AN APPRAISAL OF INDIVIDUAL-RELATED CONSTRAINTS ON RURAL DEVELOPMENT COMMUNICATION

Bartholomew Nnaemedo
Department of Religious Studies/Philosophy
Abia State University, Uturu.
nnaemedobartholomew@gmail.com

Abstract
Every aspect of human life has its own prospects and challenges. The same applies to rural development communication. It is plagued by a host of constraints. This ranges from individual-related constraints to environment-related species. Nonetheless, the focus of this research is on the former. Hence, this research undertakes a critical appraisal of the various ways individual members of rural communities, especially in developing countries, can contribute to the mal-functioning of their development communication. Here the stress is on how actions or inactions of some individuals in rural communities can contribute to underdevelopment via poor communication output. Among these individual-related factors, this research underpins poverty, illiteracy ignorance/prejudice and greed/corruption as the ones that bear particular negative impacts on the said development. Besides, while admitting the subsequent benefits derivable from a reversal of these individual-related constraints, the work argues that proper working of the said development communication requires more than the actions of the individual members of rural communities. Collaboration of all the stakeholders of rural development communication is vital. Further, participatory development communication is imperative.
Key Words: Constraints, Rural Development, Communication, Individual, Government.

Introduction
Development is a common aspiration of every community and government. To embark on development, certain things are involved. These range from the need to understand the nature of the development at issue, as well as the ability to reach the locus of operation of the project. This is because projects are not cited in the air. Every project must have a location. Then, to engage the attention of a local community in the sighting of the project, among other things, entails a lot of discussions. These interactions do not end abruptly. It is an ongoing activity. The interactions are required before, during and after the project. They exist at short term range and long term range, directly and by proxy, at interpersonal, group and through mass media. At interpersonal level, in a situation where the two parties lack common communication ground they can seek the aid of an

intermediary. Unfortunately, the communication is not always smooth as a result of certain factors arising from individuals, government, society, culture, religion and environment. Nonetheless, the focus of this research is specifically on the individual related factors. *Ipso facto*, this research inquires into the parts the individual members of each rural communities play in reducing the momentum of rural development communication. Notably, this work is not ignorant of the mega role the government plays but only tries to show that she is not solely responsible for every constraint on rural development communication. Some constraints come from the individual members of rural communities. Of course, no development programmes can survive in any community if the inhabitants of the communities do not cooperate with the agents of the programme. To succeed every programme must enjoy local support - that is the support of the community in which it is situated. In a situation where the reverse is the case, the atmosphere is often inclement for development. Thus, this research sets forth to unveil those individual-related restraints that constitute a major clog in the wheel of development communication in view of adducing possible remedial measures. But before wading into this factor, suffice it to undertake clarification of the basic terms used in this research.

Conceptual Analysis
For a better insight into the nature of this research it is necessary to explain some of the key term apparent in this work. They include: development, communication and development communication

Development
The term development is often taken from various perspectives. It can be conceived from the angle of politics, economy, culture, religion, communication, just to name but a few. Correspondingly, the definition of the term takes diverse perspectives, though they converge at a point. This work, however, looks at it from integral viewpoint. In this sense development is taken in the inclusive sense. To this effect, it is defined as "a process" as well as "a status." As a process, development is understood as a way of harnessing the potentials of a given community to achieve their integral good. This notion of development is, of course, in tandem with its etymological meaning. The French term that designates development is *développer;* which originates from both old and middle French word *desvelope.* In this sense development is a combination of *des-* (undo) and *voloper, veloper, vloper* (to wrap, wrap up). Hence, literally, development means unfold, undo, unwrap, unfurl, uncover, divulge, disclose, uncover; reveal the meaning of, explain and so on.

In this context development is the process of unfolding of the inner potentials of a given reality or nation for a specific end - basically, for the common good of the nation concerned. ""Development is the progressive unfolding of the inner potentialities of a given reality. It is to de-envelop, that is, to bring out to light: existential, functional, and epistemic, what was enveloped, folded or hidden" (Iroegbu, 81). Here the potentials embody the latent good of a given community that yearns for manifestation. These are the embryonic qualities of a nation which can be put into practical use if appropriate actions are taken. On these potentials reside the people's abilities for internal and external development. Internal development involves the application of the potential for symbiotic engagements within the country concerned. Conversely, external development harps on those potentials that make for intercultural and international interactions and cooperation. This factor is vital as no nation is an island or a monad (a windowless entity). Each engages in symbiotic relationship with other nations for meaningful growth and development. Simultaneously, external development is measured against the backdrop of other nations that are already in that realm of development.

Another term prominent in the above definition is the phrase "integral good." It implies that development is not limited to any particular end of a nation. Rather it embraces all her positive end. Defining development just from a particular aperture is contextual rather than holistic. Definitely such is bound to be lopsided. Therefore, development as a phenomenon involving all of a nation's integral goods signifies that it underpins anything that makes for the welfare of the society concerned. It does not consider a specific common good in isolation from the rest. What this indicates is that the principle of integral good as applied in the above definition conceives development as a body where each part of the body contributes to the growth and development of the other parts, and where a dissonance in any part of the body has a resultant effect on the ret.

Besides, development can be conceived as a "status" attainable by any positively evolving society. In this case development underscores a situation where a nation has attained her expected potential realization status vis-à-vis other nations of similar status. The underlying point here is that development entails unwrapping of a nation's positive potentials. The stress on expected positive potential underscores two basic facts. First: that not all development is positive. Second: that development involves a yet and a not yet. It is, in fact, a continuum. A hermeneutic of the Igbo concept development brings this continuum status of

to bear. The Igbo term "that denotes development is *imepe/mmepe*. Connotatively, *mmepe* can be used in five senses as in: *icho imepe* (about to develop), *omepewala* (developing), *omepela* (is developed), *Omepechala* (it has developed), *omepere/imepere/mepere gawa* (continuous development)" (Nnaemedo, 2017, 293). In every development issue there is always an aspect of the nation's development agenda that is realized and the one yet to be realized. This is why development is a school which no nation totally graduates from. Thus,

> Development involves bringing into light various aspects of a thing's life. In relation to man, it is a critical and responsible contextualization (downloading) and uploading of all human values for the integral well-being of a given society. It involves not just the natural endowments (values requiring upload) of the said society, acquired values (values borrowed from elsewhere or values in need of contextualization or download) are involved. This creates room for the possibility of reciprocal or symbiotic relationship among societies (Nnaemedo 2017, 296)

First, development involves downloading of the potentials of a nation via identification, elimination and retention process respectively. At identification level, the development engineer/planner earmarks various indicators of development. This is followed by elimination of factors that portend danger to development, even though some of them may appear to be development-prone. Elimination process is informed by the fact that development is not only via *positiva* (positive). As well, it can be via *negativa* (negative). Elimination process is followed by retention phase at which the true 'positive development genes' are sorted out and preserved for onward journey to the second phase of development - the uploading sphere. At this phase, the downloaded potentials, now "actualities" or "positive development genes," are uploaded to concrete human situations.

Communication
The term communication is as all-encompassing as it is ambiguous and pervasive. This leads to divergent views on what constitutes its definition. To this effect, many scholars conceive it from diverse pedestals, namely: philosophical, medical, psychological and sociological perspectives respectively. However, this research takes it from the domain of mass communication. Then, within the perimeter of mass communication it is considered from two angles, basically: etymological and scholarly viewpoints. From the etymological purview, Online Dictionary traces the term to the Latin word *communicationem*

(nominative communicatio) which is a noun of action from *communicatus* which is the past participle of the Latin verb *communicare*. Conversely, *communicare* means "to share, divide out, communicate, impart, inform, join, unite, participate in." Literally, it means "to make common." *Communicatus* is also related to the Latin noun *communis*, which means "common, public, general" (https://www.etymonline.com/word/communication). For Smith, *communis* signifies "shared together, common to several or to all, common, general, universal" (128). Likewise, for *Collins Pocket Latin Dictionary*, *communis* means "common, general, universal" (67). From these etymological derivatives, communication simply stands for commonness that is obvious in communal/shared understanding. This, of course, correlates with Schramn's (1965) concept of communication as a purposeful effort to establish *commonness* between a source and receiver.

Communication is also seen from scholarly purview. Among the diverse approaches to this scholarly outlook, this work stresses the functional perspective. This functional approach is categorized into three; comprising definitions that underscore sharing, those that deal with intentional influence, as well as the ones that are inclusive in character. Definitions bordering on sharing are akin to etymological definitions already discussed. Viewed from the dimension of sharing, communication can be defined as "a process of sharing or exchange of ideas, information, knowledge, attitude or feeling among two or more persons through certain signs and symbols" (Hasan, Seema, 3). The distinguishing feature of this approach to communication is that it does not concern itself with intentional influence.

Nevertheless, communication can also be seen in terms of intentional influence. Here, communication aims at influencing the behaviour of others. This species of definition employs persuasion as its working instrument. It is, of course, apparent in Horne et al (1965). In this work, the authors conceive communication as the process through which a person motivates and influences others to control and modify their behaviours (Horne et al and Keegan quoted in MAC III: http://nouedu.net/courses/introduction-mass-communication). Similar approach to communication is obvious in Keegan (1980) where he conceives the term as "all forms of information transfer and persuasion concerning a product" (Keegan quoted in MAC III). All said and done, intentional approach to communication is defective. The pitfall lies on its limitation of communication solely to conscious level of human interactions. On the contrary, communication

happens at conscious and unconscious level of human existence. Reasoning in this direction Heidegger notes:

> Man speaks. We speak when we are awake and we speak in our dreams. We are always speaking, even when we do not utter a single word aloud, but merely listen or read, and even when we are not particularly listening or speaking but are attending to some work or taking a rest. We are continually speaking in one way or another. We speak because speaking is natural to us. It does not first arise out of some special volition. Man is said to have language by nature (27, *http://teachlearn.pagesperso-orange.fr/Heidlang.pdf*).

Speaking is a kind of communication. From Heideggerian thesis above it is obvious then that communication cannot be restricted to conscious level of human existence. Definition of communication requires a more comprehensive spectrum. This informs the inclusive perspective to communication.

Therefore, besides signifying intentional influence, communication is also seen from inclusive sense. In this understanding, the end of communication is neither in the sharing of meanings nor intentional influence. Alternatively, communication involves the sharing of meaning as well as intentional influence. Taken from these dimensions, communication is defined as a word used to refer "to multitude of activities in which people engage such as talking, touching, writing, looking etc" (Lederman 1977 in MAC III). From this definition, it is glaring that communication is holistic in nature. Hence, this research adopts inclusive perspective to communication. *Ipso facto* it defines communication as a conscious or unconscious process of sharing of information between a sender and a receiver in order to simply share information, influence behaviour, or as a manifestation of the intrinsic nature of human beings as an animal that communicates.

Development Communication
In the previous section the emphasis was on defining development as a separate term. Here, the stress is on the meaning of the phrase "development communication." Pairing the two terms is necessary for understanding their relationship. This informs the reason Fraser C. and Ville sustain that communication is the key to "human development and the thread that binds people together" (5). On his part, Ukaegbu argues that development communication can be defined from the perspective of development channels. He followed this approach as a way of drawing a clear cut distinction between

development communication and "development journalism." In this context he notes that vis-à-vis "development communication", the phrase "development journalism" is narrower and refers to the use of mass communication (the mass media: radio, television, newspaper and magazine) in the promotions of development (Ukaegbu, 2017, p.14). Development communication includes development journalism but supersedes it by integrating all facets of communication process in order to achieve its objectives. In this light, Coldevin (1987) defines it as "the systematic utilization of appropriate communication channels and techniques to Increase people's participation in development and to inform, motivate, and train rural populations, mainly at the grassroots" (4). In the above definition, no specific communication channel is mentioned. The accent is rather on the appropriateness of whatever channel is chosen with respect to the desired objective. In a similar vein, Balifs (1988) conceives development communication as a social process aimed at producing a common understanding or a consensus among the participants in a development initiative. However, it is good to remark that there are some definitions of development communication that emphasize social change. These comprise Okunna (2002), Middleton and Wedeneyer (1985) and Roger (1976: 93) who discussed communication in the function of socioeconomic development.

Rural development communication therefore comprises the use of the diverse means of communication in view of the development of rural areas. It deals with the ways various means of communication are used to effect the integral development of rural areas. Through the application of all the medium of communication, it enables the target rural audience to achieve their desired developmental objectives. These desired objectives can be that they set for themselves, that they ought to set for themselves, or that set for them by governmental/ nongovernmental agencies. As communication has been underpinned above as a key to every human development, the end or aim of development communication is to help a given rural community realize her developmental goals through inclusive application of every necessary communication apparatus. To realize these set objectives is not always easy. Hence, the next section of this work is on the individual-related restraints on rural development communication.

Individual-Related Restraints
Rural development communication in Nigeria is characterized by a lot of constraints. These comprise: individual-related factors, government-related factors, socio-cultural factors, religious factors, and environment related factors.

However, in this research the rational beam of inquiry is on individual-related restraints. This species of restraints embodies all those constraints to development communication originating from some of the members of rural communities. The restraints prevent them from effective acquisition and use of various means of communication for enhancement of their rural development. These constraints include: poverty, illiteracy ignorance/prejudice and greed/corruption.

Poverty
Good education goes with financial involvements. No good education comes so cheap. As one of the constraints on rural development communication, poverty disenables individual members of a target rural community from obtaining requisite intellectual endowment for subsequent engagements in societal interactions. A poor person lacks the means to secure the basic communication facilities that can keep him/her abreast of the rural development communication issues. Even when a poor person is able to secure a communication system, it is possible that most of these gadgets cannot function well in some rural areas due to network problem. Those living in remote areas are often outside network areas. In effect, they are cut off from mass media communication. It may be surprising that some in rural areas do not even receive radio messages. Should they receive any, it is only faintly and most of the time not audible. Because of poverty such individuals cannot even afford to buy network boosters to enhance their network services. Annoyingly too, some are located at network areas outside their state and that means that they are automatically cut off from all development communication issues in their state which, of course, is the channel of their rural development communication.

Again for those poor ones who manage to buy some of the communication facilities, another danger they face is that of keeping the system on. It is no longer news that many rural communities do not have electricity. Face with such reality those who have phones cannot charge them. Their phones at most are left in their houses as mere ornaments. To make the matter worst, they cannot even buy small electricity generating machine. Even if they have one, the money to buy petrol for the generating plant may not be there. Then, with all these challenges before them, it is obvious that poverty poses serious problem to rural development communication. Thus, with poverty at their beck and call, a rural community may even consider issues of contemporary development communication as extraneous and so not worth attending to. Instead, they may

prefer going in search of their day's bread to going for orientations that may earn them greater economic upturn.

The agents of development communication are not left out in the poverty-related challenges. At times it may happen that some of them are not well remunerated or their monthly salaries not paid as and at when due. Under that condition of poor payment, those of them living among rural communities that do not have basic amenities may be cut off from what happens at their headquarters. As a result of the disconnection, they may end up cyclostyling old and outdate development communication plans to the detriment of the rural community involved. The agents also require electricity to power some of their gadget which can be used to show the beneficiaries of the development scheme the pictorial representation of the project. Demonstration as this is always necessary as it aims at building trust between the agents and the beneficiaries. In the event such fails to take place, the natural consequence is mistrust and mutual suspicion. Situation as such can lead some miscreant in the community to vandalize the project. When such happens the agents may abandon the project on security issue. Consequently, the rural community involved may end up not achieving the development at issue. Development communication agents require good working environment to work better and be happy. In the event such environment is not feasible, the result is adjustment to unbearable situation. It is obvious that working under that kind of environment certainly, cannot give them job satisfaction. What obtain rather are absenteeism, neglect and possibly exit from the job.

Illiteracy

It was Francis Bacon who in his *Meditiones Sacrae* (1597;   Works 14.95; 79) asserts that "Knowledge itself is power (*ipsa scientia potestas est*)." In this one sentence, Bacon left for humanity a perennial statement that forms the bed rock of subsequent human quest for knowledge. In this statement is embedded the fact that without knowledge it is impossible to achieve desired development in any sphere of human life. In the contemporary society one of the problems bedeviling rural communities is illiteracy. An illiterate does not know how to read or write. For such a person, rural development communication may be quite alien. The person may have interest in the scheme only to be deterred by lack of the basic ingredient to embark on the necessary dialogue that can bring it about. When someone is an illiterate there is the tendency for counterpart attitudes like timidity, fear and the likes. Of course, Ukaegbu captures it thus: "people at this condition of life are always characterized by timidity, inferiority

complex and unqualified to be engage in any meaningful development exercise" (133). So, with illiteracy in place, rural development communication is bound to be stunted in growth. This is for the obvious reason that not all kinds of communication are possible for such illiterates; even if they are, they may not be put into proper use. Consequently, such wastes away, and the community fails in her development communication bid. This is understandable: "For it is clear that whatever is received into something is received according to the condition of the recipient - *Quidquid recipitur ad modum recipientis recipitur* (Aquinas, Thomas, 1a, q. 75, a. 5, *http://www.documenta-catholica.eu/d*). What Aquinas actually sets out to affirm is that:

> ...Knowledge is regulated according as the thing known is in the knower. But the thing known is in the knower according to the mode of the knower. Hence the knowledge of every knower is ruled according to its own nature. If therefore the mode of anything's being exceeds the mode of the knower, it must result that the knowledge of the object is above the nature of the knower. (Aquinas, Thomas, 1a, q. 12, a. 4).

In precise term, illiterates receive issues about rural development communication with respect to their level of intellectual exposure. The implication is that communication apparatus requiring lots of intellectual exposition to handle are certainly not for them. The information contained therein subsequently is not for them. Resultantly, under such selective use of communication devices, the requisite communication for engaging in certain development project in the target rural community is seriously hampered.

Ignorance/ Prejudice

The term ignorance is from the Latin word *ignorantem* which means "not knowing" or "ignorant." On the other hand *ignorantem* is the present participle of *ignorare* which stands for "not to know, to be unacquainted; mistake, misunderstand; take no notice of, pay no attention to." It is also derived from assimilated form of *in* and old Latin *gnarus.* The term "*in*" stands for "not" or "opposite of"; while *gnarus* means "aware" or "acquainted with" (*https://www.etymonline.com/word/ignorant*). This means that ignorance means lack of awareness. Outside the etymological meaning the term is used in other senses. For instance, Plato used it in the sense of one pretending to lack knowledge when in reality the person is the one who actually knows. This is obvious in Plato's dialogue, *Theaetetus*, where Socrates in what is considered as Socratic irony takes the position of an intellectual midwife, helping to deliver his interlocutors of ignorance and filling them with knowledge in return. Thus, Socrates argues:

…The triumph of my "art is in thoroughly examining whether the thought which the mind of the young man brings forth is a false idol or a noble and true birth. And like the midwives, I am barren, and the reproach which is often made against me, that I ask questions of others and have not the wit to answer them myself, is very just—the reason is, that the god compels me to be a midwife, but does not allow me to bring forth. And therefore I am not myself at all wise, nor have I anything to show which is the invention or birth of my own soul, but those who converse with me profit. Some of them appear dull enough at first, but afterwards, as our acquaintance ripens, if the god is gracious to them, they all make astonishing progress; and this in the opinion of others as well as in their own. It is quite dear that they never learned anything from me; the many fine discoveries to which they cling are of their own making. But to me and the god they owe their delivery. (Plato, *Theaetetus,* plato the complete works - Cakravartin).

So, ignorance taken in the context of Socrates would amount to "pretended or feigned ignorance." It is similar, though not identical to the Cartesian methodic doubt (Descartes in Beardsley, 33), Husserlian phenomenological *epoche,* or Rawlsian veil of ignorance (Rawls in Marino, 381). Socratic ignorance is also reflected in Peels' four species of ignorance, namely: disbelieving, suspending, conditional disbelieving, and conditional suspending ignorance respectively (*https://www.researchgate.net/publicati on/226906490_What_Is_Ignorance*). In all these cases, an inquirer attempts to bracket or feign ignorance of certain reality in view of arriving at a target objective. But it is important to emphasize that some of these approaches though theoretically feasible, are nevertheless, practically untenable. For while one can in principle feign to bracket all realities in order to arrive at *indubitandum -* in the case of Descartes, or to achieve 'justice as fairness' in line with Rawls, these procedures are for sure too abstract to be practical.

In this work, nonetheless, the term ignorance is conceived rather in its etymological perspective. Judging from this standpoint, ignorance is defined as "lack of that knowledge which one ought to have when one acts….Ignorance also differs from error which is false notion of a thing… Lastly, ignorance is different from forgetfulness which is ignorance of what was once known" (Pazhayampallil, 76). With this notion of ignorance one can readily see its impact on rural development communication. Its effect is similar to that of illiteracy, which can be described as its twin sister. An illiterate lacks the ability to express himself either through reading or writing. But in the case of an ignorant person,

he/she is totally alienated from rural development communication issues. An ignorant person does not even know that there is such a thing as rural development communication in his/her area. Similarly, the individual is unaware of the pros and cons of different rural development communication activities. As such, he/she may ignorantly delight in operations that are detrimental to the development of his/her rural community. Again, when one is unaware of measures that should be taken in relation to the end of development there is often fixity in the process. Ignorance creates such a chasm between the members of a rural community and the rural development agents that each operates on different wavelengths. Under such condition rural development communication is constrained to exist only in principle without any practical bearing on the life of the citizens. It is important to highlight here that this work is not interested in whether the ignorance is "vincible" or invincible" (Peschke, 239). Besides, it is not focused on whether it is ignorance of law or of fact. What is uppermost in this work is the fact that ignorance impedes rural development communication.

Another individual-related factor that impedes development communication is prejudice. According to Rupert Brown, prejudice is "…the holding of derogatory social attitudes or cognitive beliefs, the expression of negative affect, or the display of hostile or discriminatory behaviour towards members of a group on account their membership of that group." (*https://www.hse.ru/data/2011/04/03/1211638026*). However, authors like Akrami criticized definitions that conceive prejudice in terms of favorableness or un-favorableness of feeling toward people on account of their membership of a group (Akrami, Nazar, *https://www.diva-portal.org/smash/get/diva2)*. The major pitfall of this definition, in spite of their logicality, Akrami argues, is that they discussed prejudice in positive term. Instead he subscribes to such definition as that of Allport who conceives prejudice as "an antipathy based upon a faulty and inflexible generalization" (9). In various rural communities instances of such prejudices abound. A typical example is the boko haram phenomenon which grew out of hatred for Western education. As an accompaniment to hatred for Western education, of course, is the counterpart denigration of developmental benefits from the West. Naturally, such prejudice often results in poor response as regards rural development communication as most of these are Western products. Any attempt to engage in such development is usually met with outright resistance. Subsequently, that signals the death of the programme. Related to the above is the ethnic prejudice. At times people respond to development communication as a result of bias against the agents of the scheme.

In a situation where the beneficiaries of the scheme do not feel free with certain individuals on account of his/her race or tribe development communication is hampered exceedingly. A worker will always be at his/her optimum performance when he/she feels welcomed in a community. But in a situation of denigration and ill feeling, the result is often withdrawal and laisser-faire attitude in rendering of service to the designated community. Certainly, such portends serious danger for rural development communication and restrains it greatly.

Corruption/Greed

Corruption is a term that is most often misunderstood and subsequently misapplied. Two reasons account for this. The first accrues from the fallacy of overgeneralization and the second stems from the error of 'substitution of a part for a whole.' The two errors are evident in Aristotle's concept of corruption. For instance, in the book *De Generatione et Corruptione,* Aristotle draws a nuance between corruption and the "alteration" which occurs "when the substratum is perceptible and persists, but changes in its own properties, the properties in question being opposed to one another either as contraries or as intermediates" (Aristotle, *De Generatione et Corruptione* Bk1, CH4, No10, 319^b, 484). For him corruption is a kind of change which takes "when nothing perceptible persists in its identity as a substratum, and the being changes as a whole..." (Aristotle, *De Generatione et Corruptione* Bk1, CH4, No15, 319^b, p. 484). Besides, Aristotle presents coming-to-be of realities as of the same kind of change as corruption though on a reverse direction. Thus, he argues:

> When the change from contrary to contrary is *in quantity*, it is 'growth or diminution'; when it is *in place*, it is 'motion'; when it is in property, i.e. *in quality*, it is 'alteration': but when nothing persists, of which the resultant is a property (or an 'accident' in any sense of the term), it is 'coming-to-be', and the converse change is 'passing-away' (Aristotle, *De Generatione et Corruptione* Bk1, CH4, No.30, 320^a, 485).

It is important to indicate here that Aristotle's version of corruption does not fit into the description of the term in this work. The reason is simple. Aristotelian idea of corruption is that of total annihilation. It indicates complete decay of the reality in question; which run contrary to what corruption is in *strictu sensu* (in the strict sense). For that reason it is necessary to begin the explanation of the term via its etymology.

The term corruption is the noun form of the verb "corrupt." From etymological perspective, the word, "corrupt" is from the Latin word *corruptus* - the past

participle of *corrump*, *corrumpere*. (*http.//www.merriam-webster.com*). *Corrumpere* on the other hand comprises two words: *com* (together) and *rumpere* (to break in pieces). "This means that *corrumpere* signifies the breaking in pieces what was formally together. It is to ruin, destroy, injure, and spoil, and so on. Hence, to corrupt means to destroy, to taint, and to pervert" (Nnaemedo 2016, 47). Following the etymological standpoint, a person is said to be corrupt when he/she is morally depraved. Likewise, a thing is said to be corrupt when it is full of error, shifts from the path of originality or authenticity. What this indicates is that the term corruption is applicable to both human beings and other empirical realities. Hence, corruption is a term used to describe a "situation which exists when a reality disposes and allows itself to transit from the status of originality to either inauthentic or near-inauthentic condition, by factors that are inconsistent with its integral meaningful existence" (Nnaemedo 2016, 47). From the definition above, it is clear that corruption can affect a thing in part or as a whole. But experience has shown that most often the latter is the case.

As a societal problem, corruption affects everything that stands for the good of human beings in the society. It stands for rot and retrogression. This is why discussion of individual-related constraints on rural development communication is incomplete without a discourse of the impact of corruption. In most developing countries, corruption has become a cliché. There is no gainsaying that corruption constitutes an endemic problem and serious constraint to their development plan; and indeed that of every other nation. For instance, corruption explains why most African leaders employ dysfunctional development models. It also explains why most development programmes embarked on by these leaders failed. Corruption is the only reason some of them siphon money meant for various development projects. Most often they alienate the people so that nobody can take proper note of what actually transpire in the project. Good examples of such projects/programmes are: River Basin Commission, Niger Delta Development (NDDC), Green Revolution, Operation Feed the Nation, to name but a few. Today some these programmes are either dead or epileptic. Therefore, where corruption is the order of the day, rural development communication is restrained. In effect, the desired objective is never realized. Rather it exists as a figment of imagination, quite incapable of concretization. Of course, it retires to its ancestors, packaged with the phrase: "there was a rural development communication plan initiated by so and so."

Besides, it is pertinent to remark that corruption is only an indicator of many societal ills. Prominent here is greed. At the surface one readily perceives

corruption. Underneath corrupt practices is greed. That is why one cannot discuss issue of corruption adequately without reference to greed - the father and the foundation of corruption. So, alongside corruption, greed constitutes a serious constraint to rural development communication. Often, to satisfy their greed for power some leaders prefer to loot funds meant for one rural project or the other. Many cases pending in the various courts in Nigeria concerning some past and present Nigerian leaders of all categories on allegation of looting is a clear indication of this greed/corruption index. Surprisingly, in most of these states their basic infrastructures are nothing to write home about. Even some who care to invest on infrastructures end up providing sub-standard ones, all in the bid to cut some money for their selfish political interest. Unfortunately, some beneficiaries of the said development are not innocent of this. At times they are accused of collaborating with agents of development thereby compromising the standard of what should come to their community. This shows that corruption and greed are inimical to development communication. Hence, for development communication to thrive, both development communication agents and the beneficiaries of the programmes ought to eschew greed and its indicator - corruption.

Evaluation

Rural development communication is a vital tool for building and emancipation of rural communities. It ensures rural development programme is available to rural communities. Such inform and equip them on their involvements in the development agenda. As well, it exposes them to government's role in the whole process. Further, it brings to their door steps innovation on development through the application of various means of communication. The essence of such grass root communication pattern is to enable rural areas keep abreast of the basic developmental techniques to be able to follow the development trend in their area. Where these communication techniques are properly in place, one cannot underestimate the level of development such community can experience. For sure, their development would transit from "top-down" model to participatory model. With participatory model the members of the rural communities are carried along. The project changes from *their-thing* to *our-thing*. Unfortunately, in most rural communities the reverse is the case as a result of some individual restraints already discussed. However, this work is of the view that one can avoid those limitations if certain remedial measures are put in place. These counteractive measures require collaborative efforts: the rural community as well as the government.

Government can intervene through:

i. Good governance;

ii. Provision of functional education to rural communities as a counter illiteracy and ignorance.

iii. Embarking on periodic orientation/re-orientation campaigns in rural communities as antidotes against prejudice and ignorance.

iv. Adoption of participatory model of rural development communication to foster people-oriented projects.

v. Employment of experts in rural development communication policy-making.

vi. Provision of adequate security to secure the available development projects.

vii. Deployment of more resources to areas with natural disasters.

viii. Proper monitoring of rural development communication projects to ensure proper and prompt delivery.

The members of the rural communities on their part ought to embrace the spirit of patriotism, altruism and avail themselves of the opportunities provided by the government for the development of their communities. To ensure this, the leaders of the rural communities should cooperate with the rural development communication agents to ensure grass root awareness campaign among their subjects. This requires involvement of sub-groups within the communities: such as age grades, religious organizations, to name but a few. Unarguably, these sub-groups are powerful avenues of achieving social harmony and integration in various rural areas. Besides, the community leaders are required to intimate the rural development communication agents about the basic requirement for easy communication with the rural dwellers. Without communicating with the people in the language they understand best a rural development communication scheme is certain to end in abysmal failure. Further, the leaders of the rural communities should help in ensuring sanity in their communities through reasonable application of their societal norms on anti-rural development communication human agents within their communities. Likewise, the leaders should set up mechanisms that motivate and encourage behaviours conducive to development communication. This stimulates them to embrace the rural development communication collectively and individually.

Conclusion

In an age where communication has transited from analogue to digital, one cannot underrate its influence on development. This research argues that the reason some rural communities are not yet as developed as one expects is not

solely on account of government actions or inactions. It sustains that there exists myriads of actions emanating from the individual members of rural communities that most often conflicts with rural development communication. The work concludes by suggesting how the government can help in removing individual-related constraints on rural development communication. Further, it advocates that the leaders and members of rural communities should not wait passively on the government. They have their part to play. Thus, this work calls for a synergy among all the stakeholders of rural development communication. The success of the agenda lies in their collaborative efforts.

Works Cited

Akrami, Nazar, "Prejudice: The Interplay of Personality, Cognition, and Social Psychology," - Digital Comprehensive Summaries of Uppsala Dissertations from the Faculty of Social Sciences. Available at: *Prejudice: The Interplay of Personality, Cognition, and ... - DiVA Portal* https://www.diva-portal.org/smash/get/diva2:166379/FULLTEXT01.pdf. Retrieved on 2018-07-30.

Allport, G. W. *The Nature of Prejudice Reading*, MA: Addison-Wesley, 1954.

Aristotle "De Generatione et Corruptione" trans by Harold H. Joachim in Richard Mckeon (Ed), *The Basic Works of Aristotle*, New York: The Modern Library, 2001.Aristotle,

Balifs, S., *Rethinking Development Support Communication. Development Communication Report* 62 1988.
Brown, Rupert, Prejudice: Its Social Psychology. Available at: *https://www.hse.ru/data/2011/04/03/1211638026/Brown_Prejudice.pdf.* Retrieved on 2018-07-30.
Coldevin, G., *Perspevtives On Comunication For Rural Develoment*. Rome: FAO.

Collins Pocket Latin Dictionary, Glasgow: HarperCollins Publishers, 2011.

Communicate Online Etymology Dictionary:https://www.etymonline.com/word/communication

Descartes, Rene, "Meditations on First Philosophy, Meditation II" in Beardsley, Monroe (Editor), *The European Philosophers from Descartes to Nietzsche*, New York: The Modern Library, 2002.

Fraser c. and Ville J., "Communicationa Key To Human Development - FAO." Available at:
http://www.fao.org/docrep/t1815e/t1815e00.htm. Retrieved on 2018-06-28.

Middleton, J., and Wedeneyer, D.J., *Methods of Communication Planning*, London: United Ation Educational, Scientific and Cultural Organization.

Hasan, Seema, *Mass communication: Principles and Concepts,* 2nd Edition, New Delhi: CBS Publishers & Distributors 2016.

Heidegger, Martin, *LANGUAGE Heidegger Man speaks. We speak when we are awake ...* Available at:
http://teachlearn.pagesperso-orange.fr/Heidlang.pdf. Retrieved on 2018-07-25.

Iroegbu, P., *Enwisdomization and African Philosophy*, Owerri: International Univ. Press, 1994.

Latdict, *Latin Dictionary and Grammar Resources*: http://latin-dictionary.net/search/latin/communicatus

MAC111: *http://nouedu.net/courses/introduction-mass-communication*

Schramn, *Mass Media and National Development.* Stanford: Stanford University Press, 1965.

Nnaemedo, Bartholomew, "Africa's Status in Global Development Index: A Critique." In. *Society and Human Development: Essays in Honour of J. B. Akam, edited by* Ndubisi, Ejikemeuwa J. O. and Peter Okey Ejikeme, 281-310, Benin: Bobpeco Publishers, 2017

……………………….., "The Role of Philosophy in a Corrupt Society: Deconstro-Reconstructive Approach", in, *Journal of African Traditional Religion and Sustained Development (JATRASD)*, Vol. 1, No. 1, September 2016, 22- 23, Online - jatrasd -Aatrepscholars.com

Okunna, C.S., "A Quick Look at Development Communication," in C. S., Okunna (Editor), *Teaching Mass Communication: A Multidimensional Approach,* Enugu: New Generation Books, 2002.

Online Etymology: Ignorance**,** gnorant | Origin and meaning of ignorant by Online Etymology ... *https://www.etymonline.com/word/ignorant*

Pazhayampallil, Thomas, *Pastoral Guide*, Vol. 1, Bangalore: Kristu Jyoti Publications, 1997.

Peels, Rik, "What Is Ignorance?" Available at : *(PDF) What Is Ignorance? - ResearchGate https://www.researchgate.net/publication/226906490_What_Is_Ignorance*

Peschke, Karl. H., *Christian Ethics: Moral Theology in The Light of Vatican II*, Bangalore: Theological Publications, 1996.

PLATO, "Theaetetus", Transl by Jowett, Benjamin. Available at: *plato the complete works - Cakravartin http://www.cakravartin.com/wordpress/wp-content/uploads/2008/08/plato-complete-wo.* Retrieved on 2018-07-29.

Rawls, John, "Theory of Justice" in Marino, Gordon, *Ethics: The Essential Writings*, New York: Modern Library, 2010.

Smith, William, *A Smaller Latin-English Dictionary*, Revised by Lockwood, J.F., London: John Murray, 1962.

St. Thomas Aquinas the Summa Theologica, Translated by Fathers of the English Dominican Province. Available at*: http://www.documentacatholicaomnia.eu/03d/1225-1274,_Thomas_Aquinas,_Summa*.retrieved on 2018-06-30.

"The Works of Francis Bacon," Editor James Spedding et al., 15 Vols, Boston: Brown, 18601864 Quote in Gracia, J.M.R., *Scientia Potestas Est - Knowledge is Power: Francis Bacon to Michael Foucault:* Available at: https.//link.springer.com/article/10.1023/a:101190110498. Retrieved on 28-05-19

Ukaegbu, M.I., (2017), *Development Communication*, Enugu: Iyke Lito Publishers.