the information is meant for all the members of the society.

Nwosu defined the traditional media as production of interplay between a traditional community’s custom and conflicts, harmony and strife, cultural convergences and divergences, culture specific tangibles, interpersonal relations, symbols and codes and tradition which include mythology and literature (poetry, story telling, proverbs) masquerade, witchcraft, rites, rituals, music, dance, drama, custom and similar abstractions and artifacts which encompass a people’s factual symbolic, cosmological existence from birth to death and even beyond death (Ugbojah, 1985).

The implication of the above is that virtually nothing one could do without the appreciation of traditional media. It involves a lot and it revolves around African from womb to tomb and much beyond.

Town criers are used mostly in giving directives to villagers especially during emergencies or in issues that need urgent attention e.g. if there is an urgent need to clean the village, source of water or a road work. Announcements could be made to warn defaulters to pay fines. It may also be used during immunization programmes to inform folks of where and when the immunization will take place as well as ages of children to be immunized.

Given the rich contents of the town crier as discussed above, it cannot be argued that if properly harnessed, traditional media (town crier) can contribute immensely to the socio-cultural, political, economic and environmental development of human society. Before we explore the place of the town criers content in the development process therefore, it is imperative to understand the concept of development.

2.2.1 The concept of development

Development is the product of human endeavors designed to improve facilities and infrastructures in order to provide a better life to world communities. It involves in-depth understanding of one's environment and the application of creative approaches, towards the achievements of satisfaction, within a society.

It entails the acquisition and utilization of skills, for the provision of the requirements for the advancement of human society (Owuamalam, 2003). This means that development is needed for man's happiness in the society. Development equips

man with the vital tools needed for achieving human potentialities, which are necessary for socio-economic advancement for local communities.

However, development has been described as a complex concept, which could mean different things to different individuals. But there are basic features for measuring healthy or positive development. These features are Okunna (2004) emphasizes are that:

- Development should bring change
- This change should be for the better
- The change should be for the benefit of the majority of the people.
- The process should be participatory, that is, involve the people as closely as possible.
- Development should be compactable with the environment in which they live.
- It should be sustained.

Nwodu (2005: 137) reinforces this view where he argues, "development involves positive transformation of both man and his physical environment".

Development is therefore a change for the better in human, cultural, socio-economic and political conditions of the individuals and consequently, of the society (Moemeka, 1989). This shows that there must be a change for the better in all aspects of the lives of individuals that they make up a society before development could be said to have occurred.

Dissanayaka (cited in Okunna, 2004) agrees with this when he described development as a "process of social change which has as its goals the improvement of

quality of life for all or the majority of the people without doing violence to the national and cultural environment in which they exist and which seeks to involve the generality of peoples as closely as passion in this enterprise.”

According to Rogers and Shoemaker (1971) development is “a widely participatory process of change in our society intended to bring about both social and material advancement including greater equality, freedom and other values or qualities for the majority of people through their greater controls of their environment.” It is a many-sided process, which at the level of individuals implies increase in skills, and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being (Rodney, 1969).

The import of these is that development is all about “change” for the better. Without any meaningful transition from “what has been” to “what is” then, there is no positive development.

Development plans or programmes must therefore be designed to have their greater positive impact on the rural areas. It must involve labour-intensive projects and also must provide a capacity for the neglected majority or rural Africans to continue to better their lives largely through their own efforts (Opubor, 1985). This implies that development efforts should not just focus on the urban areas alone but also on rural areas especially in nations like Nigeria where a good number of people still dwell in the rural areas.

Edeani (1993) adduces reasons why national development must focus on rural areas:

- Due to the enormous size of the rural population compared with the small percentage living in the cities.
- Because of the country abundant natural resources located in the rural areas.
- Because of the disproportionate role which the rural population plays in economic, social and political life of the entire nation.

2.2.2 The roles of the town crier in rural development

Traditional town criers constitute an important component of the national communication system. If the nation is desirous to achieve information for all her citizenry and if the government must reach out to the rural people who form about 80% of our total population then our development planners must carry out a radical reconstruction in our information media by shifting emphasis away from the urban centers alone in their coverage, dissemination of news events to include rural areas as well.

Des Wilson in his write up, point out the role of the oral media in developing states that:

Oral media mobilize the people at the grass root towards community development and national consciousness.

The town criers are agents of political and cultural programmes for the masses lading them towards self actualization and national development. The implication of this is that the policy implementers task is divided into two knowing what is communicate

and them how to communicate the message to make the greater possible impact on the audience.

This is because a message of poor contact fold to a large audience may have less total impact than a well prevented message placed before a small audience.

If it is true that development in the words of the Akin Mabogunye is to regarded as a process of moving the social system upwards, it then a means that if for whatever reason the town crier of a community neglects to mobilize each and every member of the community not just for privileged mobility, then such town crier should be accused for having failed his most vital task.

For development efforts to be achieved the government needs to recognize the culture of the society. This is because, at times some societies could not welcome some development projects being executed in their society due to the belief "or what is culture". Development outside the content of culture can be counter productive (Ugboajah, 1985).

The town crier has advocated various impacts on the audience and it is been demonstrated in the feedbacks giving to the traditional chiefs in answer to their approval, messages etc.

Onuora (1992) advocated that the community depends on the village announcer (town crier) for information needs because they have free access to the town criers message than the modern message.

In other words, he argued that they don't buy the town crier before learning his message and they can through interpersonal communication ask the announcer the information if they don't understand, unlike the modern media which do not have these qualities.

2.2.3 The encoder – decoder mechanism

Among human beings, the encoder is the speaking mechanism which converts a message into a code (language symbol) verbal or non-verbal. Thus encoding involves putting a message into a code that is, translating nerve impulse into speech sounds. This is what the town crier does when he delivers message to his listeners.

The decoding mechanism operates in a similar manner as in the encoding process. In human communication, the decoder is the auditory mechanism which extracts a message from a code. This process could involve the conversion of speech sounds into nerve impulses or neural information. At this point, there is meaning, exchange or sharing.

In the traditional communication setting where the town crier operates, he could serve as source/encoder. He encodes his message which is in the common code (language) of the community. His voice is the channel or carrier which conveys the message to the receiver who now decodes the message.

In this process, the source and receiver must have the same level of language competence if they are to communicate effectively with each other. Even though they may not engage each other in a perfect one-to-one matching in respect of meaning

exchanging, it is important that the gap in knowledge of the language used in communicating the message should not be too wide otherwise misunderstanding may result.

2.2.4 The town criers narrowcast

The town crier, who is the channel for realizing traditional communication, operates with a limited variety of content. His message content generally includes directives, announcements, advertising, public relation, news and general information.

He encodes the message either in the present continuous, past or future tense. In the present tense structure he may present the news as follows.

The village is going to parish all those who have failed to turn up for the ongoing weeding at the village square. The council wishes to inform defaulters that they will be fined N100 for adults and N50 for youths. No excused will be entertained. This is a segment of a report on an ongoing communal exercise for which more hands are needed.

As a product of the village council decision, the town crier disseminates the message in form of a directive and an announcement. The action required is in the present.

The past present structure shows an creation that has been completed or a decision taken on a completed action.

The village council has decided that all family heads must pay the sum of N100 before the Afor cultural week, for the rehabilitation of the collapsed town hall.

This is another conveyed message but it is in a report rendered in the past perfect tense. What is required here is compliance.

While the case of the future tense, the town crier reports an impending action or activating thus:

All adult males should assemble at the village square on Saturday, so that we can decide on the appropriate response to the invasion of our farm lands by unknown criminals.

This event focuses on the future event. It announces an event that is to come.

The town crier reports or announces his message from the headline to the details.

2.3 Theoretical framework

The notion of this study will be based on two fundamental theories of mass communication.

The Agenda setting theory and the two step flow theory.

The agenda setting theory of the media can be traced to (Walter Lippmann, 1992) who suggested that the media are responsible for the pictures in our head.

Forty years later (Cohen, 1963) further articulated the idea when he argued that the media may not always be successful in telling people what to think about.

Mc Comb's and Shaw (1972) have concluded that "media emphasis on an event, influence the audience also to see that events are important.

However, it is not out of place to remind us here that the media did not constitute necessary and sufficient causes, the use of influence on the above sentence is an acceptance of the above statement.

The first empirical test of agenda setting came in 1972 Mc Combs and shaw reported the results of a study done during 1968 American presidential election relating this study, if the modern media are believed to set agenda to the elite public, in the same way the town crier can as well perform the same functions for the rural audience.

The agenda setting theory was at in the year 1972, Mc Comb and Shaw (1972, 09.28) posited that people judge as impartment: what they see, hear or read from the broadcast media. It describes the "ability (of the news media) to influence the salience of topics on the public agenda, that is if new is covered frequently and prominently the audience will regard the issue as more important. The theory also says that the media (mainly the news media) are not always successful at telling us what to think but they are quite successful at telling us what to think about.

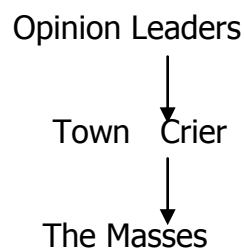
This theory is good at explaining why people with similar media exposure importance on the same issues. Although different people may feel differently about the issue at hand, most people feel the same issues are important.

The agenda setting theory has explanatory power because it explains why most people patronize the same issues as important.

It has predictive powers because it predicts that if people are same issues are important. It is parsimonious because it isn't complex, and it is easy to understand.

It is not against this background actually, if the rural village could be mobilized for rural development through the town crier, because specifically that is what this study is geared at and especially on mobilization for rural development in Adazi-Nnukwu community.

The next of the media which this study is based on is the two step flow model. This is the postulation that the message of the media undergoes several steps between the sender and the receiver before it gets diffused and assimilated. The model shows a dramatic Calder of how the opinion leaders get to the masses.



2.4 Summary of literature review

Materials from books, journals, workshops and seminar papers related to this study were reviewed with the aim of finding the missing link which the study is to fill in.

The review was on the role of the traditional town crier in mobilizing Adazi Nnukwu for development.

Literatures reviewed were anchored on the concept of development, the roles of town crier in rural development. The encoder – decoder mechanism and the town crier's narrowcast.

Extensive work was done on the theoretical framework, with agenda setting theory chosen as a foundation for the study.

In fact the findings from the literature reviewed were revealing as a lot of facts emerged. Experts in communication, mass media, traditional communication and other related disciplines all agreed that the town crier has an obvious role to play in the rural development.

But, the missing link has been that none of such studies reviewed in the literature has conducted at Adazi-Nnukwu and at such this study is significant.

The present will confirm the fundamental roles the town crier plays in mobilizing Adazi-Nnukwu for rural development.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY.

3.1 Introduction

This chapter discussed the method used in the study. Research method with which the research was carried out. It involves the method employed in the research in order to help at dependable solutions to a problem.

The chapter contains and explain the following:

- a. Research design
- b. Population of study
- c. Sampling technique
- d. Description of research instrument
- e. Validity and reliability of instrument
- f. Method of data collection
- g. Method of data analysis

3.2 Research design

In order to obtain data for this research work, survey research method was used. This research method adapted due to it's numerous advantages in the research work which according to Wimmer Dominick in Uganda (2001.26) include: survey method studies, large and small population by selecting and studying samples chosen from the population to discover the relating incidence distribution and inter-relations of sociological and psychological variable. The research design usually adopted for any scientific research exercise is determined by the nature of the research problem and the

objective of the study. Therefore in order to measure effectively the roles of the traditional town crier in mobilizing people of Adazi-Nnukwu for development, the research design adopted or required is the survey method because it is used to obtain peoples opinion through questionnaire.

- i. Survey does not make decision for the administration of which to base sound decision.
- ii. Of focused on people, the vital facts, opinion, attitudes, motivation and behaviour.
- iii. Survey method identifies present as condition and point to present need as.
- iv. Wiseman and Town (1980) in Tezumaiye (2005) provided an excellent definition of survey research as a method of collecting and analyzing social data through highly structured and often very detailed interview or question in order to obtain information from large number of respondent presumed to be representatives of specific population.

3.3 Population of the study

Population means all cases or individual that fit a certain specification. Based on the data obtained from the (Obasi, 2013) stated that population of study specifies the aggregate items or person from who data pertinent to study were collected it.

Population – 30,360 and is made up as follows:

Amolu Clan – 10,120

Nnukwu Clan – 10,090

Amata Clan – 10,150

Total of 30,360

3.4 Sampling technique / sample size:

According to Obasi (2013) sampling technique refers to all statistical method used to arrive at the sample size or a good representativeness of the population.

There are three (3) clans in Adazi-nnukwu and they are:-

Amolu clan – 10,120

Nnukwu clan – 10,090

Amata clan – 10,150

Using the random sampling technique, clans were first selected. Amata and Amolu clans were selected using the purposive sampling, the researcher purposely selected a sample of 100, respondents from two clans Amata and Amolu. Contributing to a sample size of 40 respondents contributed a sample of 60 respondents. Therefore, the sample size of this respondent is 100.

3.5 Description of the research instrument

The instrument used to collect data for this research was the questionnaire. The questionnaire is a device for securing answer to set a question using a form which the respondent feels convenient for him. Questionnaire according to Uzoagulu (1998) as stated by Obasi (2013) that a questionnaire is a carefully designed instrument for collecting data in accordance with specification of the research question.

Therefore we designed the questionnaire by dividing it into two main part. Part A was made up of personal information about respondents (demograph) while part B answered the research questions.

3.6 Validity and reliability of data gathering instrument

Validity is the process of finding out degrees to which a research or a test indeed measures what it is supposed to the instrument used by the researcher was valid in the sense that it was approved by the supervisor of this work. It is as well relevant.

3.7 Method of data collect:

The data for this research study was collected using questionnaire, which the researcher himself and distributed face to face to the respondents. She collected the data herself.

3.8 Method of data analysis

Data collected using questionnaire were analyzed using simple frequencies and percentages which were expressed through the use of table. Chi-square was used to test analyze some selected hypotheses.

$$\text{Chi-square goodness of fit test } X^2 = \sum \frac{(O-E)^2}{E}$$

O = Observed frequency

E = Expected frequency

Σ = Summation.

The analysis would be accepted if the total percentage of response given is greater than 50% and would be rejected if it is less than 50% in data presentation and analysis.

CHAPTER FOUR

4.0 DATA PRESENTATION AND ANALYSIS.

4.1 Introduction

The purpose of this study is to investigate the roles of the traditional town crier in mobilizing Adazi-Nnukwu for development.

This chapter is concerned with the presentation and analysis of data gathered through the use of questionnaire distributed. One hundred copier of questionnaire were distributed and hundred copier were received. This represented a response rate of returns of 100 percent.

The study answered the following research question.

1. In what ways has the town crier obtained developmental changes.
2. To what extent has the town crier mobilized Adazi-Nnukwu Community in attaining development.
3. To what limitations has the town crier affect the people of Adazi-Nnukwu towards achieving developmental changes.

Analysis of demographic data.

Items 1 -5 in the questionnaire answered questions on the responds demography.

(Section A) Demographic Data

Question 1: What is your gender?

Table 1: Response to question 1

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Male	63	63%
Female	37	37%
Total	100	100%

Table above, shows that, 63 respondent (63%) were male while 37 respondent (37%) were female.

Question 2: Age bracket

Table 2: Response to question 2.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
18- 25	20	20%
26- 45	37	37%
46-65	25	25%
65 and above	18	18%
Total	100	100%

Table 2 shows that 20 respondents (20%) fall under the age bracket of 18-25, 37 respondent (37%) fall under the age bracket of 26-45, 25 respondent (25%) fall under the age bracket 46 – 65, and 18 respondent (18%) fall under the age bracket of 65 and above.

Question 3: Marital status.

Table 3: Response to question 3

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Single	38	38%
Married	62	62%
Total	100	100%

Table 3: Indicates that 38 respondents (38%) are single, where 63 respondent (63%) are married.

Question 4: Educational qualification

Table 4: Response to question 4.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
OND	20	20%
HND/B.Sc	32	32%
MA/M.Sc	15	15%
PHD	2	2%
NONE	31	31%
Total	100	100%

Table 4 shows that 20 respondents (20%) has OND, 32 respondent (32%) has HND/BSc, 15 respondent (15%) has MA/MSc, 2 respondent (2%) has PHD, while 31 respondent (31%) has no educational qualification .

Question 5: What is your Occupation?

Table 5: Response to question 5.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Farmer	35	35%
Business man/woman	21	21%
Blacksmithing	25	25%
Student	11	11%
Civil Servant	8	8%
Total	100	100%

On table 5, 35 respondents (35%) are farmers, 21 respondents (21%) are both businessman and woman, 25 respondents (25%) are blacksmithers, and 11 respondents (11%) are students, while 8 respondents (8%) are civil servants.

Analysis of Data from Survey (Field)

Question 6: Do you have a town crier in your community?

Table 6: Response to question 6.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Yes	94	94%
No	6	6%
Total	100	100%

Table 6 shows that, 94 respondent (94%) said YES that they all have town crier, which 6 respondents (6%) said NO that they don't have a town crier.

Question 7: How does he carryout his duties/function?

Table 7: Response to quest 7.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Very effective	58	58%
Not effective	12	12%
Effective	30	30%
Total	100	100%

Table 7: Shows that, 58 respondent (58%) believed that the town crier is very effective in carrying out his duties/function, and 12 respondent (12%) has it that the town crier is not effective in carryout his duties, while 30 respondent (30%) holds that the town crier is Effective in carrying out has duties/function.

Question 8: Has the town crier in any way contributed to any positive change in your community.

Table 8: Response to question 8.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
To a great extent	79	79%
To little extent	17	17%
Difficult to say	4	4%
Total	100	100%

Table 8, shows that 79 respondent, (79%) holds that the town crier has contributed towards the positive change of their community, while 17 respondents (17%) has the

opinion that the town crier has contributed to a little extent and 4 respondents (4%) said that it is difficult to say.

Question 9: Can the town crier be one of the tool, used in disseminating information in your community?

Table 9: Response to table 9.

RESPONSE	FREQUENCY	PERCENTAGE
Yes	98	98%
No	2	2%
Total	100	100%

Table 9 showed, that 98 respondent (98%) agreed that the town crier can be used as a tool in disseminating information in their community, while 2 responded (2%) disagreed.

Question 10: Is the town crier being neglected in your community?

Table 10: Response to table 10

RESPONSE	FREQUENCY	PERCENTAGE
Not at all	60	60%
Sometimes	40	40%
Total	100	100%

From table 10 above, 60 respondents (60%) holds that the town crier is not neglected in any way in their community (Adazi-Nnukwu) while 40 respondents (40%) holds that the town crier is sometimes being neglected in Adazi-Nnukwu.

Question 11: Can the town crier in any way mobilize your people towards, achieving the required and desired development in your community?

Table 11: Response to table 10.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Always	36	36%
Not always	49	49%
Not at all	15	15%
Total	100	100%

In response to the question in table 11, 36 respondents (36%) holds that the town crier has mobilized their people towards achieving the required development, while 49 respondents (49%) holds that it is not always and 15 respondents holds that the town crier has not mobilized their people towards achieving the required and desired development.

Question 12: Do you consider the town crier as a link between the opinion leaders and the people?

Table 12: Response to question 12.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
To small extent	52	52%
To a large extent	48	48%
Total	100	100%

From table 12, I gathered that 52 respondent (52%) considered that the town crier is to a small extent a link between the opinion leaders and the people which 48

respondents (48%) holds that a large extent the town crier is a link between the opinion leaders and the people.

Question 13: Do you think the opinion leaders can counter any information that it not from them that the town crier relays to the people.

Table 13: Response to question 13.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Yes	58	58%
No	42	42%
Total	100	100%

From table 13, it shows that 58 respondents, (58%) agreed that the opinion leaders can counter any information that is not from them while 42 respondent (42%) disagreed that the opinion cannot counter any information that is not from them that the town crier relays to them.

Question 14: Has the government of your state in any way supported the town crier in your community?

Table 14: Response to question 14

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Always	9	9%
Rarely	91	91%
Total	100	100%

From table 14, it shows that 9 respondent (9%) holds the government of their state always supports the town crier while 91 respondents (91%) holds that the government of their state rarely supports the town crier of their community.

Question 15: What instrument do the town crier in your community use in disseminating information.

Table 15: Response to question 15

RESPONSE	FREQUENCY	PERCENTAGE
Wooden gong	15	15%
Metal gong	85	85%
Total	100	100%

Table 15 shows that 15 respondent (15%) says that the wooden gong is used by the town crier in their community (Adazi-Nnukwu) while 85 respondents (85%) holds that the metal gong is the instrument used by the town crier.

Question 16: To what extent has the town crier prayed his mobilized function.

Table 16: Response to question 16

RESPONSE	FREQUENCY	PERCENTAGE
To small extent	30	30%
To a large extent	58	58%
Not a little extent	5	5%
To a very small extent	7	7%
Total	100	100%

Table 16 showed that 30 respondent (30%) is of the view that to some extent the town crier has portrayed has mobilized function, while 58 respondent (58%) has it that to a large extent the town crier has portrayed his mobilized function, while 5 respondents (5%) holds that the town crier has portrayed his mobilizes function to a little extent, while 7 respondents (7%) holds that to a very small extent the town crier has portrayed his mobilized function.

Question 17: What kind of image do the town crier portray in your community?

Table 17: Response to question 17

RESPONSE	FREQUENCY	PERCENTAGE
Positive	100	100%
Negative	0	0%
Total	100	100%

Table 17 shows that 100 respondent (100%) holds that the town crier portrays a positive image in Adazi-Nnukwu community. While none of the respondents says that the town crier portrays a negative image in Adazi-Nnukwu.

Question 18: Who you do think is responsible for the negative imbalance of information in your community.

Table 18: Response to question 18.

RESPONSE	FREQUENCY	PERCENTAGE
The opinion leaders	30	30%
The government	40	40%
The town crier	30	30%
Total	100	100%

Table 18 indicates that 30 respondents (30%) is of the view that the opinion leaders are responsible for the negative imbalance of information in Adazi-Nnukwu, while 40 respondents (40%) holds that the government are responsible and 30 respondents (30%) says that the town crier in responsible.

Question 19: Are you impressed with the roles played by the town crier?

Table 19: Response to question 19.

RESPONSE	FREQUENCY	PERCENTAGE
Very well	65	65%
Not really	20	20%
Not at all	15	15%
Total	100	100%

The above table shows that 65 respondents (65%) holds that they are impressed with the roles that the town crier plays, while 20 respondents (20%) holds that they are not really impressed and 15 respondents (15%) holds that not impressed at all with the roles played by the town crier.

4.2 Testing of hypotheses

The researcher tested hypothesis raised in chapter one using chi-square goodness of fit test. According to Obasi (2009) chi-square goodness of fit is used to compare the observed frequencies (0) and the expected frequency (e).

According to Ezeje E. Ojili (2005) hypothesis is a tentative statement put across for investigation in explaining phenomenon. It is further formulated as

$$\chi^2 = \frac{\sum(O-E)^2}{E}$$

Where O = Observed frequency

E = Expected frequency

£ = Summation

The formula above means that the difference between each expected and observed frequency must be squared and divided by the expected frequency.

Decision Rule:

Accept alternative hypothesis (H_1) when calculated value is greater than the table value and reject the alternative hypothesis when the table value is greater than the calculated value.

Hypothesis I

H_1 : The town crier has in summary ways attained development changes in Adazi-Nnukwu.

H_0 : The town crier has not attained developmental changes in Adazi-Nnukwu.

This hypothesis is related to question.

No11: Can the town crier in anyway mobilized your people towards achieving the required and derived development in your community?

RESPONSE	FREQUENCY	PERCENTAGE
Always	36	36%
Not always	49	49%
Not at all	15	15%
Total	100	100%

Variables	O	E	(O-E)	(O-E)²	$\frac{(O-E)^2}{E}$
Always	36	33	3	9	0.27
Not always	49	33	16	256	7.7
Not at all	15	33	-18	324	9.8
					17.77

$X^2 = 17.77$ and $P = 0.05$, $df = 2$, $x = \underline{5.991}$

Expected frequency => Total No of Respondent

Total No of Categories

$$\frac{100}{3} = 33$$

1. Calculated chi square = 17.77
2. Table value = 5.991

The calculated value of 17.77 is greater than the table value 5.991. since the calculated chi square is greater than the table value, we can accept that the alternative hypothesis H_1 which states that the town crier has in so many ways attained developmental changes in Adazi-Nnukwu. This is because the hypothesis received statistical support.

Hypothesis II

H₁: The town crier has mobilized the people of Adazi-Nnukwu in attaining development.

H₀: The town crier has not mobilized the people of Adazi-Nnukwu in attaining development.

This hypothesis is related to question No 16:

To what extent has the town crier portrayed his mobilized function.

RESPONSE	FREQUENCY	PERCENTAGE
To some extent	45	45%
To a large extent	53	53%
No response	2	2%
Total	100	100%

Variables	O	E	(O-E)	(O-E)²	$\frac{(O-E)^2}{E}$
To some extent	30	25	5	25	1
To a large extent	38	25	33	039	41.56
No response	5	25	-20	400	16
To a very source extent	7	25	-18	324	12.96
					71.52

$$X^2 = P = 0.05, df = 2, x = \underline{7.815}$$

1. Calculate chi square – 71.52
2. Table value – 7.815

The calculated value of 71.52 is greater than the table value 7.815

Since the calculated chi square is greater than the table value, we will accept the alternative hypothesis because the hypothesis received statistical report.

Hypothesis III

H₁: The limitation of the town crier affects the people of Adazi Nnukwu towards achieving developmental changes.

This hypothesis is released to question

No. 13: Do you think that the opinion leaders can counter any information that is not from them that the town crier relays to the people.

RESPONSE	FREQUENCY	PERCENTAGE
Yes	58	58%
No	42	42%
Total	100	100%

Variables	O	E	(O-E)	(O-E)²	$\frac{(O-E)^2}{E}$
Yes	58	50	8	64	1.28
No	42	50	-8	64	1.28
	100				2.56

$$\chi^2 = 2.56, P = 0.05, df = 1, x = \underline{3.84}$$

1. Calculate chi square – 2.56
2. Table value – 3.84

The calculated value 2.56 is less than the total value 3.84. since the calculated chi square is less than the table value, we nil reject the null hypothesis because it did not receive statistical report.

4.3 Discussions of findings

In this section, the data collected from survey on the role of the traditional town crier in mobilizing Adazi-Nnukwu for development would be discussed. The research was able to find out the many ways the town crier has attained development changes in Adazi-Nnukwu.

In hypothesis one (H_1) it was discovered that the town crier has in so many ways attained developmental changes in Adazi-Nnukwu. As it is shown it table I, given the degree of freedom 2 and 0.05 level of significance.

The calculated value of $X^2 = 17.77$ is greater than the table value 5.991, thus giving credence to the fact, the town crier was in so many ways attained developmental changes in Adazi-Nnukwu.

Hypothesis II (H_2) equally tested also tested positive. This is because the calculated value of 71.52 is greater than the table value of 7.815, this is giving credence that the town crier has mobilized the people of Adazi-Nnukwu in attaining development.

Finally in hypothesis III (H_3) was also tested negative, this is because the calculated value of 2.56 is lesser than the table value of 3.84, thus giving credence to

the fact that the limitations does not affect the people of Adazi-Nnukwu towards achieving developmental changes.

Research quest 2. To what extent has the town crier mobilized Adazi-Nnukwu in attaining development?

The aim of this research question was to find the extent the town crier has mobilized Adazi-Nnukwu in attaining development. The data 11, 8, and 16 were used to answer the research question.

The data 11 showed that 36 respondents (36%) answered always that the town crier can in any way mobilized their people towards achieving the required and desired development in their community, and 15 respondents (15%) answered that its not always that the in anyways that the town crier mobilize their people towards achieving the required and people towards achieving the require and desired development in their community.

The data on table 8 shows that 79 respondents (79% answered that to a great extent the town crier has contributed to positive change in their community, while 17 respondent (17%) answered that to a little extent the town crier has contributed to passive change in their community, then 4 respondents (4%) answered that it is difficult to say whether the town crier has contributed to positive change in their community or not.

The data on table 16

The result shows that the people of Adazi-Nnukwu are mobilized towards achieving developmental changes.

This finding supports the view that is always expressed that to life is to live with adequate information is well known; this is in agreement with the position held by Amadi that on the account of inadequacy of the modern mass media of communication in Nigeria remote village still find fulfillment in their traditional town crier. Also the result confirms the coral media laid by Wilson. He said that oral media (town rising) mobilizes the people at the national consciousness.

The result of the study also shows that the town crier has is so many ways attained developmental changes in Adazi-Nnukwu.

CHAPTER FIVE

5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS.

5.1 Introduction

The main objective of this study was to investigate the rules of the traditional town crier in mobilizing Adazi-Nnukwu for development.

Survey research design was adopted using questionnaire for the gathering of data. Following the analysis of data and discussion of findings, this chapter presented the summary of findings, conclusion and recommendation.

5.2 SUMMARY

The findings showed that:

- i. The traditional town crier of Adazi-Nnukwu has contributed to great developmental changes in the community.
- ii. The town crier has in so many ways attained developmental changes in Adazi-Nnukwu.
- iv. The limitations of the town crier does not affect the people of Adazi-Nnukwu towards achieving developmental change.

5.3 Conclusion

Based on the findings drawn from the study, it is pertinent to conclude that the town crier plays a very vital role in the development of Adazi-Nnukwu. They also mobilize the people in attaining great developmental changes.

The study "Role of the traditional town crier in mobilizing Adazi-Nnukwu in Anaocha Local Government Area for development is an experience to behold, Adazi-Nnukwu is not mainly an agrarian community, it is an ancient rural community that loves tradition and custom. The people of Adazi-Nnukwu uses the town crier to oil their way of life, life cycle, traditional institutions, farming system and their developmental efforts.

In fact, the study revealed to the researcher that the people of Adazi-Nnukwu community cherished information they receive from the town Ener because of it's direct and understandable nature which the town criers comes in.

The motivation of this study, therefore was to find if the traditional town crier function very well in Adazi-Nnukwu or they just serve as complementary function to the modern mass media.

5.4 Recommendations

Based on the findings and conclusion on this study, the following recommendations were made.

1. The traditional town crier in Adazi-Nnukwu should continue to contribute largely on the development of the community.

2. The town crier should keep attaining developmental changes in Adazi-Nnukwu.
3. The limitations of the town crier should be affect the people of Adazi-Nnukwu.
4. The town crier as a tool for disseminating information in the community should provide the community with vital information when and at when due.
5. The government of the state should support the town crier in Adazi-Nnukwu so that it will bring more development to the community.

5.5 Suggestion for further studies

Further studies should be conducted on the limitations of the town crier, and how it affects the people of Adazi-Nnukwu. This is to say the limitations of the town crier should be properly looked into in Adazi-Nnukwu community.

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APPENDIX A

Questionnaire

Department of Mass Communication
Faculty of MAT and Social Sciences
Caritas University.
P.M.B 01784
Amorji – Nike, Enugu
Enugu State.
16th June, 2014.

Dear Respondent,

I, Madubuko Chiazor Theodora, with the Registration Number MC/2010/445, a final year student of the above named Institution and Department currently carrying out a research on the topic “The Role of the Traditional Town Crier in Mobilizing Adazi-Nnukwu Community in Anaocha Local Government Area for Development”.

Kindly assist me by filling in the question below. All information you give will be confidential and treated as such. It will be used for academic purpose.

Thanks for your co-operation.

Yours faithfully,

Theodora Madubuko .C
No. MC/2010/445

APPENDIX B

Part A (Demographic Data)

1. What is your gender?

a. Male

b. Female

2. What is your age bracket?

a. 18 – 25

b. 26 – 45

c. 46 – 65

d. 65 and above

3. What is your marital status?

a. Married

b. Single

4. What is your education qualification?

a. OND

b. HND/B.Sc

c. MA/MSc

d. PHD

e. NONE

5. What is your occupation?

a. Farmer

b. Business man/woman

- c. Black smiting
- d. Student
- e. Civil servant
- f. Others

SECTION B (SURVEY DATA)

6. Do you have a town crier in your community?

- a. Yes
- b. No

7. How does he carryout his duties/functions?

- a. Very effective
- b. Effective
- c. Not effective

8. Has the town crier in any way contributed to any positive change in your community?

- a. To a great extent
- b. To a little extent
- c. Difficult to say

9. Can the town crier be one of the tools used in disseminating information in your community?

- a. Yes
- b. No

10. Is the town crier being neglected in your community?

- a. Not at all

b. Sometimes

11. Can the town crier in any way mobilize your people towards achieving the required and desired development in your community?

a. Always

b. Not always

c. Not at all

12. Do you consider the town crier as a link between their opinion leaders and the people?

a. To an extent

b. To a large extent

13. Do you think the opinion leaders can counter any information that is not from them that the town crier relay to the people?

a. Yes

b. No

14. Has the government of your state in anyway supported the town crier in your community?

a. Always

b. Rarely

15. What instrument do the town crier in your community use in disseminating information?

a. Wooden gong

b. Metal gong

16. To what extent has the town crier portrayed his mobilized function.

a. To some extent

b. To a large extent

c. No response

d. To a small extent

17. What kind of image do the town crier portray?

a. Positive

b. Negative

18. Who do you think is responsible for the negative imbalance of information in your community

a. The opinion leaders

b. The government

c. The town crier

19. Are you impressed with the roles played by the town crier?

a. Very well

b. Not really

c. Not at all