



Community Leadership, Development, and Broadcast Media

Micheal A. Nza-Ayang

University of Cross River State, Department of Mass Communication

Corresponding Author: Micheal A. Nza-Ayang Michaelnzan60@gmail.com

ARTICLE INFO

Keywords: Mass Media, Opinion Leaders, Community Development, Information

Received : 03, January

Revised : 16, January

Accepted: 22, January

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ABSTRACT

The main purpose of this research work is to find out the place of the mass media and opinion leaders in community development, using a study of Aniocha-North local government area of Delta State as a case in point. The method employed in gathering information for this study is the survey method of data collection using questionnaire and personal interview as primary sources while the use of journals, books, libraries, schools etc formed the secondary source of data collection. It was discovered that information from the mass media gets to members of Aniocha community through opinion leaders in Aniocha community as it related to the community development of the town. Finally, since it is believed by the rural dwellers that mass media has not done anything positive to change lives, the mass media should create the sense of identification through the propagation of common cultural value and symbol and by giving desirable interpretation of event.

INTRODUCTION

Mass media can be said to be those channels in which messages are made available simultaneously to a large number of people individually or group of different and varying sizes separated by distances from the source of the messages. These include: newspapers, radio, television, magazines and cinema, satellite etc.

Opinion leaders are those who have made remarkable achievements in their different fields or held title in the community. They are responsible for influencing the way matters are conducted in the community. They advise, correct and make decisions for the people. These opinion leaders get messages from the mass media and relay the messages to the public. Community development on the other hand is a planned and organized effort to assist individuals to acquire attitude, skills and concept required for their democratic participation in the effective solution of as wide as possible a range of community problem in an order of priority determined by their increasing lives of competence.

Aniocha community is a developing community, which is located in Delta State has a population of five thousand people and is made up of six kindreds, which are: Oshimili, Ishekpe, Iduminei, Onitsha-Ugbo, Onitsha-Olone, Obidigbo. Aniocha community gained popularity at the time due to its major market known as Afia-Afor where traders sell items, especially palm wine which can be said to be their major source of income. These people are known for their cassava production and palm oil graded to be the best among others in the market by people of other communities, villages, and towns and this attracts both local and outside buyers to the community.

Before Broadcast media communication came to be, what it is today community development has been in practice from generation to generation in Aniocha. communities embarked on different development projects such as village halls, village squares, markets, and pathways which were done mainly by age grades. The ranking of such projects depends on the community's leadership, and available resources were limited to those of the immediate neighbors of the communities. In those days, there was nothing like Western education, and the developmental projects were centered on the tradition of the community. Some major development projects like hospitals, schools, and roads were not felt because of ignorance. Today, communities are influenced both within and outside the community. This influence has made them demand social economic and political changes that have reached each community.

The advent of broadcasting media has been felt and this has brought about the transformation of the previously local forms of development projects into modern development projects such as schools, hospitals, post offices, electricity pipe-born water, roads, and bridges. Communities now participate in modern developmental projects but despite the progress of mass media in this community, opinion leaders still influence the way development occurs.

Statement of Problem

There is a problem in finding out which mass media has helped in contributing to development in Aniocha town. This is because it has been said

that mass media contributes to development in communities, or whether opinion leaders are still influencing the information needs of the people towards community development.

Research Questions

1. What process of communication is adopted in various communities in Aniocha?
2. Do opinion leaders provide information needed for development more than the mass media?
3. In what ways have the mass media helped in development projects in Aniocha?
4. Do the mass media influence development efforts in Aniocha more than opinion leaders?

Hypotheses

- Hi: Radio and Television are more readily available and useful than newspapers to the Aniocha community in contributing to the community development of the town.
- Ho: Radio and television are not more readily available and useful than television to the Aniocha Community in contributing to the community development of the town.
- Hi: Aniocha people get information, which leads to community development of the town more from opinion leaders than the mass media.
- Ho: Aniocha people do not get information, which leads to community development of the town more from opinion leaders than the mass media.
- Hi: Opinion leaders influence development efforts in Aniocha more than in the mass media.
- Ho: Opinion leaders to do influence development efforts in Aniocha more than the mass media.

LITERATURE REVIEW

“Throughout history, human beings have sought to improvise their ability to receive and assimilate information about their surroundings and at same time to increase the speed, charity and same time to increase the speed, the charity of their methods for transmission of information”. The first humans to inhabit the earth lived in caves; they looked and behaved like apes. Even during those prehistoric times, some form of communication existed. Before the development of languages, this communication was mostly through tough tactile (communication) and social signals. It has been speculated that simple, incoherent vocal sounds must have been the earliest form of human communication, man must have attempted to communicate for the first time through the simplest incoherent sounds expressing feelings like pain, fear, anger etc. This view of the beginning of communication was supported by Mac Bride and his associates in their discussion of the development of human communication (Mac Bride et al; 1981:3).

Starting with the simplest vocal gesture signal rooted in their physical structure; human beings developed a whole range of non-verbal means for conveying messages; music and dance, drum messages, signal fires, drawings, and other forms of graphic symbol including the pictogram. Pictograph was the next stage in the development of human communication, when early humans gradually began to communicate through pictographs, which were picture messages sketched or drawn on the walls of caves or trees. These sketching became increasingly stylized, evolved into the first symbols, and eventually developed into primitive alphabets, which marked the beginning of written communication. The development of language was a turning point in the evolution of communication. Language made human communication particularly powerful and gave human beings their pre-eminent position in the animal world. (Mac Bride et al 1981:3).

The development of language was important for two main reasons. First, it gives scope and depth to the content of communication. Secondly, it allowed for precious and detail expression in communication. From its very inception communication has been related to social structure, cultural the economic organization of society. Because of this, communication has all through the ages had an inescapable part of the existence of human beings as social animals. In fact, so indispensable is communication to human existence that it is no exaggeration to say that the latter cannot exist without the former.

What Bittner (1989:3) had said about the role of communication in prehistoric society is still true of the indispensability of communication in human existence today, society survival and growth depended on several things, among them a system of communication. Recognizing communication as the basis of culture, Fiske (1990:2) points out that communication is central to the life of our culture: without it, the culture of any kind must die.

To communicate means to share ideas, information, opinions, feelings or establish a common ground with another person or group of persons of different and varying sizes separated by distance from the source of the message (Obidike 1990). This means that in mass communication, storage are in contact with one another although the contact with are although the contact is largely one way. Although the source of communication may be from one person, it may most times be from a group of people. As Sandman and his colleagues pointed out, each message may have as many as a dozen sources with different points of view and different goals for the communication.

Consequently, Sandman et al conclude that in a sense, mass communication message is a committee product because many people contribute to packaging the final product, which reaches the audience. Mass communication is a very complex process, much more complicated than interpersonal communication. This is because every single message is sent through an elaborate system of machines and individuals.

As Wehtmore (1985) quoted..." In print, there are writers, editors, typesetters, distributors, and many more. In electronic media, there are scriptwriters, actors, directors, and others. Each group becomes a source. The encoding process involves media form like a book radio or television set. This

shows that in mass communication in addition to machines that take care of the medical production of the message, many people play different roles in the encoding of the media message which finally reaches the mass communication audience. Communication as we know it today has developed over several centuries.

Communication is a complex process and is an exchange or a sharing of information or a message; this makes it require certain basic components to bring it into existence. This include the source from whom the message originates, the medium through which the message is conveyed, the audience who receives the message, and the feedback is the reaction of the receiver to the message. In the process of communication, the information being shared makes up the message or content of communication. This message originates from a source or sender of the message. The source is also referred to as the communicator, the formulator the encoder.

The message so encoded is sent through a medium or channel to a receiver which is also called the decoder. The receiver can also be referred to as the communicator, the recipient, the reception, or the audience to the destination (Meill and Lowenstein 1976:7). According to Harold Lasswell the basic components of the communication process can be identified in one question. "Who says what through which channel, to whom, with what effect" In this question, "who. What and whom' refers to the source, the message, and the audience, respectively while the 'channel' is the medium of communication' has to do with the response of the receiver. Another basic component of the communication process is feedback. When information is merely transmitted from Seder to receiver this type of linear one-way flow of information does not constitute communication in the real sense of the word.

This is because effective communication is a process of exchange. To be effective, communication must be a two-way process in which the receiver of the original message responds or reacts to the message. A response from the audience is the appropriate way to determine whether the message has been received and understood by the audience. It is the response that is known as feedback. Without feedback, the communication process can neither be complete nor effective. "Communication by the definition is a two-way process, a cooperative venture. It is a joint effort, a mutual experience, an exchange between two parties- a sender and a receiver. The communication experience is not complete until an audience can respond to the message of the communication. That response is feedback.

Traditional System of Communication in Aniocha Community

The traditional media of communication are those forms, modes, or channel of communication that have got little or nothing to do with the modern media of communication but rather reflects the people's norms, beings, values and culture. Traditional communication is regarded as the products of the interplay between a traditional community's customs and conflicts, harmony and strife, cultural convergences and divergences, culture-specific tangibles, interpersonal relations, symbols and codes and moral traditions which include

mythology, oral literature (poetry story-telling, proverbs), masquerades, witchcraft, rites rituals, music, dance, drama, costumes and similar abstractions and certificates which encompass a people's facial, symbolic and cosmological existence from birth to death and even beyond death (Ugboajah 1985). They refer to the modes of communication, which are still in use today by the realities. They have been variously called folk media.

Alozie (2002) observes that in Nigeria, development information or messages are disseminated to the rural-urban people in the wards villages, hamlets, small and large compounds, and even families through the instrumentality of the traditional media of communication which has continued to exist and wax strong even with the emergence of modern mass media. Perhaps, this is in line with the observation of Macbride (1980:82) that people in the towns of the third world often belonging to the first generation of settlers in urban conditions retain their traditions and their fondness for remembered styles in songs, dance, and story.

The people of Aniocha before the advent of the white missionaries and modern mass media were communicating through traditional systems of communication. These include the use of metal gongs, wooden gongs, drums, flutes, palm front, masquerades, town criers, gunshots, whistling, smoke signals, mouth-to-mouth communication, visits, the church, the village square, and objectifies, native whites chalks, and other symbolic displays such as smiling winking, scratching of palm, leering, sighing or hissing, finer snapping and shoulder shrugging.

Metal Gongs *For Meetings*

Metal gongs were used by the Aniocha people to summon villagers to meet especially elders at the king's palace. When people hear the sound, they will all prepare for the meeting. This process was also used for the king's announcement and any other announcement at all. So whenever the people near it, they would listen attentively to the message being conveyed.

To summon the Gods

Metal gongs were used to summon the gods so whenever the chief priest went to the shrine for any divinity, he beat the gong to invite their presence.

For Communication

It is used by the chief priest when communicating with the gods, he uses it to praise the gods, thank it for mercies, and remind it of any upcoming festival to seek its advice, especially during yam festivals.

Wooden Gongs *For Inspiration and Emergencies*

Where for inspiration during wrestling tournaments. They were also used in dances, which were aimed at making dancers change their dance steps. These gongs were used to tell people of emergencies like wars. When enemies were coming to invade the community, the security men beat the drum to alert

the people that enemies were coming for war so that the youths would prepare for war so that the youths would prepare for battle.

Drum

Used for festivals like traditional wedding ceremonies new yam festivals etc.

Flutes

It was used to mark the arrival of masquerades. People who followed the masquerades blew the flute to tell the people to make way for the masquerade. So the villagers when they heard the flute stayed indoors to give the masquerades a chance to pass since they believed that they were representative of the gods who should not see humans especially women. It is also used by the followers of the chief priest in order to tell the people to pay attention to the message the gods had for them.

Palm Fronds

For Burials

It was tied on any vehicle carrying corpse so that when people saw it, they when people saw it, they would know what it was carrying. Other vehicle following that one with the corpse also tied palm frond to show anger and sorrow. The door of the room where a corpse was kept was usually tied with palm frond to signify death, loss. It was used in land dispute in order to warn the people not to go to that land until the matter had been resolved. It was also used to indicate boundaries.

For Sacredness

Palm fronds were used to signify any place that was scared for example belonging to the gods.

For Ownership Purpose

People used palm fronds to tie on trees e.g. bread fruit trees etc. so when they are seen by people, they would know that somebody owned them especially when the fruits fell.

For War

People preparing for war tied palm fronds round their arms and knees. This showed anger etc.

Masquerades

Entertainments

Were used during festivals, this was done by parading all over the village a day before the festival so when seen by people, it reminded them of upcoming festivals.

Sacredness

They signifies sacred beings like the deities.

Town Crier

They were used to make announcement so people paid attention to town criers since they are responsible for announcement and other messages.

Gunshots

During occasions like chieftaincy titles, birth of a baby etc gunshots where used to tell people of a great celebration. Gunshots were also used during burial ceremonies.

Whistling

Whistling was used friends to call one another. The friends only understood the code for e.g. when a child is in the house with the parents, his friends being afraid of the parents may choose to go to the back of the house and whistle, immediately the child heard it, he sought for an excuse and went after his friends. It was also used for attraction, to relay message, for attention for entertainment

Paying of Visits

The people of Aniocha the regarded visits as a demonstration of brotherhood. During visits, conversation took place over kola-nuts or a key of palm wine. During conversation, information were shared between participants. Information was clearly disseminated and even analyzed between friends and relative.

The Church

This was another place for communication in Aniocha community. The officiating priest passes information during the sermon or after church service. Important announcements were made during or after church service. The church was regarded as a place of gossip and fashion center as well as where attitude or group norms were either reinforced or changed.

Village Square

It was a venue for village meetings and a centre of activities during festivals. The villagers converged at the village square for crucial meeting that concern the villages information and announcement were made during such occasions.

Objectives

It can be said to be another form of communication in practice then, they were concrete objects line kola nuts, native white chalk (Nzu) etc.

Kola Nuts

The offering of kola nut to a visitor or a stranger signifies that the visitors was welcomed.

Native White Chalk

It was offered by any family where a new born baby was born. It signifies birth life meaning that another life has been added to the family. Also native doctors rub the chalk across their left eye which conveyed information to their clients that they are men of great powers.

Symbolic Displays

These are other forms of communication. They include smiling, winking and scratching of palm, learning, sighing or hissing, finger scrapping and shoulder shrugging.

Smiling

This communicates happiness. When one was seen smiling or a person smiled due to a message given to him/her, it showed joy/happiness.

Winking

It stood for admiration or love, especially of the opposite sex. When a boy winked at a girl, it showed his admiration or his love for her.

Scratching of the Palm of the Opposite Sex

Another way of showing love, when a man shook a woman's hands and in the passed which is love. Only the two understood what happened.

Sighing or Hissing

Means dejection or disgust. So when a person sighed, it shows that he was not happy or he was disappointed with somebody for a deed done by the person. For a person known for committing atrocities, whenever he passes, the villagers may hiss or sigh at him. This shows that they look at him with a feeling of annoyance and disappointment due to his unacceptable behaviour. When something unpleasant, happened in the village, people discussed it among themselves and showed disappointment through sighing or hissing.

Finger Snapping

Was used to draw someone's attention, or signified an abomination.

Gossips

When people gossip, they spread important information and create awareness in people. Rumors also helped in communication.

Age Grades

Through meetings and other gathering age grades give information and advice to the people and help to execute developmental projects in the community. Festivals signify entertainment.

Community Development

Community as defined by Roberts (1979) is a collection of people who have become aware of some problems or some boards goal, having passed through a process of learning about themselves and their environment and on the basis of which they have established a collective objective. This broad perception of community implies also the existence with small groups of people in small organization (Hillary 1955) after analyzing 94 definition of community came to the conclusion (most scholar in the area agree) that common ends, norms or means are it most remarkable features. This reveals that the term community is not static. It entails the interaction of several elements whose geographic boundaries are a clear function of time. Development itself according to (Todaro 1989) is a multidimensional processing involving changes in structure, attitudes and institutions as well as the acceleration of economic growth the reeducation of equality and eradication of absolute poverty. This way development implies remarkable and sustained improvement of the socioeconomic welfare of the people. The process of development in community development implies first the perception of a problem or what is termed as the people felt needs which normally generates a feeling go worry over the given condition. This 'worry' becomes the creative force which moves the people on the part of learning about the problem themselves and the environment using the techniques of communication.

Objectives are then Sets

The talking of action is followed by evaluation of determine the extent to which the objectives have been achieved and the knowledge so derived is further put back into the process (Roberts 1979). It is in this sense that (Moore: 1963) sees community development as being capable of either producing tension or reducing it.

Community development as defined by the international co-operation administration set up by the United State government (1956) is a process of social action which the people of a community organized themselves for planning and action, define their common and individual needs and problems. Group and individual plans to meet their need and problems execute these plans with a maximum reliance upon community resources and supplement these resources when necessary with services and materials from government and non-government agencies outside the community.

The overall goal on the fusion of the terms 'community and development" should be improvement of the individuals and their living conditions, community development as the induction and educational management of the kind of interaction between the improvements of both. The goals sought after in community development range from material ones e.g. construction of roads, bridges, markers stalls dispensaries etc. to non-material ones like making the illiterate people in a community literate, bringing a positive change, reducing infact and materials mortality, community.'

History and Roles of broadcast media towards Community Development

Mass media of communication can be said to be of two major groups; print media and electronic media. These groups play important role in spreading development messages and mobilizing the people for national development. The print media makes use of the eyes while the electronic also called broadcasting media makes use of both the eyes and ears.

The print media was the oldest mass media, and includes Newspaper, magazine, books and other publication alike. The first newspaper in Nigeria, Iwe Irohin, was started in Abeokuta in December 1859 by an English Missionary of the Anglican Mission named revered Henery Townsend. The first printing press in Nigeria has earlier on been established in Calabar in 1946 by the mission. According to Townsend, Iwe Irohim was established, to get thee people to read; to beget the habit of seeking information by reading." Thus, the paper carried a combination of religious reporting and social, political and cultural commentary.

As Tador (1996:40) has pointed out, this newspaper was set up "to help the overall development of literacy among the Egba people "This function can be seen in the full name of the newspaper—"Iwe Irohin fun Awon Ara Eegbe Ati Yoruba" – which literally translated means "Newspaper for the Egbe speaking people and Yorubas".

The print media cannot effectively be used as of now to mobilize the community for development because of the majority literate population who cannot read or understand messages in newspapers and magazines. These channels however carry news stories, photographs and advertisements relating to development programmes and projects but they are not enough to ginger the masses into embracing development.

The Electronic Media

The other channel of mass media known as the broadcast electronic media comprises of those media that use electric power to get its messages to the public. These include: Radio, television, cinema satellite etc. Radio as a broadcast medium began in the twentieth century with the perfection wireless telegraphy" This was system through which electromagnetic impulses could be sent through the air without the use of wires. Thus radio is usually referred to the wireless.

Radio as an electronic media channel or plays a very strategic role in communication for developing an areas through communication. 'radio is the best medium for development" Radio is the only medium of communication with which the rural communities are familiar". However in developing countries such as ours, the grater rate of the population lives on the land, and are frequently isolated by illiteracy and lack of transport. Effective communication for the development of rural areas in the life of their nation is very essential for a developing society. Television is very good in promoting national development especially in the rural areas. Its advantage over other channels stems from the fact that it combines both sound and sight (audio-visual) in the dissemination of information. Despite the fact that many rural dwellers can now watch or view television, communication this medium has

not been effective in development as that of radio. Without electricity, one cannot watch television and majority of Nigerians who are poor and rural in nature cannot afford money to buy electric generator which through are now plenty, still remain very costly. Television will be a powerful medium for the promotion of development of mobilization of the people to that effect when the infrastructural inadequacies that hinder its effective role must have been addressed. The mass media has played important roles, which will be viewed as aiding development communities like the case of Aniocha community. The roles include.

Information Roles of the Mass Media

The mass media posses incredible power at the information level, refers to this power when he says "that the mass media have ability to reach millions, to raise issues, to create awareness on topics and to disseminate information with great efficiency.

Education

Education of the mass media comprises intellectual development, acquisition of skills and capabilities, and the formation of character. The mass media are involved in the transmission of the knowledge necessary to achieve all the three aspect of education mention above.

Socialization

The mass media as a socializing agency works closely with the socializing agencies like the family, the school, the church and the peer group. Through socialization the individual is made aware of the values, norms and acceptable behaviors and patterns of the society.

Motivation and Mobilization

The mass media encourage and ginger people up to achieve the aims or goals of the society. These goals are promoted by the media, which then stimulate and foster the aspiration and activities of individuals and communities to achieve such goals.

Interpretation

In Nigeria for instance, when the different NTA stations in various states of the federation exchange programme about their people's way of life, this could be seen as an attempt in national integration through the mass media. By watching such programmes, people of one state can get to understand and appreciate the pattern of life, view points and aspirations of other people in another state.

Opinion Leaders' Roles Toward Community Development

Opinion leaders are those people who influence the way, issues are conducted in a given society or community. These groups of people those that have achieve remarkable success in their various field and are titleholders' e.g. chiefs, Edlders, intellectual, business Tycoons, executives the need for these

leaders aroused due to the fact that the community rallied on them since they were the people who had the power wealth , fame and position in the community. This concept of opinion leadership was first formulated. In the course of their analysis of the 1940 election. These investigations discovered that personal contact appeared to have been more effective than the mass media in influencing voting decisions. When the early missionaries came into Aniocha community, there was need for interpreters who would be able to relate to the people what they said. So, those people that had traveled out of the community or had the opportunity to understand a little man's language were employed to interpret the message to the villagers. The villagers than took these people to the leaders since they could understand the white men. Since then, this group of people have been regarded as the mouthpiece of the community. This made the people to have respect for them, which gave them, which gave them the right to decide, correct and advice the community. These opinion leaders are embodiments of the norms and values of their groups or social categories. They protect the interests of their groups.

METHODOLOGY

Data collected for the purpose of answering research question were be analyzed and tabulated, each table solving a research question. A statistical toll was also used analyze the data to obtain valid results.

Research Question

Table 1. What Communication Process or Mass Media Exists in Aniocha?

Mass Media	Frequency	Percentage
Television	20	255
Radio	50	65.5%
Newspaper	10	12.5%
Total	80	100%

The result showed that majority of the people (65.5% of the population) believed that radio exist more since radio is the most used mass medium in Aniocha. This is because they listen to radio for entertainment in form of music and for the fact that radio uses batteries where there is no electricity supply. Television is not patronized by many due to the fact that there is no constant electricity supply. This accounts for the 25% (20) of the respondents. The remaining 12.5% (10) of the people read newspaper, which can be said to be the lowest population. This is because many people who are illiterate cannot read.

Research Question 2

Do opinion leader provide information needed for development more than the mass media?

Table 2. Main Source of Information in Aniocha Community

Source	Frequency	Percentage
Media	35	43-75%
Opinion Leader	45	5-25%
Total	80	100%

This designed to ascertain if the opinion leaders provide the necessary information needed for development in Aniocha more than the mass media i.e. the people believed that the information they go which leads to development comes largely from the opinion leaders more than the mass media, 56.25% of respondents believed that the opinion leaders are their main source of information while 43.75% of the people see the mass media as their main source of information.

Research Question 3

Table 3. In What Ways Have The Mass Media Helped in Development Project in Aniocha?

Opinion	Frequency	Percentage
Yes	20	25%
No	60	75%
Total	80	100%

Table .3 was designed to know whether the mass media has performed roles towards developments the people still have not felt their impact in the community, they do not regard the mass media contributions since they believed that the media has not addressed their cause as rural dwellers rather all their new contents urbanized. The remaining 25% are those that know the importance of the media they agreed toward developmental projects.

Research Question 4

Table 4. Do Mass Media or Opinion Leader Influence Development Effort in Aniocha?

Source	Frequency	Percentage
Mass Media Influence	30	31.25%
Opinion Leaders	50	68.75%
Total	80	100%

68.75% of the respondents from the result gotten agreed that they were encouraged towards development by the opinion leader more than the mass media since the opinion leaders are the ones that direct them on what to do and also on matters relating to their welfare they tend to believe that they are the ones that give them the support, encouragement, and advice on how to go about development in the community. The 31.25% of the population are mainly the opinion leaders who are encouraged by the messages received from the mass media and they pass same to the villagers who are less exposed to the mass media.

RESULTS AND DISCUSSION

This study so far has shown that Aniocha community is a community that is gradually developing. This has been possible due to the spirit of co-operation existing among the people. Although mass media has encouraged the rate of this development, they are not mainly responsible for the spirit of

togetherness in the community. The researcher found out that development projects are initiated by opinion leaders and are raised in meeting where they are deliberated upon and later executed by the age grades through levies, fund raising, and personal free-well donations by the people from the data analysis collected in respect of the resources of information, a large percentage of the respondents named opinion leaders as their source of information. Also respondents conducted revealed that those opinion leaders are people who are educated and have traveled outside their community for one purpose or the other.

Their position in the community enables them to pass the information and knowledge gained from their travels and closer contact with the mass media of information to their kinsmen who are less opportune. By being exposed to the mass media mainly radio and television, development of the community has increased. Radio sets which the communities acquire for entertainment purpose are now used for information since radio can operate with batteries when electricity is not available. From the analysis, radio sets are more used than television due to the fact that there electricity supply is not constant. Therefore radio appears to be more useful to the community in helping to achieve development. Despite the roles played by the mass media, Aniocha people still depend on the opinion leader at this present age for their information needs, especially in the area community development.

CONCLUSION AND RECOMMENDATIONS

1. The media should educate the people on their rights and ensure that what ought to be done for integration to be achieved is done.
2. Mass media should positively change the lives of the rural dwellers by providing constant electricity, good roads, water, supply, and hospitals
3. The broadcast media should start radio and television programmes meant to the rural audience by using local dialect as means of communication.

FURTHER STUDY

This research still has limitations so further research on the topic still needs to be done "Community Leadership, Development and Broadcast Media."

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