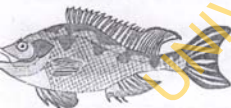
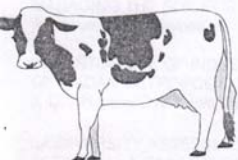




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TRADITIONAL MEDIA USE IN FOREST CONSERVATION SUPPORT COMMUNICATION (FCSC) AMONG LOCAL RESIDENTS IN PROTECTED AREAS IN SOUTH WESTERN NIGERIA

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ABSTRACT

This paper examined the potential of forest conservation support communication along traditional media in use for agricultural information dissemination in and around two reserved sites: Old Oyo National Park, Oyo and Oluwa forest reserve in Ondo State. Results show that the reliability of Forest Conservation Support Information (FCSI) sources depends on access to media among respondents (Pearson's $\chi^2 = 338.7$; d.f = 160; Pr. ≤ 0.000). So also, appropriateness determines the relevance of traditional media in Old Oyo National Park environment to FCSC (Pearson's $\chi^2 = 176.47$; d.f = 60; Pr. ≤ 0.00). This was however not the case in Oluwa forest reserve enclaves (Pearson's $\chi^2 = 29.595$; d.f = 28; Pr. > 0.383). Here, the perception of inhabitants on appropriateness of media for FCSC does not translate to their being relevant for the same purpose. But the relevance of traditional communication to present-day development challenges was found to be very significant in the study sites. Only 2.5% and 7% of inhabitants of Oluwa forest enclaves and Old Oyo National Park environment respectively considered traditional communication as irrelevant to forest conservation support communication. Analysis of variance on traditional media accessed in the two study sites also revealed no variation ($F = 3.01$; d.f = 244; $p > .05$).

Furthermore, in Oluwa Forest enclaves, 88.75% of the respondents' perceived traditional communication as complementing other information sources, while the rest opined that it's use alone could effect and sustain development initiatives. However, none of the respondents in the two sites is of the view that the use of traditional communication media should be relegated to the background in FCSC. It is therefore recommended that effective indigenous media should be adopted and empowered to ensure that development initiatives are not wrongly imbibed. So also, traditional institutions in the study area must be identified and empowered with sustainable forest conservation information and technologies.

Keywords: Sustainable Development; Traditional Media; Protected Area; Information Dissemination; and Communication Strategy.

INTRODUCTION

Forest conservation support communication (FCSC) is a conscious and purposeful exchange of ideas with the aim of inciting, mobilizing and convincing people to imbibe a new culture and or change their attitude towards the use of forest and their resources (Azeez, 2002). It is also aimed at enlisting the support of the people for participation in forest conservation projects. These views have earlier been expressed by FAO (1993), which submitted that successful rural development demands a conscious and active participation of the intended beneficiaries at every stage of development process, because rural development cannot take place without changes in attitudes and behaviour among the people concerned.

However, different views on development led to divergent views on the relationship between communication and development and hence, the communication strategies most

desirable for development. The social-Darwinistic view often buttressed by a disjunctive approach to social learning, requires that new communication technology (especially radio and television) should be employed to create new "modern experience". This would dissociate the masses from their traditional background and lead their aspirations towards modern concepts and life style. The Social Darwinistic paradigm strategy emanated from the dominant paradigm of development, which merely established a relationship between the mass media and the index of modernization (Dominic *et al*, 1990).

The dominant paradigm also equates modernization to development (Lerner, 1958). However, Lerner implied causality among the variables of the equation based on the strength of the correlations (Fjes, 1976) even though correlational measures are necessary but not sufficient indicators of causality (Shaw, 1966; Schramm and Ruggels, 1967). Invariably, establishing a relationship between the mass

media and various indices of modernization does not necessarily translate to the impacting of modernization by the mass media.

But this is not downplaying the role of mass media in development because their ability to disseminate information through innovation diffusion are important to effecting change (Rogers, 1983). Also supporting this fact, Rostow (1960) submitted that the electronic media occupy a particular place of importance in stages of the development process. But these assertions merely emphasize the efficacy of the media of mass communication without giving due regards to the culture and socio-economic realities of the target communities (Azeez, 2002). The capacity of a rural community to respond to a specified local development plan and/or market forces differs dramatically, depending on the socio-economic and cultural foundation of the community (Barret, *et al*, 2002; Hudson and Cheatele, 1993). Schultz (1974) also posited that among primitive and peasant societies, cultural beliefs and behaviour often play an equal or greater role than economic consideration when deciding to accept or reject change.

Therefore, for an effective forest conservation support communication strategy to emerge, the cultural beliefs and behaviour of the target beneficiaries are important factors. An understanding of these factors among target groups will give a better understanding of the group. Such knowledge is termed Indigenous Knowledge (IK). They are locally acquired knowledge gained from the direct interaction of human with their environment. Chambers, *et al* (1989), described IK as individual technical knowledge gained with respect to certain activities. Generally, IK is the sum of experience and knowledge from a given culture, society or group, which therefore form the basis of decision-making (Warren, 1991; Warren and Cashman, 1989).

Combating deforestation through rational utilization – conservation of forest resources is also not a new phenomenon. In the early times, traditional forest conservation prevailed and they had their history firmly rooted in the culture of the people. Matowanyika (1991) opined that rural development initiative in Africa must not be formulated and executed without Indigenous Management System (IMS). These indigenous systems (IS) are characterized by a strong integration of economic, social and cultural institutions and values. Also, FAO (1991) identified the chief unifying attributes of IS as kinship and division

of labour, which usually results in sustainable and equitable development (FAO 1991).

This paper investigated the prospect of indigenous communication media/channels as a means of accessing information on rational utilization of forest resources in two study sites – Old Oyo National Park and Oluwa forest reserve in southwestern Nigeria.

The Study Area

The study covers southwestern Nigeria (Fig. 1), which lies between longitudes 2° 30' and 6° 00'E and latitudes 6° 20' and 8° 37'N. The area is bounded in the East by Rivers and Anambra States; in the North by Kwara and Kogi States; in the West by Benin Republic; and in the South by the shoreline of the Eastern part of the Gulf of Guinea. Southwestern Nigeria is one of the most densely populated parts of Nigeria and is mainly inhabited by the Yorubas. The total population of the people in the study area was projected at 28,767,752 in the year 2002 (NPC, 1991). The bulk of this population resides in the rural areas with farming being the residents' main occupation.

Old Oyo National Park

Gazetted on the 10th of March 1973, Old Oyo National Park is situated within latitudes 8° 15' and 9° N and longitude 3° 35' and 4° 42' east. The park covers a total land area of 2,512 km² and was established under decree 36 of 1991 out of the former upper Ogun/Oyo Ile forest reserve. It is located in the nerve center of the extinct Old Oyo Empire. The ruins of the capital, Oyo or Katunga still exist within the park and this has great ecotourist potentials because since 1885, when Old Oyo fell, till very recently, human interference in the park was minimal (OONP, 2001).

Oluwa forest reserve

This reserve covers a total of 862 km² and it is located between latitudes 6° 35' and 7° 20'N and longitudes 3° 45' and 4° 32'E. The study site – Ondo State Afforestation Project (OSAP) is situated within the reserve. OSAP was part of a long-term plantation programme in Nigeria, which is expected to yield 200m³/ha of pulpwood and 100m³/ha of sawn logs over a time span of 15 years (Ogunlade and Odunlami, 1989).

Population and sampling

The target population for the study is the local communities within Oluwa forest reserve enclaves and the communities around Old Oyo National Park. The population also included the management staff of the forest reserve/National Park and the extension staff of Oyo and Ondo States Ministries of Agriculture and Natural Resources.

Purposive and multistage Random sampling techniques were used for the study. By virtue of Old Oyo National Park being the only National Park in south western Nigeria, and the relative impact of Oyo State Agricultural Development programme's extension agents in that zone (Azeez *et al*, 2000), the park was purposively selected for this study. The selection of Oluwa forest reserve is due to its timber yield per hectare, which when compared with that of commercial indigenous specie from the natural forest over a period exceeding 100 years, is almost ten fold (Ogunlade and Odunlami, 1989). Apart from this, the importance of Oluwa forest reserve to the economy of Ondo State cannot be overemphasized.

Twenty percent of the settlements in and around each of the study sites was randomly selected using the statistical table of random numbers. Finally, 10% of the inhabitants, in each of the selected settlements were randomly interviewed (Table 1).

The percentages chosen at each stage are expected to give accurate information on the population and at much less cost, time and efforts (Ogunfeditimi, 1986). Furthermore, 60 of the second set of questionnaires were randomly administered to forest management staff of the two study sites and the extension staff of the two states MANR. Also, local opinions were sought through focus group discussions involving opinion leaders and local inhabitants. Data generated was analysed using frequency distribution, analyses of variance, Pearson's Likelihood ratio and linear by linear chi-square statistics.

RESULTS AND DISCUSSION

Background information about respondents' demography

From the study, majority of the respondents (93.02%) around Old Oyo National park and 58.8% of those in Oluwa forest reserve enclaves are male (Fig. 2). However, this does not mean that the study sites are dominated by male since more than 90% of the respondents' are married (Fig. 3). Similarly, only 25.8% of the extension personnel on the average are yet to be married with the highest (40.9%) cases being among the Ondo state personnel.

Duration of residence in the study sites

From Table 2, most of the inhabitants' (73.3%) around Old Oyo National Park environment have been resident in the site for over 15 years, but only 35% have similar experience among the residents of Oluwa forest enclaves. This may be the reason why

urban life still thrills more than 50% of the residents in Oluwa forest enclaves, while 45.8% of the inhabitants' of Old Oyo National park environment perceived urban life as highly expensive and less satisfactory.

Forest Benefits

Examining the perception of respondents' on benefits derived from the protected sites, extraction of fuelwood and timber (Oluwa – 48.3%; Old Oyo – 34.4%) was more favoured.

However, while this benefit was followed by the extraction of medicinal plants, wildlife and fruits among residents surrounding Old Oyo National Park (32.5%), the sourcing of cool and drinkable water from Oluwa forest reserve (22.8%) was favoured among residents of the reserve enclaves as optional benefits (Table 3).

The study further sought to clarify the knowledge of inhabitants on the relationship between the protected areas and environmental amelioration. Majority (71% in old Oyo and 95% in Oluwa) attributed weather vagaries to the work of God, while very few residents (old Oyo – 46.5%; Oluwa – 8.25%) linked the vagaries in weather to the utilization of the protected sites (Table 4). Further, an average of 15.4 respondent were indifferent to the identified causes of weather vagaries in Old Oyo National Park environment, while only an average of 5 dwellers felt the same way in Oluwa forest reserve enclaves. So also, on the average more respondent favoured the identified causes in Old Oyo National Park environment than in Oluwa forest reserve enclaves (Table 4).

This is suffice to say that respondent surrounding Old Oyo National Park are more culture bound and they identify with nature more than their Oluwa forest reserve enclaves counterpart. But, disappearance of forest (if there is any) within Oluwa forest reserve may not be easily noticed by local residents due to enforcement of reserve regulations and continuous regeneration within the reserve. This does not necessarily mean that weather vagaries are not noticed in Oluwa forest reserve enclaves or that local residents are not culture bound. But, it should be noted that many local residents in Oluwa forest reserve enclaves are non-indigenes and hence may not have the same social and cultural background.

Farming Systems

From Figure 4, the study revealed that the most favoured farming system in the study area was crop rotation (Old Oyo – 47.17%; Oluwa – 37.8%) followed by shifting cultivation (Old Oyo – 28.3%; Oluwa – 28.1%). The practice of Agroforestry was favoured by very few residents (Old Oyo – 14.2%; Oluwa – 15.9%).

This however shows that agroforestry practice (encompassing all forms of Agroforestry land use systems with exception of agrisilviculture) is not alien in the two sites. But as expressed by residents, lack of knowledge on this multiple land use system is an important limiting factor to its practice. Another identified limit is inadequate farmland to accommodate the practice. But, this is more pronounced among residents of Oluwa forest enclaves (Table 5). Further, an average of 33 and 10 dwellers in Old Oyo National Park environment and Oluwa forest reserve enclaves respectively are undecided on what is limiting their practice of sustainable land use. So also, more of the respondent in Oluwa forest reserve enclaves agreed on the identified benefits as limiting the practice of sustainable land use. This has to do with the nature of activities in the two protected sites.

Residents of Old Oyo National Park environs are basically arable farmers with no land area limitation; practicing sustainable land use is not by force. Their contemporary in the forest reserve have to comply with reserve regulation and mandate and hence practice sustainable land use. However, residents in both sites have the same needs but not the same constrain. Thus one of the group is bound to appreciate constrains more than the other.

Willingness to embrace sustainable land use among respondents

Table 6 shows that residents in both sites are willing to embrace sustainable land use practices, although such willingness is more pronounced among residents of Oluwa forest enclaves (90%). In Old Oyo National Park environment, willing residents are 72.1%.

Sources of information in the study sites

Among the residents of OONP environment, the most popular information source on forest conservation is the agricultural extension workers (35.1%), while radio was favoured in the Oluwa forest enclaves (45.2%). Residents of Oluwa enclaves also source information from their community/religious leaders (40%) and through friends interpersonal contacts (9.1%). In the OONP environment, other favoured information sources are Radio (27.3%), community/religious leaders (18.2%) and workers of the OONP (12.59%) - Table 7.

This finding further impressed the impact of the extension network of Oyo State Agricultural Development Programme, Shaki zone, on the residents surrounding OONP. But it should be pointed out that there is no single

forestry extension agent in both Oyo and Ondo State MANRs. The study also revealed that the personnel of OONP and Oyo State's MANR have put in more years of service than their Ondo state counterparts (Table 8). This was due to the personnel management style (contract staffing at senior staff level) adopted in OSAP whose staff formed a higher percentage of the interviewee in Ondo State.

Relevance of Traditional Communication to Information Dissemination on Forest Conservation in the Study Area

The relevance of traditional communication to development challenges cannot be overstressed in the two sites. From Table 9, it is observed that 45% consider traditional communication methods as highly relevant and 46.3% perceived it as quite relevant, while only 2.5% considered the method as irrelevant among residents of Oluwa forest enclaves. Similarly, response from residents of OONP environment followed the same pattern, although enthusiasm in favour of traditional methods of communication is lower (Table 9).

Furthermore, inhabitants expatiated on the roles that traditional media could play in the present age (Table 11). In Oluwa forest enclaves, majority of the residents (88.8%) perceived traditional media as playing complimentary role with modern media, while the rest were of the opinion that traditional media are capable of promoting forest conservation information without the assistance of modern media. Similar trend was recorded in the OONP environment. None of the respondents in the two sites favoured the relegation of traditional media to the background in the dissemination of forest conservation information.

Further, a hypothesis on the views of respondents on the appropriateness of media as determinant of their relevance to FCSC in the study area was tested. The test was based on the χ^2 test statistics. Result shows that the relevance of traditional communication methods among residents of OONP was determined by the appropriateness of the methods to FCSC, but this is not the case in Oluwa forest reserve enclaves (Table 12).

However, the cross-tabulation analyses (on which the tests were based) revealed similar trend at both sites. In OONP, 60 (out of 86) respondents favoured the relevance of traditional forms of disseminating FCSI, but only 9 of them favoured the appropriateness of village/religious meeting (the most favoured indigenous source of FCSI in the two sites) for FCSC. Similarly in Oluwa, 73 (out of 80) respondents favoured the relevance of indigenous sources of information, while 18 favoured the appropriateness of

village/religious meetings only for FCSC (Appendices 1a & b).

The study also revealed that access to media does not necessarily translate to the reliability of such media for FCSC (Table 13) in the study area (Pearson's $\chi^2 = 338.763$; d.f = 160; and Pr = 0.000). Invariably, access to media, which define appropriateness in the study area, does not automatically make a media relevant to FCSC in the study area.

SUMMARY AND CONCLUSION

Although both study sites are protected areas, residents of Oluwa forest reserve enclaves are leading regimented life within the forest estate while their co-interviewee in Old Oyo National Park environment are not. The latter have more land area to farm on, but the former are limited by plantation management principles. This notwithstanding, the socio-economic and cultural characteristics of residents in both sites are similar. But permanent residence is more prevalent in OONP environment, where access to land is not limited.

Furthermore, the benefits derived from forests revealed that OONP is not exclusively protected from local residents. So also, farming system practiced in the two sites are the same with only a slight variation in frequency distribution of the practices among residents. The distribution also revealed that residents of Oluwa forest reserve enclaves are equally flouting the plantation management regulations. Thus, residents in the two protected areas under study need enlightenment and education on the principles and benefits of forest conservation.

The sources of information on forest conservation readily available to respondents' are relatively the same, although their level of awareness and knowledge on forest conservation through these sources is very low. Invariably, radio and other mass media (which are most favoured) are not effective enough for disseminating FCSI. This is because the perception of inhabitants' on appropriateness of media was based on access to such media. However, access to media has no exclusive impact on relevance of media to efficient information dissemination in the study area. Thus, the continued relevance of trade-communication among residents despite their perceiving other media as relevant to FCSC implied that trade-communication has not been effectively utilized in the study area. The study therefore concluded that residents' in the study area will be better informed on FCSI using indigenous or traditional media. This is in line with FAO

(1999), which identified definite potential in applying folk media for rural development work.

RECOMMENDATIONS

To achieve effective FCSC, the following are suggested in the study area:

- a. Traditional institutions must be identified in the rural areas and adequately empowered with forest conservation information by:
 - Organizing round-table discussions in local dialect between experts in integrated land-use, agriculture, forestry, extension and rural development on one hand and the community leaders as well as the opinion leaders of rural communities on the other hand; and
 - Organizing symposia for media executives, presenters and directors on the use of local languages for promoting forest conservation initiatives.

This is expected to go a long way at impacting the cultural psychic of residents towards the importance of protected areas and hence their perception of information on or about its care.

- b. Identified traditional method of information dissemination must be thoroughly studied with a view to adapting such methods in programme presentation on the electronic media, most especially radio, which is mostly favoured in the study area for accessing information.

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Table 1: Summary of Sample Population / Site in the Study Area

STUDY SITES	SETTLEMENTS SAMPLED	POPULATION SIZE	NUMBER OF FARMING HOUSEHOLDS	NUMBER OF QUESTIONNAIRES ADMINISTERED
Old Oyo National Park	Tede	19,490*	4,580*	25
	Sepeteri	16,346*	779*	25
	Igbeti	35,655*	841*	30
	Ikoyi Ile	4,411*	56*	15
	Ago Are	11,699*	7,475*	15
Oluwa Forest Reserve	Gbekerelu	300-500**	60**	15
	Legee	5,000-8000**	800**	30
	Iisagbede	300-500**	40**	15
	Epe Makinde	800-1000**	70**	20
	Ogunlepa II	100-150**	28**	05
	Ogunlepa I	250-400**	60**	10
Σ				205

*OYSADEP's village survey summary, 2001.

Table 2: Years of Residence in the Study Area by Inhabitants'

Duration of Residency	Old Oyo N.P		Oluwa F.R		Mean (%)
	Frequency	%	Frequency	%	
A. 2 – 5 Years	-	-	04	05.00	02.50
B. >5 – 10 Years	19	22.09	28	35.00	28.95
C. >10 – 15 Years	04	04.65	20	25.00	14.83
D. >15 Years	63	73.26	28	35.00	54.13
Total	86	100.00	80	100.00	

Table 3: Benefits of Forest to Inhabitants in the Study Area

Some Identified Benefits	Old Oyo N.P		Oluwa F.R		Mean (%)
	Frequency	%	Frequency	%	
Source of fuel wood and timber	52	34.44	72	48.32	41.38
Source of medicinal plants, wildlife and fruits	49	32.45	20	13.42	22.94
Source of cool breeze	36	23.34	23	15.44	19.39
Source of cool and drinkable water.	12	07.95	34	22.82	15.39
No Response	02	01.32	-	-	0.66
Total	151	100.00	149	100.00	

Table 4: Frequency Distribution of Inhabitants' Perceptions on Identified Causes of Weather Vagaries in the Study Sites

Identified Causes	Old Oyo N.P					Oluwa F.R.				
	SA	A	UN	D	SD	SA	A	UN	D	SD
The work of God	36	25	11	06	08	74	02	04	-	-
Neglect of Norms and Values	03	25	17	30	11	03	16	04	49	08
Too many sins	06	12	13	31	24	02	06	06	42	24
Disappearance of forests	18	22	18	13	15	-	07	05	49	19
The gods are angry	03	06	18	18	41	-	-	06	04	70
Mean	13.2	17.8	15.4	19.6	19.8	15.8	06.2	05.0	28.8	24.2

NB* SA= Strongly Agree; A= Agree; UN= Undecided; D= Disagree; and SD= Strongly Disagree.

Table5: Frequency Distribution of the Limitations of Inhabitants' to Sustainable Land Use in the Study Area

Limitations	Old Oyo N.P					Oluwa F.R				
	SA	A	UN	D	SD	SA	A	UN	D	SD
Lack of awareness	21	10	32	18	05	39	19	10	11	01
Lack of knowledge	13	23	32	10	08	23	39	10	05	03
Inadequate farm land	06	11	33	15	21	17	42	10	09	02
Lack of incentives	29	19	33	01	04	44	24	10	01	01
Phobia for trees	-	04	35	22	25	-	-	10	34	36
Mean	13.8	13.4	33	13.2	12.6	24.6	24.8	10.0	12.0	08.8

NB*SA= strongly agree; A= agree; UN= undecided; SD= strongly disagree & D= disagree Source:

Table 6: Willingness of Inhabitants to Embrace Sustainable land Use Practice

Level of Willingness	Old Oyo N.P		Oluwa F.R		Mean (%)
	Frequency	%	Frequency	%	
A. Strongly willing	31	36.05	21	26.25	31.15
B. Willing	31	36.05	51	63.75	49.90
C. Undecided	04	04.65	05	06.25	05.45
D. May be willing	07	08.14	-	-	04.07
E. Not willing	03	03.49	-	-	01.75
No Response	10	11.63	03	03.75	07.69
Total	86	100.00	80	100.00	

Table 7: Prevailing Sources of Information on Forest Conservation in the Study Area

Sources of information	Old Oyo N.P		Oluwa F.R		Mean (%)
	Frequency	%	Frequency	%	
Radio	55	45.83	58	55.78	50.81
Television	-	-	-	-	-
Agricultural extension workers	22	18.33	07	06.73	12.53
Community/ religious leaders	18	15	31	29.81	17.41
Through friends	13	10.83	06	05.77	08.30
Others	12	10.00	-	-	03.33
No response	-	-	02	01.92	00.96
Total	120	100.00	104	100.00	

Table 8: Experience of Change Personnel in their Ministry / Programme

Years of Experience	Oyo State		Ondo State		Mean (%)
	Frequency	%	Frequency	%	
A. 2 – 5 Years	02	06.90	11	40.74	23.82
B. >5 – 10 Years	12	41.38	07	25.93	33.66
C. >10 – 15 Years	06	20.69	02	07.41	14.05
D. >15 Years	09	31.03	07	25.93	28.45
Total	29	100.00	27	100.00	

Table 9: Inhabitants' Perception on the Relevance of Traditional Communication to Forest Conservation

Level of Relevance	Old Oyo N.P		Oluwa F.R		Mean (%)
	Frequency	%	Frequency	%	
A. Highly relevant	29	33.72	36	45.00	39.36
B. Relevant	31	36.05	37	46.25	41.15
C. Don't know	02	02.33	03	03.75	03.04
D. Less relevant	18	20.93	02	02.50	11.72
E. Irrelevant	06	06.98	02	02.50	04.74
Total	86	100.00	80	100.00	

Table 10: Summary of ANOVA on the Traditional Media that Inhabitants have Access to in the Study Sites

	Sum of squares	Degree of Freedom	Mean Square	F Value	Significance
Between Groups	7806.466	1	3903.233	3.006	.051
Within Groups	314217.632	158	1298.420		
Total	322024.098	159			

Table 11: Inhabitants' Views on the Suitability of Traditional Communication Methods for the Promotion of rural Development Initiatives

Perceptions	Old Oyo N.P		Oluwa F.R	
	Frequency	%	Frequency	%
A. Complimentary	60	56.60	70	88.75
B. Dominant	23	21.69	09	11.25
C. Dominate mass media Programme	13	12.26	-	-
D. Relegated to the background	-	-	-	-
No response	04	3.77	-	-
Total	106	100.00	80	100.00

Table 12: Summary of the Chi-Square (χ^2) Analyses of the Appropriateness of Media as Determinant of Media Relevance to FCSC

Test Statistics	Values		Degrees of Freedom		Significant Values	
	Oyo	Oluwa	Oyo	Oluwa	Oyo	Oluwa
Pearson's χ^2	176.47	29.595	60	28	0.000	0.383
Likelihood Ratio	97.34	35.417	60	28	0.002	0.158
Linear by Linear Assoc.	0.552	0.002	1	1	0.457	0.962

Table 13: Summary of Chi-square Test on the Reliability of FCSI Sources Depending on Access to Media among Respondents'

Test Statistics	Values	Degrees of Freedom	Significance
Pearson's χ^2	338.703	160	0.000
Likelihood Ratio	121.247	160	0.990
Linear by Linear Association	0.063	161	0.801

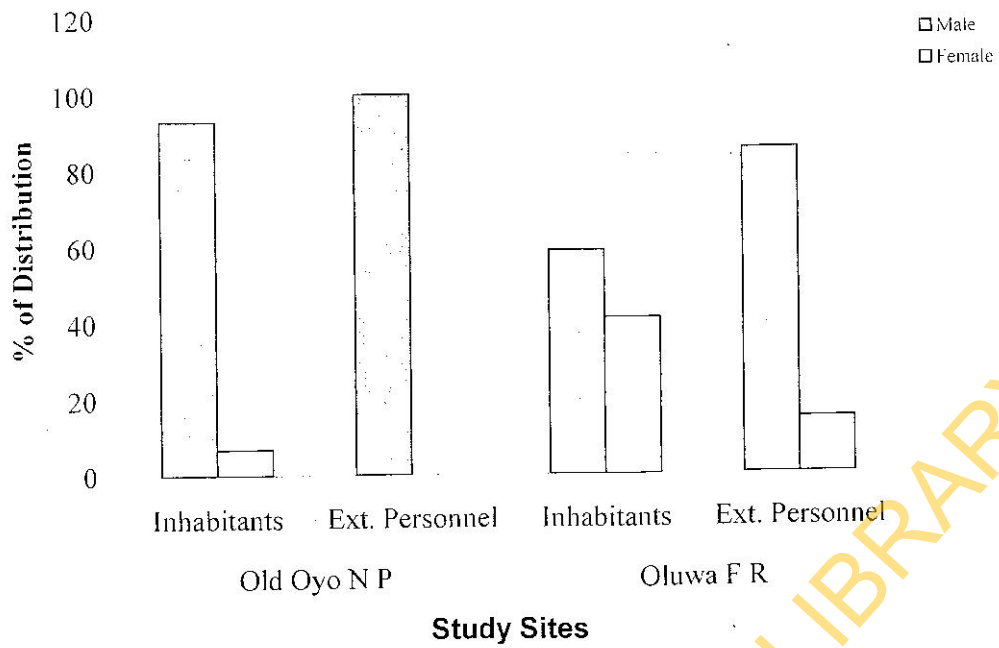


Fig. 2 : Sex Distribution among Respondents in the Study Area

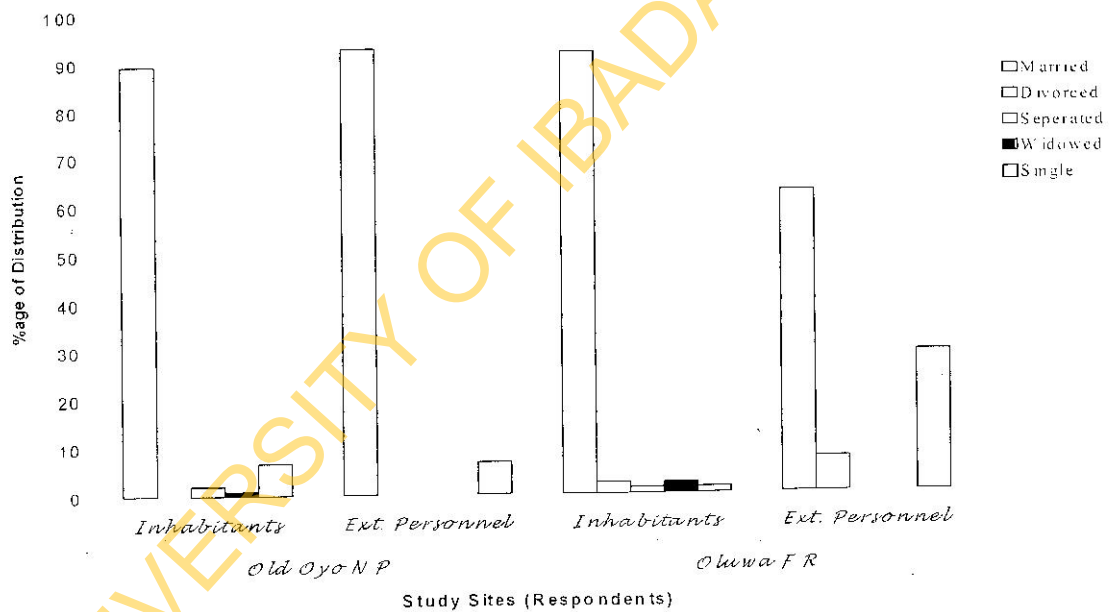


Fig. 3: Percentage Distribution of Marital Status among Respondents in the Study Sites

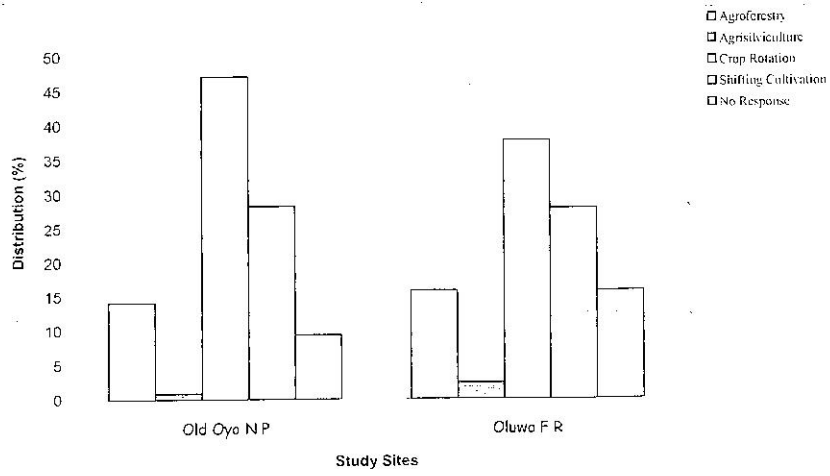
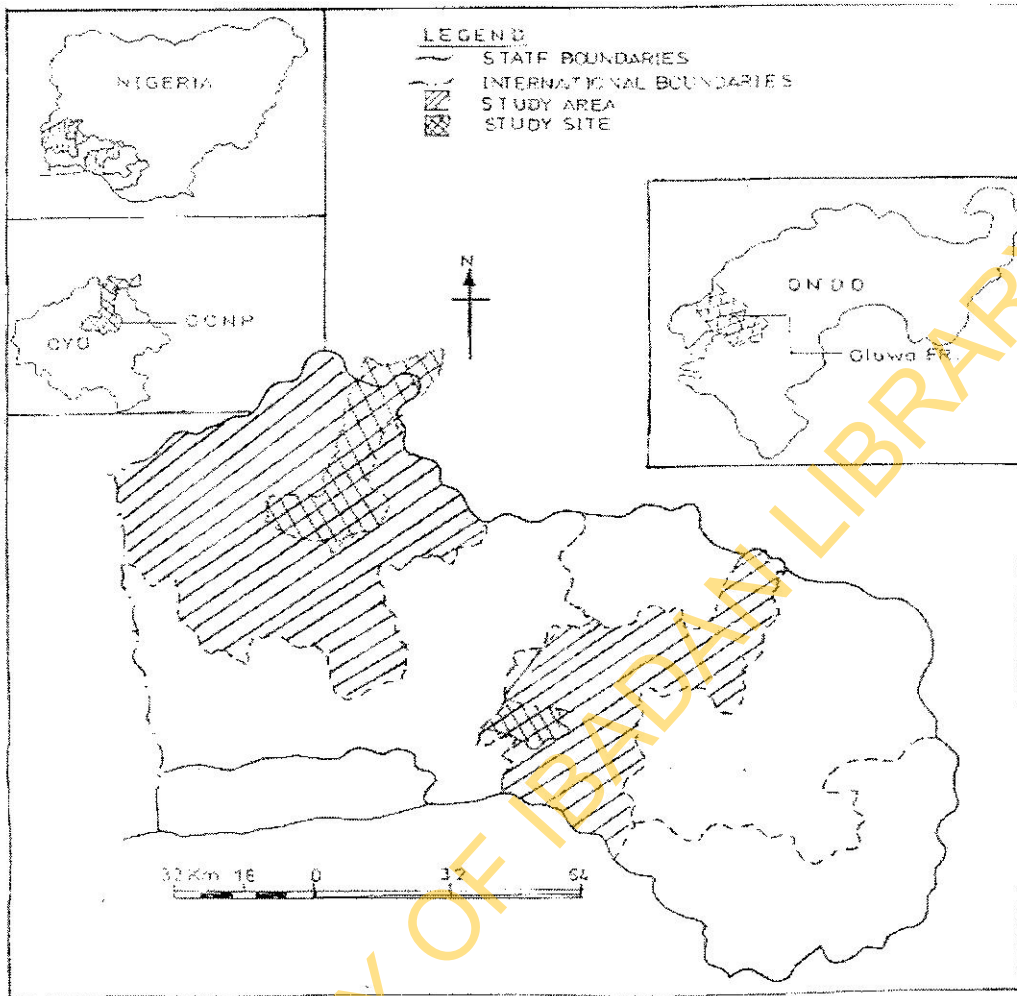


Fig. 4: Prevailing Farming Systems in the Study Sites

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