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COMMUNICATION

An Analytical Study of Media and Public
Perception of Development
Communication in Nigeria

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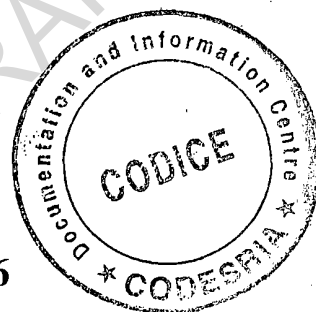
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**AN ANALYTICAL STUDY OF MEDIA AND
PUBLIC PERCEPTION OF DEVELOPMENT
COMMUNICATION IN NIGERIA**

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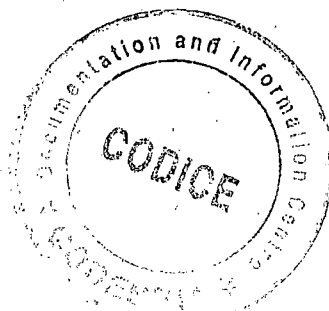
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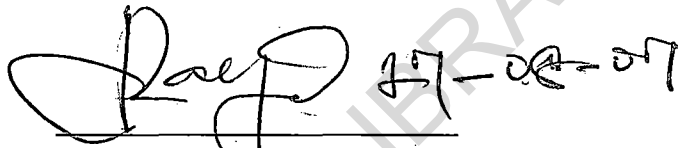
AUGUST 2007

UNIVERSITY OF NIGERIA



CERTIFICATION

THIS PROJECT REPORT IS CERTIFIED AS HAVING MET ALL THE REQUIREMENTS OF THE DEPARTMENT OF MASS COMMUNICATION AND THE SCHOOL OF POSTGRADUATE STUDIES, UNIVERSITY OF NIGERIA, NSUKKA FOR AN AWARD OF A MASTER OF ARTS DEGREE IN MASS COMMUNICATION.

BYHandwritten signature of Ray A. UDEAJAH in black ink, with a date stamp '17-08-07' to the right.

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Mr. NNANYELUGO OKORO

(HEAD OF DEPARTMENT OF MASS COMMUNICATION)

PROFESSOR DES WILSON

(EXTERNAL EXAMINER)

DEDICATION

This Project Report is dedicated to the Almighty God (God the Father, God the Son and God the Holy Spirit); The King of Kings, The Lord of Lords; The First and the Last, the Beginning and the End, the Alpha and Omega; the Omniscient, Omnipotent and the Omnipresent; The Perfect Reality and the Master Planner.

To My Mother of inestimable value, Late Mrs. Dorcas Nnaane, Priceless Jewel, Pace-setter, Pathfinder and Trail-blazer. Thank you for moulding me; Thank you for your Love, Sacrifice and Blessing. (For a Woman so Great, Praise is not Enough)

And to My Father: Chief A.A. Nnaane

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ACKNOWLEDGEMENTS

Moments like these, words may not be enough to really express one's feelings for successfully completing a research work of this nature, as well as the programme. The road really has been bumpy. First of all, I express my gratitude to the Almighty God, for his protection, love, grace and kindness towards me. Without Him, I would not have been on this programme, and this project would not have been written.

My deep gratitude goes to my supervisor, Dr. Ray Udejah, a scholar and an academic per excellence. The painstaking importance which he attaches to academic excellence is second to none. I am grateful to him for his encouragement and kind disposition towards me.

My appreciation also goes to my Head of Department, Nnanyelugo Okoro (rpa), for his kindness and assistance to me. I thank him for being an instrument in the hands of God, concerning my admission. I am equally grateful to my other lecturers. My appreciation goes to Elder Paul Igbara-mentor, father-figure and benefactor, for his immense contribution, both moral and financial, to my journey through life,. May the Almighty God grant him and his entire family their hearts' desires.

I am equally grateful to my younger siblings, Sorbari and Yirananee Nnaane for their steadfastness, encouragement and prayers. With a warm heart, I express my deep appreciation to the Council for the Development of Social Science Research in Africa (CODESRIA), for giving me the grant which I used for this thesis. The painstaking and unparalleled attention given to African scholarship by CODESRIA as well as intellectual/academic excellence, is second to none, and is worthy of emulation. I am in deed very grateful to the body. I equally thank Virginie Niang, a kind and dedicated staff of CODESRIA, who always kept me informed. Thanks and God bless you all.

ABSTRACT

An Analytical Study of Media and Public Perception of Development Communication in Nigeria, was carried out in order to determine the way media professionals and the public perceived development communication in Nigeria. The research work used the survey method of scientific inquiry, in order to gauge the views of the respondents, with the aid of tables, simple percentages as well as the Rensis Likert and Charles Osgood's scaling systems. The 36-item questionnaire was administered to 300 media and public respondents, comprising 150 Lagos – based media professionals and 150 final year and post graduate students, as well as the lecturers of the University of Nigeria, Nsukka campus, who were selected through a purposive sampling techniques. Their response rate was 98% (294); 97% (146) from media respondents and 98.6% (148) from public respondents. Both quantitative and descriptive statistics were employed, and the thrust of the study was on the research questions. Tables were used in the data analysis, while the findings were expressed in simple percentages and mean scores. The findings revealed a divergence of perceptions of development communication, within and between both the media and public respondents. Despite this, majority of both media and public respondents, agreed on two points only: and these were the fact that the mass media should set agenda on development communication in Nigeria, and also where both groups of respondents agreed on all but one of the topical issues in development communication. The study recommends, among other things, that the formulation of a viable development communication policy has become imperative, while also suggesting some areas for further research.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The groundswell of polemics which characterized the quality and quantity of news flow between the developed and the developing countries, and later crystallized into the formation of the 16-member Commission, led by Sean MacBride, in December 1977, was nothing short of the communication equivalence of a "cold war". Moreover, the social, political, economic, cultural and technological disparity between the industrialized countries in the Northern hemisphere and the developing countries in the Southern hemisphere, provided a fertile ground for these debates and arguments. The developing countries accused the developed countries of marginalizing and consigning them to the periphery of the information flow game. The developing countries averred further that the developed countries were capitalizing on their technological and economic endowments to cause a disparity between the countries at the two ends of these bi-polar arrangements.

Furthermore, there was mounting evidence of how the media of the developed countries continued to portray the countries in the Southern hemisphere as areas which were ridden with coups, earthquakes, dictatorships, political instability, HIV/AIDS, conflicts, catastrophe, hunger, famine, corruption and other scourges. These issues which fit into the North's stereotype of developing countries as well as their (North's) news values, were being dished out to the world on a daily basis, thereby giving these developing countries, especially in Africa, a blighted image.

Uwakwe (2005:234), argued that the developed countries, took advantage of their "state-of-the-art" communication apparatuses and inflicted ideological and cultural

domination on the developing countries by under-reporting and painting them in bad light. Okigbo (1990:330), seemed to agree with this by saying that just as the international economic arrangements were perceived to be grossly disadvantaged to the Third World interests, so also were the international and communication structures, and that the disadvantages were manifested in many areas.

Oboh (2005:210), equally contended that news on the technological breakthroughs of the developed countries of the world got constantly disseminated by the media and news agencies of the developed countries, while Africa and other developing countries continued to be in the news for crisis-related events. Apart from the criticisms of these imbalances in news flow, which revealed some discrepancies and marginalization, they also touched on the quality and quantity of news disseminated about the developing countries. Okigbo (1990:339), noted that not only was very little said about the Third World, but more often than not, the little said was very unfavourable, consisting of mostly negative reports.

As time went on, these debates and accusations became the focus of many international fora, where several positions were articulated and canvassed (Eapen, 1980:XIV). Agba (2002:261-262), states that the articulation and canvassing for a redress in the imbalance took three stages: the first stage was between 1973 – 1976, when political and ideological arguments stirred up ideas from the theoretical work of researchers about the imbalance in communication flow, denouncing the developed countries for their domination of the flow of media contents in the world. The United Nations through one of its arms – United Nations Educational Scientific and Cultural Organization (UNESCO), began an intensive work to streamline the viewpoints of the concerned countries towards creating and providing solutions to the multi-farious issues at stake. The first of such

meetings took place in Latin America in 1973; San Jose de Costa Rica, hosted another meeting in 1976, while Asia took its turn in 1977.

In all these sessions, several decisions were taken through consensus, regarding the multi-dimensional issues arising from international communication and information exchanges. Sharp controversies which were not probably expected in the forum occurred. Stiff disagreements became very strong in UNESCO's attempt to draw up a general norm or principle reflective of the demands of responsibilities that enjoin media practitioners in their services to their countries. These disagreements, oppositions and misgivings were so rife that UNESCO, at its 19th session of the General Conference in Nairobi, in 1976, proposed a study of the communication problems of the world, as the best and enduring step towards combating the crisis in the world communication systems.

The above became a necessity, as Agba observes, because there had been an accumulation of a lot of empirical data, which actually showed that the political and ideological arguments which characterized the first stage were not unfounded after all, as researchers came up with compelling evidence to show that the developed countries' cultural domination of the rest of the world, was driven by imperialistic and neo-colonialist tendencies. Thus, the culmination of this second stage, was the setting up of the MacBride Commission by UNESCO, in 1977 to study these problems, as a response to the issues raised about the need for a New World Information and Communication Order (NWICO).

The third stage was in 1980, following the publication of the MacBride Report that year. The report stated explicitly, that there was imbalance in the world information system and that cultural domination was a manifestation of this imbalance. It is important to note however, as Aliede (2005:219), observes, that before the call for a redress in the

communication imbalance, there had been a call for a New International and Economic Order (NIEO), a development which sought to alter the political economy of the world. According to Anyaegbunam (1980:325) and Grachev and Yermoshkin (1989:193), the protagonists of the NIEO, realized that economic independence was an illusion without a corresponding as well as a sufficient control over the means of information and communication.

It is worthy of mention that some vibrant instruments of the developed countries that received much flaks and vituperations were the international news agencies, which operate on a global scale because of their pervasive influence in information brokerage. These agencies have the sophisticated communication equipment and the financial wherewithal to field correspondents all over the world and also to pay them in hard currencies. These agencies include: the Associated Press, founded in 1948 and belonging to the United States; the United Press International, founded in 1958(now defunct), also owned by the U.S; the AgenceFrance Presse, owned by France; Reuters, founded in 1951 and owned by Britain and TASS (also defunct, but now Itar-TASS) – *Telegrafoe Agensee Sovetskovo Soyaza* (The Telegraph Agency of the Soviet Union), founded in 1925 and owned by the defunct Soviet Union.

A worrisome dimension to the influence of these news agencies, was that the information disseminated by them were amplified and purveyed further by other equally influential international media conglomerates in Europe and America, such as the British Broadcasting Corporation, Cable News Network, Voice of America, Radio Dutsche Welle, Times of London, *LeMonde*, New York Times, and Wall Street Journal .

Against the backdrop of the foregoing, the UNESCO's General Conference in Nairobi, especially placed much emphasis on fundamental issues of communication between peoples and nations. After a lengthy debate, it was agreed that priority should be given to measures aimed at reducing the communication gap existing between the developed and the developing countries, in order to achieve a freer and more balanced international flow of information. Thus, the African Director-General of UNESCO, Amadou Mahtar M'bow, decided to empower the sixteen-member MacBride Commission with the tasks of studying all communication problems.

It is imperative to note that the composition of the commission was guided by the demands of pluralism and the need for unity and homogeneity; the need to ensure the experience and qualifications, involvement of currents of thoughts, intellectual trends, cultural traditions and the diversity of economic and social systems in the major regions in the world (MacBride, *et al*, 1980: 295). The President of the commission, Sean MacBride, from Ireland, has been a Nobel and Lenin Peace Prizes holder; a journalist, lawyer and politician; a founding member of Amnesty International as well his country's foreign minister of Foreign Affairs. Nigeria was represented by the eminent historian, Professor Paul Omu. The commission sat from December 1977 to November 1979 and submitted the final report to the Director-General, Ahmadu Mahtar M'bow in February 1980. the report was published under the title: *Many Voices One World (Communication and Society: Today and Tomorrow)*.

The MacBride Report recognized and accepted the fact that almost everywhere, there were lacunae and distortions in information; and that the inaccuracies and deficiencies in the circulation of news that do exist could undeniably be found more on the

from the developing countries to “cut the umbilical cord” that had tied them to Western communication scholarship, since it had been discovered that Western models of journalism and development communication were unsuitable for the developing countries.

Folarin states further that development journalism and development communication emerged because of the pressing concern that news reporting be constructive, and geared toward development ends; the focus should be on long-term development process rather than on day-to-day news; and that western news values do not apply to the nature of developing countries, a position that is shared by Kunczick (1988:3). Maida (1996:162), says that the setting up of the News Agency of Nigeria (NAN), on May 10, 1976, was a precursor to the developmental expectations of the media in Nigeria in particular.

Kamath (1983), as cited by Udoakah (1996:23), says that it would be necessary for development journalism to monitor how development plans are implemented, projects executed and when the goals of development plans are achieved as well as how citizens benefit. Udoakah continues by saying that development journalism is “corrective and revolutionary in nature”; he therefore sees it as the journalism of “hope and change”.

Furthermore, in another seminal work of his, Udoakah (1998:7-8), posits that development communication is a “remonstrance” against Western domination of the world information system; thus it has become a new philosophy for the use of modern media of mass communication in the developing countries. He says that development communication is designed to meet the development needs of the developing countries, which proclaims, and extends values in the society; it seeks to persuade citizens to accept

various aspects of the distortions in the content of communication in general, particularly news and other communication products (MacBride, *et al*, 1980:156).

The MacBride Report states further thus:

Distortion of news... occurs when inaccuracies or untruths replace authentic facts; or when a stated interpretation is woven into the news report... This occurs where events of no real importance are given prominence and when the superficial or the irrelevant are interwoven with facts of real significance (157 – 158).

Arising from the foregoing, the MacBride Commission (1980:225), made some far-reaching recommendations to the effect that developing countries should take specific measures to establish or develop essential elements of their communication systems: Print media, broadcasting and telecommunications along with the related training and production facilities. The commission recommended also that strong news agencies were vital for improving each country's national and international reporting; and where viable, regional networks should be set up to increase news flows and serve all the major language groups in the area, and that agencies should buttress the growth of both urban and rural newspapers to serve as the core of a country's news collection and distribution system. More importantly, the commission further recommended that "the development of a community press in rural areas and small town would not only provide print support for economic and social extension activities. This would also facilitate the production of functional literacy for the neo-literates as well."

Thus, the MacBride Commission, historical and epoch-making as it were, came as a morale-booster to the concepts of development journalism and development communication, which according to Folarin (2005:68), were the trump card of the scholars

from the developing countries to “cut the umbilical cord” that had tied them to Western communication scholarship, since it had been discovered that Western models of journalism and development communication were unsuitable for the developing countries.

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that their happiness lies in and is enhanced by the adoption of innovations. He becomes more explicit, thus:

Development communication consists of information about government plans and efforts to improve the standard of living of the populace; appeals to citizens to adopt new ideas and ways of doing things; news of struggles for a better living and news of achievements to spur or inspire the citizenry, appeals from government to citizens for co-operation and threats of force or punishment in the event of non-compliance.

At the heart of development communication, Udoakah further explains, is the dire need and deliberate efforts to redress the battered image given to the developing countries by the Western media, and hopefully attract investments. In other words, development communication seeks to amend the ugly picture of the developing countries – that of the never-do-wells, which the western media have always portrayed about the developing countries. In addition, development communication is about the resolve to use the mass media to bring the citizens together, using some reporting techniques and programmes, considered most appropriate. Moreover, development communication is about the determination to use the mass media for social engineering that would bring about wealth, cohesion and team-spirit, in order to ensure collective well-being. The mass media are therefore seen as veritable instruments of fostering developmental programmes, education, enlightenment, mobilization for development ends, and also to persuade citizens to participate in efforts aimed at increased productivity.

According to Nwodu and Ukozor (2003:122), development communication serves as loudspeaker, reformer, organizer, mobilizer, legitimizer, informant, educator; and that it accelerates and facilitates development and research.

1.2 Statement of the Problem

The rhetoric of development and development communication has been expressed in many ways, and as expected, some definitions have been cast into ideological and political positions of the proponents. But for development to be properly conceptualised to suit the needs of the developing countries, the concept of development needs to be properly defined. Udoakah (1998:15), aptly notes that “ideas about development vary with the individual’s level of education and occupation. The non-educated, the less educated and the highly educated have different perceptions of development”. It therefore follows that the same way that there are divergent views about what development means, so also are there divergent views about what development communication means.

Some scholars see development as using the mass media to highlight government activities and programmes – in this case, media coverage is always focused on government functionaries who may have gone to a rural area to either lay foundation for a project or commission a finished one; afterwards no media attention is given to the rural areas again to see whether the said project is being used by the people. Other scholars see investigative journalism and critical writing as an integral part of development communication. Whereas scholars of the alternative paradigm and post-modernism school of thought argue that development communication should involve a widely – participatory process; that is, development communication should be bi-directional and that there should be mutual sharing of ideas and information among the people. The post-modernists further see development communication as the totality of all the communication activities, aimed at moving the entire people on all the societal ladder forward. The different angles to the perception of development of communication, has necessitated this study.

Furthermore, if communication is believed to be a transactional process and a meeting of minds, according to Unoh (1991a:92) and Kincaid (1979:84), how then can the elitist and urban-based mass media carry out effective development communication that would make the citizens to benefit and participate? How can this be done, given the limited power of the mass media to induce attitudinal and behaviour change, in this era of Behaviour Change Communication (BCC)? What do the media practitioners perceive as development communication, and what do the people concerned, especially the rural-dwellers, perceive as development communication?

1.3 Objectives of the Study

In a broader perspective, this study seeks to determine media and public perception of development communication in Nigeria, but in succinct terms, it is :

1. To determine what the media understand by development and development communication.
2. To determine what the public understand by development and development communication.
3. To establish what should constitute the thrust of development communication.
4. To determine who should set agenda on development communication.
5. To determine how media practitioners perceive the role of the mass media in development communication.
6. To determine how the public perceive the role of the mass media in development communication.
7. To find out how the media perceive some topical issues in development communication.

8. To find out how the public perceive some topical issues in development communication.

1.4 Significance of the Study

This study is significant in the following ways:

- a. It would enable the researcher to understand how media practitioners and the public perceive development and development communication.
- b. It would enable the researcher to expand the frontiers of research in development communication through survey, because the negligible studies on development communication, have always dwelt on content analysis of development information in the Nigerian print media.
- c. It would enable the public to be heard, on their perception of development and development communication, thereby making substantial input into the issue.
- d. It would enable media practitioners to know where and how to set agenda on development communication.
- e. It would assist in the formulation of home-grown and functional development communication policies.
- f. It would enable the government to consider the bottom-up and participatory approach to development planning.
- g. It would enable the government to consider a more decentralized media system by approving licences for community broadcasting
- h. It would give direction on how to integrate the modern media of mass communication with the oramedia/traditional modes of communication to promote development communication.

- i. It would stimulate further research on development communication in the academia especially on how information and communication technologies (ICTs) can aid development communication.

1.5 Research Questions

The following are the research questions guiding the study:

1. What do the media understand by development and development communication?
2. What do the public understand by development and development communication?
3. What should constitute the thrust of development communication?
4. Who should set agenda on development communication?
5. How do media practitioners perceive the role of the mass media in development communication?.
6. How do the public perceive the role of the mass media in development communication?.
7. How do the media perceive some topical issues in development communication?
8. How do the public perceive some topical issues in development communication?

1.6 Theoretical Framework

Theories are a sine qua non to any empirical research. They provide the latitude for analyses and hypotheses testing, which are aimed at predicting phenomena relevant to any research work. Severin and Tankard (1982), cited by Tejumaiye (2005:21), note that “every scientist assumes an approach or a particular orientation when dealing with a subject or issue. This approach determines the concepts, questions, perspectives and procedures the scientist applies. This approach also shapes the hypotheses which are tested and eventually the theory, which is generated”. A good theory, according to Halloran

(2000:213), therefore, is the most practical and useful tool at the disposal of the researcher. He states that a good theory provides the researcher with guidelines and suggests what directions the research should take and what questions are to be asked. Halloran, says further that a theory provides continuity and cohesion, and makes possible the accumulation of a corpus of knowledge, which is the hallmark of scientific endeavour.

This study is therefore anchored on the following theoretical constructs: Agenda-setting, Uses and Gratifications, and Development Media Theory.

Agenda – Setting

The historical antecedent of the agenda-setting theory of the mass media can be traced to the Pulitzer-prize winning author, Walter Lippman in 1922, when he stated that the mass media act as the mediator between “the world outside and the pictures in our heads” (Griffin, 1991:333). A little over 40 years later, Cohen (1963), as noted by Wimmer and Dominick (2000:390), was to further articulate the idea, when he argued that the media may not always be successful in telling the people what to think, but they can be stunningly successful in telling the people what to think about. Also, Lang and Lang, (equally noted by Wimmer and Dominick, 2000) reinforced this notion by observing that “the mass media force attention to certain issues...They are constantly presenting objects suggesting what individuals in the mass should think about, know about, have feelings about”.

McQuail and Windahl (1993:104), state that the agenda-setting theory has become one of the most flourishing effects of mass communication. They state further that the mass media by the simple fact of paying attention on some issues and neglecting others, would create an effect on public opinion.

However, the first empirical test of agenda-setting was made evident by McCombs and Shaw (1972), as cited by Ojobor (2002:21); they wrote that members of the “audience not only learn about public issues through the media, they also learn how much importance to attach to an issue or topic from the emphasis the mass media place on it”. This was sequel to the results of a study carried out by them, during the 1968 presidential elections in the United States. McCombs and Shaw, found a strong support for the agenda-setting hypothesis. They discovered strong relationships between the emphasis placed on different campaign issues by the media and the judgments of voters, regarding the importance of various campaign topics.

Folarin (2005: 95) enumerates the elements involved in agenda-setting to include:

- (1) The quantity or frequency of reporting;
- (2) Prominence given to the reports – through headline display, pictures and layout in newspapers, magazines, film, graphics, or timing on radio and television.
- (3) The degree of conflict generated in the reports; and
- (4) Cumulative media-specific effects overtime.

The Uses and Gratification Theory

This theory has its roots in the 1940s, when researchers became interested in why people engaged in various forms of media habits, such as radio listening or newspaper reading. These early studies were primarily descriptive, and they sought to classify the responses of the audience into meaningful categories. Folarin (2005:91), says that this theory perceives the recipient as actively influencing the effects process, since he selectively chooses, attends to, perceives and retains the media messages on the basis of his needs, beliefs, etc. He argues that with uses and gratification, the focus was shifted

from media production and transmission functions, to the media consumption function. Folarin, states further that instead of asking “What kinds of effects occur under what condition?,” the pertinent question should be: “Who uses which contents from which media under which condition and for what reason?”

According to Wimmer and Dominick (2000:385), the uses and gratifications theory takes a look at the motivating factors which underlie audience’s use of media contents. They say that this theory examines how the people use the media and the gratifications they seek and receive from their media behaviours. They cite Herzog (1944) and Berelson (1949), as having used this theory to study the media habits of the audience. Ojobor (2000:20), citing Katz (1974), says that the theory is concerned with the social and psychological origin of needs, which generate expectations of the mass media or other source, which leads to differential patterns of media exposure, resulting in need gratifications and other consequences. Ojobor states further, that this theory is purely audience – centred and addresses needs like surveillance, excitement, guidance, relaxation, tension release, social integration, entertainment, escape, identity, socialization and information acquisition.

Development Media Theory

The development media theory, according to Okunna (1999:136), emerged in the 1980s to fill the gap which had become more noticeable between the developed and developing countries. She observes that as the gap widened, it became obvious that the four normative theories postulated by Siebert, Peterson and Schramm (1956), could not be applicable to the needs and aspirations of the developing countries even though the mass

media in these countries were operating according to some of the principles of these normative theories.

Development media theory presupposes the use of the mass media in national development, for the socio-political autonomy and cultural identity of any developing country, for a participatory communication model and to foster economic development and nation-building. McQuail (2005:490), argues that the media are enjoined, under this theory to accept and carry out positive development task in line with nationally established policy; give priority in news and information to links with other developing countries, which are close geographically, culturally or politically; and that journalists and other media workers have responsibilities as well as freedom in their information gathering and dissemination tasks.

It is on some of the tenets of this theory, it is important to stress, that the concepts of development journalism and development communication are anchored.

It follows therefore that the three theories-agenda setting, uses and gratification and development media theory will give a clear focus on the perceptions of the media and the public on development communication in Nigeria. The agenda setting and development media theories will provide the latitude for measuring the role of the mass media in development communication, while the uses and gratification theory, will show the expectations of the public from the media, *vis-à-vis* development communication.

1.7 Scope of the Study

One visible limitation of the study is that of gauging the ulterior feelings, behaviour and dispositions of the respondents. The data would rather be gotten through their manifest responses.

Although it would have been better, if possible to study every member of the population, doing that would not only have been too expensive, but would have made the research to be complicated, because of the inability to measure the large number of people. This informs picking a sample of the population. Asika (1991:46), notes that “sampling enables us obtain quicker results than does a complete coverage of the population...sampling enables us to be more thorough and affords us better supervision than with complete coverage of the entire population.”

This study would therefore be limited on one hand, to the final year and postgraduate students as well as lecturers of the University of Nigeria, Nsukka campus; while on the other hand, it would be limited to the media practitioners, based in Lagos metropolis.

1.8 Definition of Terms

The following are the terms which are operationalized within the context of this study.

- **Development** – This refers to the process of moving human beings in all the strata of the social system forward, in order to enhance the capacity of each of them to realize his inherent potentials and to effectively cope with the changing circumstances of life.

- **Development communication** – This refers to all the communication activities that seek to promote the enhancement of food production, quality social services like health care and education, self-reliance, entrepreneurship, cultural values and national identity.
- **Developmental communication** – This refers to the communication activities, messages, ideas or information which is concerned with all spheres of development – social, economic, political, cultural, etc.
- **Developed country/economy** – This refers to a country that has a buoyant economy, high human/material resources, quality infrastructure/facilities and high standard of living.
- **Developing country/economy** – This refers to a country that has low standard of living, poor or inadequate infrastructure/facilities, low human/material resources and unstable political system.
- **Imbalance** – This refers to the state of inequality in the volume of communication between the developed and the developing countries.
- **Freeflow** – This refers to the uninterrupted manner in which information moves to the developing countries, from the developed countries.
- **Media**- These refer to radio, television, newspaper and magazines.
- **Media Practitioner** – This refers to a professional journalist who has undergone the requisite training, and is working in a reputable media house.
- **News Flow** – This refers to the way news stories move from the developed countries to the developing countries and vice versa.

- **Northern hemisphere** – This means those developed and industrialized countries in Europe and America, which are technologically endowed. They can also be called Western countries.
- **Perception** – The way individuals in the society attach meaning and values to issues and data.
- **Southern hemisphere** – These are the developing countries of the world; they are also called Third World countries. They can be found in Latin America, Asia and Africa.

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CHAPTER TWO

LITERATURE REVIEW

2.1 The Concept of Development and its Dimensions

In times past, development as a concept was used in purely economic terms. Economic growth was often considered from the perspectives of the Gross National Product(GNP) and Gross Domestic Product(GDP) of a country; this was used as a benchmark for measuring development. But as time went on, the inadequacies of this definition and perception became glaring, because economic growth could no longer be seen as an infallible index of human and national prosperity. This false approach to development resulted in a situation whereby the wealth produced by the nationals of the developed countries within the confines of an indigent country was erroneously credited to the citizenry of the indigent country, even when absolute majority of the people continue to wallow in abject poverty and squalor. But paradoxically today, some of these countries are referred to as “developing”.

Rodney (1990:7), argues that “development in human society is a many- sided process. At the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being.” He argues further that development used to be seen in the past as the capacity and ability to guard the independence of the social group and also to infringe upon the freedom of others, something that often came about, irrespective of the will of the persons within the societies involved. Rodney notes specifically that “development was universal because the conditions leading to economic expansion were universal. Everywhere, man was faced with the task of survival by meeting fundamental material needs; and better tools were a

consequence of the interplay between human beings and nature as part of the struggle for survival.”

According to Babu (1990:313), for effective development to be seen to be taking place, the development process must begin by transforming the economy from the clutches of post-colonial influences, restructure it to meet the demands of indigenous people. He reveals that one of the banes of development plans in the Third World has always been the allocation of huge resources to “rural projects”, only for such resources to find their way into private pockets; consequently, accentuating the “rural/urban disparities”. Babu submits that all these have contributed to slums, unemployment, social mal-adjustments and political instability in the Third World.

Mabogunje (1980:249), seems to anchor his perception of development on the neo-paradigm school of thought. He says that “an important outcome of the development process in a given country, is the gradual evolution of the national culture which comes to be reflected in a convergence, not only of production practices but also of consumption behaviour and style”. The new approach therefore, redefines development to emphasize human rather than material resources. This follows logically that all strata of the human society, and not only a privileged few, should benefit from the evidence of national growth. Development should be seen as a process of moving people on all the strata of the society forward, in order to enhance the capacity of each member of the society to realize his inherent potentials and to effectively cope with the changing circumstances of life.

Developmental efforts are, to all intents and purposes, expected to produce higher perception, incomes and living standards, through modern production techniques and improved social organization. Development should be able to lead to the reduction of

inequalities of opportunities, of resources, of information access and capability (Hancock, 1981:14).

Obasanjo and Mabogunje (1992:28), see development as the creation of want and satisfaction of want by the people. They state that this entails knowledge and understanding; information – statistical and non-statistical, technological and economic creativity as well as the right mind of organization and skill.

They also see development purely from economic standpoint. They say that economic development is the evidence of sustained increase, through time, in a society's standard of living on the basis of productive output rooted in increasingly independent technological capabilities. There is no doubt that development as a concept, means different things to different people. Moemeka (1989:4), believes that for development to be felt, there must be a "change for the better in both the human, cultural, socio-economic and political conditions of the individual and consequently, of society". According to Okunna (2002:294), there are certain requisite characteristics or features, which should attend any developmental process. These characteristics are that development should bring change and this change should be for the better; the change should be for the benefit of the majority of the people and that the process should be participatory: that is, it should involve people as closely as possible.

The participatory feature of development as stated by Okunna, synchronizes with Rogers' (1976), cited by Nwabueze (2005:3). Rogers defines development as a "widely participatory process of social change in a society, intended to bring about social and material advancement for the majority of people through their gaining control over their environment". While Edeani (1993), as cited by Okunna (2002:294), locates his perception

of development on the belief that if adequate development would be seen to be taking place, then rural development must go hand in hand with national development. He anchors his reasons on the fact that enormous sizes of the rural population as compared with the smaller percentage living in the cities, do not have access to national resources and play very little role in the political, economic and social life of the country.

Anibueze (2005:36), also basing his perception on the alternative paradigm or the post-modernist school of thought, argues that the notion of development has moved from a myopic growth-oriented paradigm, when it was viewed in economic terms with emphasis only on GNP, GDP and per capita income of a country, to include all the activities undertaken by an individual, a co-ordinated group or an established authority to improve the quality of life at the individual, family, national, regional or international levels. Similarly, McQuail (2005:49), contends that development cannot take place in a situation where some countries continue to be given aids, as a way of making them to improve; he posits that development instead should be seen in the improvement of public communication access to the people, as well as ensuring fundamental human rights, which would usher in progress. McQuail, asserts that any attempt to impose development concept from the industrialized countries to the developing countries, should be seen as nothing short of "dependency", which would not augur well for the recipient countries. Development should therefore involve an empowerment agenda, which must be multifarious and inclusive, so that members of the society will benefit (Abiola 2006:4).

Furthermore, at the "First General Obasanjo Farm Dialogue", African leaders defined development as a process concerned with the people's capacity to manage and induce change; that is, to predict, plan, understand and monitor change and reduce or

eliminate unwanted change. The Dialogue further noted increase in GDP, improved health, housing, and employment opportunities as development, and concluded that knowledge, information technologies, creativity, and organization are the keys to development (Udoakah, 1998:13).

The World Bank (2001: 195), in its *Policy Research Report*, states that for development to be appreciated, gender-equality must be a top issue and a development objective, in its own right. The Bank argues on that gender equality breeds development, because it strengthens countries' abilities to grow, reduce poverty and govern effectively. Promoting gender equality is therefore seen as an important part of the developmental strategies, which would enable every body – women and men alike to escape poverty and improve their standard of living. The Bank continues by wondering how development can be justified when women continue to systematically have a poor command over a range of productive resources. Many women cannot own land in some places, the Bank contends, and that in most developing regions of the world, female – run enterprises, tend to be undercapitalized; having poorer access to machinery, fertilizer, extension information and credit. Such blatant discriminations, the Bank submits finally, hamper women's ability to participate in development and contribute meaningfully to a higher living standards for a nation.

Chinsmann (1995:26 – 27), takes a retrospective look at the whole picture of development and states that the pace of development has not translated to prosperity. According to him “global economic growth in the past few decades, has not resulted in the eradication of poverty. More people in the world today, and in Africa in particular, are living in poverty than was the case 30 years ago. The future seems gloomy, and unless we

review and overhaul over development strategies, the chances of bringing about a meaningful change would continue to be limited”.

Nwabueze (2005:2-3), states that development simply refers to a change process that seeks to better the life and environment of man largely, through his own efforts and at his own pace. He argues that development does not just end at producing results at the national level, rather it becomes more result-oriented when the development policies and programmes, even if initiated at the national level, are stepped down for implementation at the rural or community level for the people the policies are meant for, to participate in the implementation and execution process. He becomes more explicit thus: “for development to be successful, there is every need to involve the people that will benefit from the process in the development task or effort. There is need for people to be constructively engaged in the process that sees to the development of the society.”

Nwabueze extends his perception of development to include community development – a process of improving not just the lives of the people of a locality and their ability to utilize the resources available to them in improving their locality, but also the betterment of the interaction process and forces that shape co-existence in the given locality. He gives a vivid definition to community development from that given by the United Nations Economic and Social council as the “process by which the efforts of the people themselves are united with those of government authorities to improve the economic, social and cultural conditions of communities into the life of the nation and enable them contribute fully in national progress”.

Nwabueze continues further by saying that the participatory process which involves government and the governed or development agents and the beneficiaries, should lead to

the concept of participatory community development, which entails the active involvement of the people of a locality in the development of their community. He says that participatory community development ensures that the features of a successful community development process are effective. These features according to him, are planning of the development programmes which is an integrative activity that provides the framework for massive commitment of community resources in the development process, since community development is a non-compulsive, non-coercive activity; agreement of development programmes and the process of executing them with the way of life of the people; partnership and accountability which ensure participatory effort of all involved in the process, and transparent accountability for the resources utilized.

It is worthy of note however, that the above is in consonance with the neo-paradigm school of thought in development, as well as other post-modernist scholars; that is, development must be people-centred and participatory. Disannayake (1985), cited by Ono and Ono (2005:83), avers that development is the process which has as its role, improvement of the quality of all or the majority of the people without being violent to the natural and cultural environment in which it exists or which seeks to involve the generality of the people as closely as possible in this enterprise. It therefore follows that development is a welcome sustainable and participatory process of positive change in a society, which is aimed at enhancing the quality of the general living conditions of the people. However, Dunu (2005:195), points out as a matter of fact, that one of the main reasons for the failure of most developmental efforts in Africa is that they often lack a participatory approach.

Kim (2005:560), hinges his perception of development on post-modernist scholarship. He contends that development should have as its ultimate goal, the task of

facilitating greater equality in the social, political and economic status and power among the underprivileged people in the developing countries by promoting their collective actions to fight against the systematic barriers imposed on them. He argues that the three intellectual pillars of the post-modernist paradigm of development are: “Empowerment, Participatory Communication and Participatory Action Research”.

Empowerment according to Kim, expresses the populist or nationalistic view that decisions about the aims as well as methods of development must be made ultimately by those ordinary individuals and groups in the developing countries and not by a centralized authority, figure, a foreign government or even experts (domestic or foreign). Secondly, participatory communication should represent the egalitarian belief that each individual and each group potentially affected by a development programme, must be given the rights to participate fully in decision-making. The third, which is participatory action research, Kim notes further, reinforces the first two egalitarian ideas in its calls for moving away from the traditional aim of scientific research; that is, to generate objective and generalizable knowledge about patterns of development. Instead, researchers are to use conceptual models and research methodologies in which the marginalized groups themselves are given the primary voice in searching for ways to empower themselves.

Furthermore, the World Bank Report (2004: 1-2), argues that development eludes the poor of lack of access both in quality and quantity. The report asserts that any effort aimed at development, must be pro-poor, by enabling them to monitor and discipline service providers; by amplifying their voice in policy-making, and by strengthening the incentives for providers to serve the poor. The report continues by saying that to accelerate economic growth in human development, economic growth is a *sine qua non*, and that

efforts should be made to raise the voice of the poor, through the ballot box and widely-available information, so as to increase their influence with policy-makers and reduce the diversion of public service to the non-poor for political patronage. In addition, the report believes that by rewarding the effective delivery of services and penalizing the ineffective, policy-makers can get providers to serve poor people better; and that for development to be sustained, the society should learn from their innovations by systematically evaluating and disseminating information about what works and what does not. It is only then that development innovations can be used to improve the lives of the poor people around the world.

In another report on the *Perspectives of Development*, the World Bank (2005:102), states that development must involve multilateral liberalization; this should leverage reforms into increased market access around the world. The Bank believes that a multilateral forum is any place that the developing countries, working together, can press for more open market in agriculture and seek disciplines on trade, distorting agricultural subsidies and other contingent protection.

The World Bank's recipes for development, especially in the developing countries, may not go down well with most of the scholars in the developing countries, who have always held these Bretton Woods Institute – World Bank and the International Monetary Fund, responsible for the economic woes of the developing countries. Eze (2005:152), argues that “the battle for hegemonic order in International Economic Relations and the emancipation of national economies from the pangs of dependency and underdevelopment have pitched both the academics and political administrators of the “North” and “South” against each other for decades”. He argues that the developed countries have pursued the

justification of the status quo and innovative ideas, rules and practices meant to perpetuate their exploitation and subordination of the developing countries, while the latter remain enmeshed in blames, struggles and crises.

Eze, continues his argument by pointing out that the World Bank and the IMF, advocated the Structural Adjustment Programme (SAP) with its attendant liberalization, privatization and external credit schemes as the only policy option for development in the 1980s, noting as it were that this development option institutionalized the neo-colonial structures of exploitation and subjugation in the developing countries, as their economies became integrated into the global capitalist economy in a subservient manner. Eze further asserts that SAP exacerbated the geometric increase in the level of unemployment, hunger, inflation, debts, etc. He submits finally, by citing Leftwich(2001), as saying that development should be characteristically radical, and elicit rapid change in the use and distribution of resources; it should transform the fundamental structures of economic and social life, and generate new political interests that would challenge the existing ones.

Nwuneli (1986), cited by Anibueze (2005:37), laments the paradox of modern day development in Nigeria, where there is a yawning gap between the urban and the rural areas, by saying that the rural people who might be lucky enough to hear about government programmes might be intimidated by the sheer physical size of urban area, in addition to fear of encountering the rude and non-challant attitude of government officers

For Nwodu and Fab-Ukozor (2003:41), development is a continuous change that impacts meaningfully on all the ramifications of people's lives. This people-centred approach to development, has been lent credence by Soola (2003a:15), thus:

...In our thinking, a holistic view of developing must conceive of development as people-centred, human capital-based, designed and packaged to promote the well-being of the beneficiaries of development benefits. It must recognize the need for people participation and self-reliance within the complex, increasingly interdependent world of globalization.

Furthermore, Soola goes down memory lane by questioning the old or dominant paradigm of development, which perceived development in purely quantitative terms – GNP, per capita income, hi-tech mass production, urbanization and massive investment in mass media infrastructure, among other factors. Development was seen as being synonymous with westernization and modernization. It was the belief of this dominant paradigm, according to Soola, that development would result in a quantum growth in the volume of goods and services for improved earnings, greater savings and investment, enhanced purchasing power, increased demand for goods and services, higher productivity, rising employment statistics and general improvement in the standard of living of the poor.

Similarly, some Latin American scholars also believe that the old or dominant paradigm approach to development, is not in consonance with the human-centred approach to development. Rodriguez and Murphy (1997:27), for instance, criticize the dominant paradigm for ignoring the regional complexities and strong ties that development has with transnational corporate interests. Quarmyne (1990:1), specifically states that “no statistics on the GNP, no degree of modernization, no national economic or political slogan will describe this essence of development: people and their strength to define, defend, and improve their lives”, a position shared by Lent (1987: 27), when he says that development must recognize people’s values, beliefs, attitudes, opinions and their societal needs.

Oladipo (1996:1-3), dissects the notion of development by saying that it is a process of economic and social change, which enables people to realize their potentials, build self-confidence and lead lives of dignity and fulfilment; and that development is a process aimed at freeing people from evils of want, ignorance, social injustice and economic exploitation..

Jayaweera (1987:80), in a re-conceptualization of his own paradigm shift, reasons that basic needs, self-reliance and participation, should form the focus of the quantitative approach to development. He reasons that any attempt to “catch up” or develop the Western way will be an exercise in futility, because historical antecedents to development in the West, no longer exist. He also states that developing countries should no longer look to the developed countries for “sapped external aid”, but should rather create opportunities for a home-grown participatory approach to development.

Melkote (1991:201), while underscoring the importance of the participatory approach to development, gives an instance of Kenya, during development projects. He states that the achievements of participatory approach to development in Kenya, produced and transferred resources from the centre to the rural areas, fostered a more equitable distribution of wealth within local communities; marshalled local and entrepreneurship skills in ways the state could not do by itself and most importantly, provided an organizational infrastructure at the grassroots, without which the development of the rural poor was unlikely to proceed.

Bezanson and Sagasti (1995:9), see development as a process which leads to an “evolution of shared perceptions of what humanity is and should be, and of devising the means of advancing, both individually and collectively towards putting those values in

practice”. This view of development no doubt emphasizes the importance of knowledge generation and social communication within communities defining and evolving shared perception of community needs, and the strategies for meeting them.

An ingredient of socio-economic development, which should lead to steady improvement in the level of satisfaction of mutually complementary human needs, have been given by Howkins and Valantin (1997), as cited by Tiamiyu (2003: 30-31), as follows: “healthy and secured quality of life of citizens, which determine their physical and mental capacity to function regularly in socio-economic in which they are interested.”

Tiamiyu further underlines the above, by stating that “these development lessons have informed campaigns for poverty alleviation, social inclusion and participation, political decentralization, and economic liberalization, as simultaneous policy strategies for stimulating development”

Nyerere (1978:27), sees development as the power of the people to solve their own problems with their own wisdom, experiences and resources with a view to eliminating poverty, pestilence and starvation. This means the power in the human capacity to expand in his own consciousness and the society. Participatory development is a key issue now in the world, according to Balit (1993:1), because everyone is now talking about popular participation, decentralized decision-making and sustainable development. Hence Osewa (1998) cited in Akinleye (2003:62), defines sustainable human development as the “enlargement of people’s choices and capabilities through the formation of social capital, so as to meet equally as possible the needs of current generation without compromising the needs of the future”.

Other perceptions of development, say that man's development and human resources development are central to development. Adedeji (1998:7), notes that human development is the process of increasing knowledge, skills and capacities of all the people in any society to face the future, master the probable and manage the unpredictable.

Arising from the above, it should be conceded that human resources are the most valuable assets any nation can possess, in order to advance economically, politically, socially and educationally. As it is quite obvious, development as a concept, has many dimensions, but essentially has a central theme that runs through its entire gamut – that is, a change for better or improved quality in the lives of the people. Young (1993:14), sees development as a change for the better: the ordering of society, its social and economic processes in such a way that would lead to the eradication of gross poverty, ill-health and illiteracy, and to rising standard of living as well as an increased material comforts for all. In a similar vein, Laninhun (2003:75), says that true development must affect the citizens' welfare positively and ensure that all citizens have a voice in the decision-making process.

In essence, development should enhance an individual's social opportunities, political freedom and economic security; Laninhun, states further that the possible set of indicators of development, are health, mortality, education, welfare, equality, political freedom and economic security. She concludes that it is only the involvement of the people in development programmes, that can bring about participatory development.

Furthermore, Ojebode (2003:94), gives a pro-people perspective of development. He posits that development is more than infrastructure, financial buoyancy or becoming like foreigners or the "so-called developed nations". It is, as he sums it up, an overall improvement in the total quality of life of the people as well as personal intellectual

development. Ojebode, continues by stating specifically that the basic needs approach to development, emphasizes the provision of basic necessities for the largest segments of population. Some of the basic needs include shelter, food, clothing, access to health and educational facilities, as well as greater employment.

Yahaya (2003:100), re-echoes the views of the neo-paradigm scholars and post-modernist academics of development, by stating that the earlier misconception that development was in equal in effect to modernization, based on the premise that the industrialized countries were once like the developing countries, and are now what they are today, based on hard work, thrift and creativity, cannot hold today for the developing countries. He contends that development should be viewed critically from a holistic perspective, which implies national development with human face; where programme initiated, would bring about improvement in the existing circumstances of people (men, women, youths and children).

Yahaya says further that for lasting development to take place, multi-dimensional approaches and strategies are prerequisites in the process of finding lasting solutions to the numerous social, economic, political, cultural and environmental problems, facing the entire citizenry from both the rural and urban backgrounds in a gender-friendly atmosphere.

Yarhere (2003: 126 – 127), supports the above view, by picking holes in the old/dominant paradigm of development. He states that the principal impediment to development, within the developing countries, is not lack of communication, but the prevalence of inequitable economic, social and political structures, both local and national;

and that the prime-mover in development has never being the mass media per se, but the liberation of the people from socio-economic quagmire.

According to UNICEF (1995: 7), development should be anchored on sustainable human development. The body says that it is this type of development that generates economic growth and distributes its benefits equitably.

The above view reflects what others have said, that development should be participatory and pro-people. As Olusola (2003:185), rightly observes, the challenges of development have led to the realization that man himself is the centre of meaningful development; and that the old paradigm of development in terms of economic growth and industrialization, has given way to a human dimension approach which stresses self-reliant growth, independence and expansion in human capacity to actualize dreams. Development therefore connotes an integration of human, economic, social, political, cultural and environmental dimensions to change.

Olusola, goes further to underscore the importance of participation in the development process. He says that participation is the active mass involvement of the citizens in the process of the elaboration, implementation and follow-up of development plans; by this involvement, the people take up responsibilities to determine and shape their future, and it starts from the conception of a development project, to its implementation, follow-up and devaluation. Sarvaes and Arust (1992:18), seem to agree with the above, when they say that participation in development is a legitimate goal in itself, and not just a "supplementary mechanisms diffused into expedite external agenda, or a means to an end". This position is equally shared by Richardson (1997:14).

Udoakah (1998b:117), perhaps draws the curtain on this section by stating the following: “development needs the co-operation and understanding of the people or community to be developed. There can be no co-operation and understanding if those concerned in any development do not know what the particular development in question takes or are not called upon to make their contributions.”

The important point to note here is that, development is people-centred, and cannot take place, unless the people participate.

2.2 The Concept of Development Communication and its Multi-Facets

Siebert, Peterson and Schramm in 1956, made the first attempt to classify media systems normatively, and on the basis of their dominant paradigm. Their paradigm produced four press systems, namely: the Authoritarian, Libertarian (Free Press), Soviet-Communist and Social Responsibility Theories. But McQuail (2005:490), rightly noticed that some prevailing socio-political and international events rendered their paradigm somewhat ineffective, especially as it regards the Third World or the developing countries. As new democracies and developing countries emerged, it became clear that none of the four theories could adequately describe the media system of these countries, either because of the dearth of communication infrastructure and skills, or the admixture of their political systems and international affiliations.

Moreover, the developing countries, became obsessed with development issues, which made it imperative for all the social organs and institutions to pay more than a perfunctory attention to national development. Also, there emerged an increasing awareness among the developing countries of the need to align closely with one another as an avenue of advancing their common interests, which produced certain unique features of

non-alignment with either the Western bloc or the Eastern bloc, on the international scene. The series of factors which led to the setting up of the *MacBride Commission* in 1977, only accentuated a raging need for the developing countries to extricate themselves from the communication apron-strings of the developed countries.

Development communication is therefore opposed to dependency and foreign domination as well as the arbitrary and unconscionable portrayal of the developing countries in bad light. It presupposes the use of the media in national development as well as autonomy and cultural identity, especially national identity. To an extent, development communication favours democratic grassroots involvement — a participatory communication model. It seeks as one of its outstanding features, a media paradigm or typology that would accept economic development and social change, as well as nation-building as an overriding objective.

According to Soola (2003a:18), the conceptual shift to development communication means a re-thinking of the role of the media and communication in the development process, arguing that the failure of the old or dominant paradigm of the 1950s and 1960s, necessitated the need for development communication.

Similarly, Quarmyne (1990:1), argues that the paradigm shift to development communication must focus on the empowerment of the excluded — “the rural poor, the urban destitute, the elderly, children and women.” He argues on that development communication should be to conscientize the people on what their developmental needs are; how they should be able to understand and appreciate their problems; and that the power of development communication should be seen in its ability to reflect upon, and

articulate the key factors, problems, needs and interests of the people. This, Quarmyne submits, is a prerequisite for social and political competence.

Kim (2005:563), says that the original meaning of development communication was given expression by a political scientist, called Daniel Lerner in his ground breaking book, *The Passing of Traditional Society* (1958). Lerner, according to Kim, proposed that the media could help the transition from a traditional to modernized state. Banking on an extensive body of survey research evidence from the Middle Eastern countries, Lerner characterized the mass media as a "Mobility Multiplier". Lerner believes that media exposure enable individuals to experience events and ideas in faraway place, hence, such an expanded psychological capacity for "empathy" with new ideas, behaviour, and cultures in turn would prompt them to reassess their traditional way of life and aspire to a new and modern way of life.

Echoing Lerner's modernization theory of development communication according to Kim, was Schramm, in his *Mass Media and National Development* (1964), who described the mass media as a "bridge to a wider world" and saw that the media could help people in the Third World to change from superstition and the fear of change, and acquire "a desire for better life than they have and to be willing to work for it". Furthermore, as time went on, the Lerner-Schramm modernization concept of development, became strengthened by Rogers (1962, 1995).

Thus, theoretically, Lerner, Schramm and Rogers, established the intellectual foundation of the dominant paradigm of development communication. Consistent with the "hypodermic needle theory" of mass media effects, Lerner and Schramm, saw the mass media as the primary vehicle for transferring ideas, thereby preparing individuals in

traditional societies, a set of psychological orientations for modernizations. With Rogers' diffusion of innovation theory and research, development communication was explained as using both the media of mass communication at the macro-societal level and interpersonal communication (two-step flow) at the local level.

But in spite of the brilliant espousal of development communication by Lerner, Schramm and Rogers, there emerged a disenchantment with their approach to development communication from scholars in the developing countries. Kim (2005: 565), equally supported by Nussbaum and Friedrich (2005:578), contends that an "alternative paradigm, neo-modernization or post-modernism", came on the scene, with non-Western scholars, especially from Latin America, who advocated for an alternative vision to national development, hinged on the development communication that would increase cultural and intellectual plurality and a wider diversity of theoretical models. Based on the belief among the educated elite, that the original Western-based modernization approach had failed to deliver, these intellectuals, rejected the modernization approach as irrelevant, or even harmful to the developing countries.

The neo-modernists argue "that there was the need to shift from a universalistic and top-down approach to development communication, to a more culturally-sensitive and localized bottom-up view of development communication. Furthermore, the neo-modernists acknowledge the fact that societies have vastly different cultural traditions and historical circumstances and largely reject the "active source and passive receiver stereotype". Instead, more emphasis should be placed on development communication that would emphasize a decentralized decision-making and greater participation by local people. One of the most important approaches to this genre of development

communication, as advocated by the neo-modernist scholars, involves the concept of “social marketing”, such as audience research, market segmentation, product development, incentives and promotion, along with theoretical principles of “behaviour change”, which have been incorporated into the planning of communication strategies for development programmes such as family planning, improved status for women, HIV/AIDS prevention and control; adult literacy, responsible parenthood and sexual relationship.

In the words of Wilson (1997:84-85), development communication is “relating media practice to the needs of development through news, features, cartoons, deliberate campaigns like mass literacy, health, public enlightenment, electoral processes, agriculture, rural banking, national security and other rural or national development goals” Whereas Udoakah (1998:7), sees development communication as a “remonstrance” by the developing countries against the industrialized countries’ domination of the world information market. He posits that development communication is a new philosophy for the use of the modern media of mass information in the developing countries, and that development communication is “corrective, integrative and revolutionary in nature”.

Udoakah, goes on to say that development communication should not be concerned only with owning the media of mass communication, and sending information on development to the public; rather development communication should be followed with or preceded by a social policy of reducing the sufferings of the ordinary citizens in the area of food, health care and shelter. He submits that this is an important issue that cannot be glossed over by any responsible government that desires effective development communication.

Anim (2000:8 – 9), says that the goals of development communication in developing countries should be anchored on three policy concerns, namely: integrative, developmental and cultural. He states that the integrative role of development communication, should concern itself with moulding a nation out of the disparate tribes and ethnic groups; literate and illiterate groups; old and new ways; rural and urban population; mass poverty and a tiny wealthy elite as well as national ethos of high expectations, into a united and sovereign entity. He asserts that in this type of development communication, broadcasting should play an integral role.

Concerning the developmental goal of development communication, Anim says that this should emphasize social, economic, educational and technological development. Development communication should in this regard, be associated with national development plans. Anim, finally observes that one area in which development communication has been found wanting, is in the area of cultural development; he argues that the developing countries' concentration on national integration, as well as the social and economic goals of development, has reduced the cultural aspects to a mere lip service.

Agba (2002:268), opines that development communication is an attempt by the developing countries especially Africa, to channel communication towards development ends. He also says that it is an effort to take news and information from an African perspective so as to solve Africa's problems. Okunna (2002:295-301), contends that development communication can be seen from two angles: that is, from the angle of developmental journalism, which means the use of mass communication in the promotion of development; and development communication, which is broader in outlook and is aimed at the use of all forms of communication in the development process.

FAO (1987:24), dissects development communication, thus: development communication is a social process designed to seek a common understanding or consensus among all the participants of a development initiative, and leading to joint action. Development communication must take into account the perspective of the people. Good communication must first and above all know how to listen.

It is quite obvious that the contemporary media of mass communication cannot fulfil some of these requirements as handed down by the FAO, hence the need to search for an alternative avenue of carrying out effective development communication. In Medis' opinion (1986:116), development communication should focus the attention of the target audience on the need for a change; raise their aspirations and provide the channels through which the people can discuss policies and plans which would lead to constructive and intelligent participation. While Salawu (2001:13), argues that development communication should stress access to the media of communication, participation in the communication activities, as well as the relevance of content to the socio-cultural context. Laninhun (2003:79), says that development communication has to do with understanding the needs of the people, informing the people and mobilizing the people for effective participation in the development process. She argues emphatically, that effective development communication, should be people-oriented. Laninhun seems to subscribe to the school of thought which believes that communication has a key role to play in development. This dovetails with Hedebro's view, cited in Nwosu (1990:31), that development communication should promote self-reliance, participation, equity in distribution, a new rural development and leadership approach.

Coheven (1997), cited by Yahaya (2003:102), extends development communication to include the emerging notion of development support communication (DSC). This concept is tied to the people's participation in development and the need to inform, mobilize and motivate the rural populace for grassroots and sustainable development. The implication of this definition is that change is a *sine qua non* to any development initiative. Thus, a realistic communication strategy will commence with input of the target of change, initiated to improve their circumstances. This process is more of a psychological activity, and of motivation as well as persuasion, than of rhetorical and concise tendencies of change agents.

Furthermore, Ngugi, cited by Soola (2003b:118), defines development communication as a 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 level; while Mercado (1992:16), sees development communication as a system of a larger system of communication, with emphasis on the planned use of communication resources to gain multi-sectoral support in attaining and sustaining national development goals. Soola (2003b:118), points out the distinction existing between development communication and development support communication. According to him, development communication is a more generalized "developed-oriented, top-down government-to-the-people communication," while development support communication on the other hand, is a "people-centred, development-goal-directed, two-way participatory communication", with emphasis on grassroots receivers, message structures and effects.

Yarhere (2003:127), asserts that development communication should strive towards using all the tools of communication to create awareness towards development programmes. And that development communication should be able to instil faith in the people's ability to learn, change and liberate themselves from oppressive conditions of ignorance, poverty and exploitation; direct learners their to own reality, the problems and constraints imposed by social structure and psychology, as well as making people to participate in liberation action.

Given the multi-facets of development communication by these galaxy of scholars, it has become indisputable, its importance, especially in the developing countries. In the words of Nwosu (1990:69), "development communication evolved in different ways: the understanding, control, management and organized channelling of people's attitudes and opinions towards the achievement of well-defined goals" Nwodu and Ukozor (2003:327), state that development communication involves the deliberate, well-desired and articulated communication codes, aimed at bringing development messages to the knowledge of the people. But Nwodu (2005:26-28), avers that development or "communication-support development", means the use of all forms of communication resources to attract attention to, and support for development programmes. He avers further that the developing countries in Asia, Africa and Latin America, need development communication in order to address the myriads of socio-cultural. Political, economic and ecological problems besetting them.

Similarly, Nwosu (2005:18), says "development support communication or development communication", is the application of communication knowledge, theories, skills, strategies and techniques, in all attempts to achieve rural-national, economic,

cultural and sustainable human development. He says further that advocacy is an integral part of development communication, which should be aimed at behaviour change.

Nwabueze (2005a:4-5), avers that development communication is a conscious effort by the sender, to package messages aimed at persuading, encouraging and convincing the receiver to adopt and participate in actualizing a development plan. He avers further that development communication can also refer to the dissemination of development messages to the target audience, often with a view to persuading them to adopt a positive attitude towards development purposes, whether rural, community or national; it also means the use of communication to empower the people for development.

Nwabueze, goes on to argue that since development is a participatory process, the aim of development communication should be to activate this process by making the development or change agent and the people or beneficiaries of the development programme become involved in planning and executing of development projects and policies. Ono and Ono (2005:83-84), state that development communication is the use of all forms of communication to achieve development and communicating the development message to the people, bearing in mind that no meaningful development can take place, without effective communication, since communication is the bedrock of development.

Nwabueze (2005b:155), draws a parallel between development communication and monitoring the country's budget. He posits that investigating the budget is an aspect of development communication. And that by ensuring accountability in government spending, and discouraging corrupt tendencies, money mapped out for projects that will develop a country will surely be spend judiciously; and ultimately the people will be afraid of being identified as criminals that embezzle government fund.

In an apparent reference to the importance of communication to the development process and all spheres of development, MacBride *et al* (1980:14 -15), state emphatically that communication has a vital need for collective entities and communities. They state further that societies as a whole cannot survive today, if they are not properly informed about political affairs, international and local event, or weather conditions. They equally argue that emphasis should be placed on information systems whose purpose is to satisfy individual communication needs; and it is also very important to correct this situation which is liable to affect adversely the development prospects of millions of people, especially in the developing countries.

In a manner suggestive of encapsulating all the views, given above, Ojebode (2003:98), gives the thrust of development communication, thus:

Development communication is not an information dispensing process, neither is it a parade of self-proclaimed "achievement" of self-seeking politicians and power sit-tights. It is not just a process of doling out the dos and don'ts of health, environment and agriculture. It does not emphasize what the people lack but what can be maximally achieved with what they have. Development communication is, among other things, conscientization and participation.

2.3 The Role of the Mass Media in Development Communication

Before going into the many vital roles performed by mass media in the society, especially as it concerns development communication, it would be pertinent to take a look at the various functions performed by the mass media in all ramifications. Wilson (1997:133), gives a vivid analysis of the nature and influence of the mass media, thus:

The mass media of communication are so pervasive in their socio-cultural and political influence that there is hardly any field of human endeavour that they do not have a specific role to play. They act as eye and ear of society (i.e. as watchdogs) and as mobilizers, informers, educators, entertainers and channels for disseminating information, propagating culture, educating, entertaining, mobilizing, correlating the environment and promoting the general economic well-being of the society and their owners

Wilson goes further to extend the role of the mass media to include the promotion of human rights in Africa. He argues that the mass media have a role to play in promoting human rights awareness and education. And that the mass media can work in partnership with Non-Governmental Organizations, so as to supplement government's efforts. The mass media, Wilson continues, can do this by ensuring that the curricula of mass media training institutions are made to reflect some human rights issues.

Anim (1996:1), says that the mass media are ascribed a prime role of active keepers of the public conscience. And that they are also seen as "watch dogs on behalf of the silent majority, blood hounds forever on the scent of corruption and abuse of power, pretence and incompetence". Because of the influential role which the mass media play in the society, M'bow (1980:XIV), sounds a note of warning that there may be that temptation to use the mass media to serve narrow and sectarian interests, or turn the media into instruments of power; he submits that everything should be done to prevent "tendencies towards a concentration of the mass media progressively curtailing the scope of interpersonal communication and from ultimately destroying the multiplicity of channels, whether they be traditional or modern, by which individuals can exercise their right to freedom of expression".

M'bow equally states that in spite of the above, the mass media can contribute to commanding respect in all quarters for human beings, with all the many differences they

display, and to also win acceptance of the aspirations common to all people in place of “self-centred nationalism; and that the mass media can foster uninterrupted dialogue between communities, cultures and individuals, in a bid to promote equality of opportunities and two-way communication”.

Udoakah (1996:114), says the power of the mass media is underscored by the seeming belief by the leaders, especially Nigerian leaders, that the mass media can do everything. These leaders, Udoakah continues, believe that the media of mass communication can heal the worst wounds that any society may have, by coordinating activities and relationships, and giving desirable interpretation to events in the society, as well as expressing cultural values and symbols which are essential to the identity and continuity of the society. The above, according to Udoakah, seems to be the justification for government ownership of the media, especially the broadcast media, over the years.

Ebeze (2002a:274), anchors the role of the mass media on the Lasswellian models of surveillance and correlation. Through surveillance, the mass media provide constant information to the society and about the society itself. The mass media inform the public about local, state, national and international news. On the correlation role of the mass media, Ebeze says that the mass media appropriately interpret news and information in such a way as to avoid over-sensitisation and induce appropriate or necessary reaction. This entails prescribing what to do, how to do it and why it is necessary. And that this correlation helps limit some of the undesirable consequences of mass communication surveillance or information gathering and dissemination.

Ebeze, goes on to say that the mass media through socialization, help to unify the society and increase social cohesion by upholding and teaching a broad base of common

social norms, values and collective experiences. In addition, the mass media, do this transmission of cultural heritage, mainly through informal education (unconscious learning) and non-formal education (conscious attempt to impart knowledge), outside the formal school system.

Furthermore, through enlightenment, Ebeze contends, the mass media, provide some diversion and amusement relaxation and respite. This is consistent with the *Play theory* of mass communication, postulated by William Stevenson in 1967. This theory states that human beings use the mass media more for play than for work; more for pleasure and entertainment than for information and empowerment. According to Loevinger (1968), cited by Folarin (1998:120), the role the mass media play in the society is to hold up a mirror to the society, for the society to see its reflection. Loevinger says further that the mirror the mass media show may be an ambiguous one, because, while the media themselves reflect the society as an organized group individual members may project their own individual reflections into the images presented. This is in consonance with Loevinger's *Reflective-Projective Theory*.

Okunna, *et al* (2002:234), see the mass media as powerful tools for opinion formation, agenda-setting, public debate, integration, entertainment, education, motivation and mobilization. They state further that the mass media, wield a lot of power. This power of mass media can be seen in the analysis of Noelle-Neumann *Spiral of Silence Theory* by Griffin (1991:348). Griffin, avers that the mass media accelerate the muting of the minority in the "spiral of silence". He avers further that individuals may hold divergent opinions on an issue, but the argument given much publicity by the media, appears to be the aggregate

public opinion. And that the mass media actually provide most of the knowledge about the world.

Idowu (1995:25), asserts that the mass media by bringing values to bear on information, sensitise the people on issues of common concern and help set the agenda for public debate. He notes that from the mass media, the society learns of the political process, government's actions, plans and even shortcomings. It can therefore be inferred that the mass media serve as educators, while they analyse the meaning of events and ideas, as they affect the people's lives. The mass media equally mirror life through stories of adventure, heroism, violence, etc, thus enabling the people to share experiences. Moreover, the mass media contribute to the lore of civilization, and help the people to develop a sense of fellow-feeling, in addition to providing a bulletin board of information, by announcing events, such as births, deaths, products and services, etc.

It is important to note however, that the mass media in Nigeria, are assigned a constitutional responsibility of making the government accountable to the people. This responsibility is rooted in the belief that because there exists a mass audience, the business of getting them information on significant happenings around them, is a specialized duty that merits a professionally-assigned role. It should be borne in mind also, that the nature of media responsibility is contracted and self-imposed. For one, there is a tacit understanding between a media organization and its audience, that well-processed information and opinions, which are useful to the audience will be provided; that is, the information and opinion that can be acted upon. To be a media practitioner in our society, is to accept a calling to contribute to the progress of the society. The media practitioner must therefore be able to know how to improve productivity both himself and his

profession; he should be able to mirror the society, transform it by firing the imagination of its publics about the almost limitless opportunities available for them to make greater meaning out of the existence.

Enahoro (2002: 14 – 15), dissects the role of the mass media in the society, by saying that the mass media constitute a powerful force in our society, and that we learn almost everything that we know today through some media of communication such as films, television, radio, magazines, books and the internet.

Also, Unoh (1991:43), aptly observes that an implicit faith in the ability of the mass media to perform some statutory role, was made manifest during the launching of the Mass Mobilization for Social Justice, Self-Reliance and Economic Recovery (MAMSER), on July 25, 1987, by the President Ibrahim Babangida regime. The then Vice-President, Augustus Aikhomu, stated explicitly that “the goal of social mobilization (in Nigeria) is the creation of a new cultural and productive environment which will promote pride in productive work, self-reliance, self-discipline and selfless discharge of obligation for the greatness of the nation”. The functions given to the Directorate, were actually based on the power and role of the mass media, especially during the era of the pre-deregulation of the broadcast media.

Furthermore, Okoro (2006:40), says that the mass media play an indispensable role for any society to function properly, and to have a just and democratic society. He says further that the mass media inform voters in a democratic society about the political process, facilitate the exchange of political discourse by creating a “market place of ideas”, where no view is stifled. And that the mass media act as a check on the government by ensuring that public officials and institutions remain accountable to the people. Okoro

concludes that the mass media's ability to report on business and the economy is important for "preserving public trust in the market and for attracting Foreign Direct Investments (FDI)".

Ndolo (2004:53), encapsulates his view on the role of the mass media by saying that if the mass media are properly equipped and utilized, they can facilitate the flow of the kinds of information which should enable the people to form intelligent opinions about national issues of concern and to participate meaningfully in making decisions about them; provide the forum for expressing diverse needs, aspirations and a broad range of views; and as a corollary, help to provide a basis for building sustainable pluralistic democratic structures that can make for a better Nigeria.

Bucy and D'Angelo (2004:10), argue that the role of the mass media, becomes more active and visible, especially in the political process; they argue further that the media can have important cognitive and electoral influence. They anchor their position on a *Media Intrusion Theory*, which presupposes that the mass media assume an inflated structural role in the political process, particularly during elections. This view synchronizes with Kiouisis' (2003:439), who argues that the agenda-setting function of the mass media, no longer stops at "what the people think about an issue but it now extends to what the people do with the issue".

Hindmann (2004:29), asserts that the role the mass media play in the society, becomes more salient during political crises, natural and other kinds of change and conflict. He notes further that in moments of tension and upheaval, the public becomes more dependent on the mass media on information. Hindmann, hinges his position on Ball-Rokeach and DeFleur's (1976) *Media System Dependency Theory*, which suggests that in

conditions of ambiguity, as in the case of social systems disruptions resulting from natural or human-made disasters, the mass media will become the public's primary information source, and that will make media effects to become more pronounced.

According to Onabanjo (2004:18-20), the mass media whether print or electronic, are the only institution which can keep the people as well as those in authority, informed on all matter, and at all times of the day. It is the mass media which enable the people to perform their functions in democracy; to participate in the day-to-day affairs of the society, to take informed decisions, and to keep a check on the authorities who rule on their behalf.

Onabajo, in another strand of the role he ascribes to the mass media, says that the mass media can act as channels between the people and the authorities; and that the governance, needs, problems, hopes and aspirations of the authorities, may in turn be conveyed by the media to the people. He says further that the media, by educating the people's representatives about the problems of the people and keeping them constantly informed about these problems, may ensure to an extent, democracy. He equally argues that the mass media can act as the people's parliament, by providing a forum for the people to ventilate their grievances and to debate and discuss issues and problems, confronting them. Through news reports, articles, letters to the editor, interviews, panel discussion etc, the forum created by the media may supplement and even act more effectively than the parliament.

For Wogu (2004:157), the mass media play a key role in the "building of the political fabric of a democracy". He says further that political leaders employ the media as an instrument for political education and mobilization, while the masses use the media as a

channel for feedback. He asserts that a people's predisposition to making an informed decision depends on the level of objective and correct information disseminated.

In a similar vein, Nwosu (1991a:94), contends that all the functions of any political system, such as Nigeria – political socialization and recruitment, interest articulation, interest aggregation, rule making, rule application and rules adjudication are performed by the mass media. He contends further that the mass media play a crucial role in political socialization and mobilization especially by raising the peoples' political awareness, responsibility and responsiveness, and also to galvanize them for participatory democracy, which is required for the success of the political process and socio-economic progress.

Udoakah (1991:208-209), asserts that the media create awareness of the different lifestyles prevalent in any society. He goes on to say that in the developing countries, the media play the role of creating a "sense of identification", through the propagation of "common cultural values and symbols and by giving desirable interpretations to events". He however enjoins the media to desist from interpreting events in ways and manners that would incite the public or inflame tempers, thereby causing disunity.

Furthermore, Wilson (1991a:203 – 204), argues that the mass media have been widely-used in agricultural, mass literacy, health and political campaigns. He argues further that the mass media provide information for self-actualisation, mobilization, education, liberation and development. On the information for self-actualisation, Wilson, says that the media can highlight the major health hazards and also provide strategies for ameliorating the social conditions of the people; that is, solutions to such health hazards, should be presented in an easily understood terms and forms. He says further that for

information for mobilization to be effective, certain levels of information must be made available to meet the yearnings of the people.

Noelle-Neumann (1974), cited by Mboho (1991a:115-116), states that the mass media are part of the system which the individual uses to gain information about the environment. And that for all the questions outside his immediate personal sphere, people almost totally depend on the mass media for facts and for evaluation of the climate of opinion. Noelle-Neumann, says further that the people are bound to react as usual to the pressure of opinion made public; hence the mass media provide the environmental pressure to which people respond with alacrity, or with acquiescence or even with silence.

In Daramola's view (2003:31), the main role of the mass media can be subsumed under "collective national interest". He states explicitly that "the goal of the mass media in any society is the pursuit of the collective aspirations, or interest which are over and above any parochial, ethnic or individual interest."

Although there have been arguments on whether the mass media can play role in attitudinal or behavioural change, Popoola (2005:110), argues that the mass media wield enormous influence when it comes to campaigning for attitudinal or behavioural change. He says further that the mass media are important agent of socialization, and that there is an irresistible notion that children spend more time watching television and less time interacting with their parents.

According to Nwabueze (2005a:5), the basic roles of the mass media are information, education and entertainment. He says that persuasion is also one of the roles; that is, where the mass media are seen as virile tool for using persuasive efforts to influence people's actions towards a particular direction. The mass media, he continues,

are therefore channels through which people get almost all the relevant information that shapes their personality, in relation to the society, and also shapes their perception of issues in the society and even adequate information on how to react to such issues. He equally notes that information is very essential to the enlightenment of the people, and awakening their interests for change projects in their communities; and that the mass media furnish the people with relevant information, so that they achieve developmental or change goals. He argues that the mass media have the capacity and capability to reach, manipulate, sensitise and mobilize the people through information dissemination, chart a course for the public, and in consonance with the agenda-setting theory, create in the minds of the people, issues that should be viewed as priority issues, including development programmes and policies.

Sambe (2005a:178), says that in spite of some uncomplimentary role which the mass media have played in Nigeria, in some areas and some situations, they have played and are still playing visible role, aimed at keeping the society “constantly informed, constantly educated and constantly entertained”, and that the mass media, right from inception, have been at the forefront of the making of the Nigerian nation.

Tejumaiye (2005:145 – 149), argues that the mass media through their agenda-setting role, can focus on developmental issues, and by so doing, developmental or unifying issues would be discussed by the people. He goes on to say that media, though the agenda-setting role, can confer status on leadership issues or be at the vanguard of the call for a re-orientation, reawakening and a rebirth in thinking and new ways of life. He cites other positives contributions of the mass media to the country by publicity, critical analysis, enlightenment and education, to include: “change of decimal currency in 1971;

change from left to right-hand drive in 1972; change to the metric system 1973; General Obasanjo's Operation Feed the Nation in 1978; President Shagari's Green Revolution; General Buhari's War Against Indiscipline, among others"

It therefore follows that the mass media are essential to power, integration, mobilization, social change and development. So given the powerful role ascribed to the mass media so far, by the array of scholars, it is believed that the mass media are also tangential to the facilitation of development communication and the acceleration of the development process.

First of all, the media practitioner must be convinced of the desirability of using the media for such purposes. This becomes quite necessary because, unless they are enlisted, development communication may be relegated to the background. Furthermore, it is important for the media practitioners to have the right perspectives and perception about development. If they still regard development as being equivalent to urbanization, modernization and westernization, they are not likely to produce and convey messages that may not help the development course.

Development needs not be seen as totally opposed to traditional life and methods whole -heartedly. The mass media can thus promote development communication by providing information on agriculture and other related issues, since it is obvious that many Nigerians are farmers and so depend on land for their livelihood. So the mass media can be of immense help by propagating information in which farmers will need to aid them in their endeavours. As a mark of the media's contribution to development in the society, they should devote space and time to agricultural information, which will not only indicate sources of credit, methods of improving yields, control of pests, but will also indicate ways

of maximizing profits from agricultural ventures, in a bid to attract more and more people to food production.

It must however be conceded that information can only be useful if the services are actually available; as Udoakah (1998a:43) observes, that the people have the right to reject media explanations, and form their own impressions and that if their memories help them recall earlier experiences of sacrifices without rewards, then the people may perceive similar information with scepticism. However, the mass media can attempt not only to instil productive attitudes by letting the public know what is possible, but they can also discourage unproductive borrowing and importation/adoption of foreign methods that are less unwholesome than traditional methods. For instance, the mass media can campaign for breast-feeding as opposed to the feeding bottle, which often constitutes a health hazard as a result of misapplication by the ill-informed persons.

While encouraging the strong points of tradition, the media must also attempt to reduce superstition and other negative traits, which tend to hamper development; that is, concerning some negative traits, such as female genital mutilation, taboos, sacred forests, etc. The mass media can also contribute to development efforts by disseminating information on population control, in order to stem excessive fertility rate, with its attendant stress on limited resources and the lessening of living standards. The basic orientation of people in this regard must be altered for better if possible, so that they can realize the benefits of manageable families.

Another visible role of the mass media in development communication, is to mobilize the people to support appropriate government policies, when these are obviously contributory to the overall development efforts of the society. For example, education,

health; policies on self-reliance/autonomy etc. MacBride, *et al* (1980:256), support this view by saying that ... “development support communications are essential for mobilizing initiatives and providing information for action in all fields of development – agriculture, health and family planning, education, religion, industry and so on”.

Since the alternative paradigm or the post-modernism thinking on development is people-centred, and since also the development of human resources and social integration is necessary for nationhood, it is important that a national spirit, backed by a national culture be cultivated by the mass media, through reporting or emphasizing the things which tend to unite the disparate constituent groups, be they ethnic, professional, religious or cultural.

When it comes to infrastructure, the mass media can help in conceptualising important projects. The media should also go a step further to popularise such projects with a view to winning support for them. The media can equally help to ensure that resources are utilized as planned and that such projects are designed to benefit the majority of the people. In addition, the media can sensitise the people on the possible avenues for creating wealth, especially where this translates into more employment opportunities; and media too can also keep the people thinking about development, make them recognize and accept the need for development and mobilize them for development purposes.

Akpan (1987:36), argues that if the rural people especially, are to benefit from development communication, there have to be television and radio listening/viewing centres in the rural areas. He states that group viewing/listening will stimulate group involvement and actions; and that the experience of watching or viewing the same programmes at the same time, will boost group consciousness, and that the rural-dwellers

need more of this development information. He further argues that while the national media can carry other functions, they are incapable of providing a satisfactory service at the grassroots levels; and that it is only the local or community media that can serve best the relevant needs of the community, because information needs differ from community to community.

Folarin (2005:45 - 46), while paying tribute to McQuail (1987), on his foresight on development communication, by his postulation of the development media theory, argues that in the light of the present realities, the role ascribed to the mass media on development communication, needs to be fine-tuned.

Folarin argues further that his postulations have no doubt provided a bearing for the concepts of development communication and development journalism. He submits that his recipe have found operationalization and implementation in the different zones of the developing world.

Ebeze (2002a:273), says that the mass media are required to join the government in the efforts to develop the nation. The purpose of the media, he continues, is not so much to provide information and communication or to allow expressions of opinions and views, but to co-ordinate information and communication efforts, so that they can be geared towards national development. Nwabueze (2005a:6), in a holistic analysis of the role of the mass media in development communication, predicates his position on how the media can be used for community development and mobilization. He says that as information agents, the media should keep the people informed about development projects, programmes or issues which are either on-going or need attention in their communities.

Soola (2003a:21-22), asserts that when it comes to choosing the medium or media for development communication, this should be rooted in the characteristics of such medium/media. He asserts further that globally, and in developing countries in particular, radio has been recognized as the most potent medium of mass communication to have the capability of disseminating development information. He points out that radio's monumental success in educational projects in several developing countries, is an eloquent testimony to its potentials.

Therefore, what is needed, according to George (1990:48), is what each available medium can do; what combination of media is complimentary; how much it costs to deliver messages through the media and of primary importance, the culture and characteristics of the people to be reached.

It is important to stress that the use of radio for development purposes, is likely to be effective, if the local language or dialect of the people is used. And in most developing countries, the use of radio for developmental purposes can be made more effective if the people can be made to make inputs into its programmes and programming.

Furthermore, the Development Communication Report cited by Agba (2005:8), says that the role of radio in educational development, can be seen in its help to improve the quality and relevance of education; keeping educational costs low and broadening access to education, particularly in the rural areas. Ojebode (2003: 89 –91), equally points out the role of what he calls "development radio" in development communication. He says that information dispensing and enlightenment constitute the commonest of its function. He goes on to say that radio disseminates development information to people about health,

agriculture, education, economy, road safety and other issues, and that radio also performs the role of “an equalizer of academic opportunities”.

In an empirical study by Ojebode, he discovered that *Radio Kaduna* through its programme *Don Makiyaya a Ruga*, successfully mobilized the hitherto intractable nomads to participate in nomadic education, and that about 83% of the respondents, claimed that radio influenced their enrolment in nomadic education classes.

In another empirical study by Yahaya (2003: 110-112), he discovered that 92.8% of the respondents have functional radio sets, and that 78% of the respondents actually listen to radio every day.

He also discovered that 89.1% of the women (respondents), discuss radio programmes after listening, especially to development-oriented programmes, like agricultural programme. From his empirical study, he discovered that radio is perhaps the most veritable option for development-support communication; and that women in the northern part of Nigeria, utilize the radio more than any other communication medium; drama and story lines are the most preferred programme formats for women; rural women use radio more than their urban counterparts and that women are favourably predisposed towards participating in radio programmes.

According to Yarhere (2003:138-139), radio is an effective medium for development-support communication. He says further that the areas in which radio importance can be felt are: food security programme, education, entertainment, information, education, environment, health, population and socialization. He however adds that, for development objectives to be met, the target audience should be given the specific messages which suit them. While Olusola (2003:190), argues that of all the media

of mass communication available in Africa, radio is significant for the people in the continent. He argues further that radio can be described as an ideal means of mass communication in the Third World, because it provides access to communication for a large number of people, both literate and non-literate. Coldevin (2001:8-9), seems to agree with the potentials of radio, by saying that radio can facilitate the process of nation-building through uniting people with similar and opposing views to have interactions, debates, and exchange ideas, out of which other people will learn and channel a course for national consciousness and consensus. Coldevin, equally adds another dimension to the role of radio in development communication, when he states that "by connecting radio stations to the internet and training broadcasters to collect and adapt information to local socio-economic contexts, rural communities can have access to global knowledge and information to improve agriculture, productivity, profitability and food security".

Arising from all the foregone, radio therefore has become a veritable medium which provide a good access to communication for a large number of people. Its advantage over other media lies in its relative simplicity, cheapness and ubiquity, without dependence on electricity. It, to all intent and purposes, occupies a strategic position in the process of communication for development in the developing countries in general and Africa in particular. Through adequate packaging of the messages, especially in the target audience language/dialect, the medium can greatly enhance the development process.

Although the television is often seen as an elitist medium of mass communication, it still has some good functions. The important point to note here is how its potentials can be harnessed. Its unique characteristic of sight, sound, motion and attendant demonstrative power is a living testimony of its capacity to sensitise, conscientize and mobilize its

audience for development objectives. Television can thus be made socially-relevant and responsible, where and when concern and respect for its viewers is a paramount or pre-eminent criterion for programming and content. The harnessing of the potentials of TV, should be done in such a way that it would be for “communication”, rather than mere “information”. As Pasquali (1997:33) rightly notes, real communication consists of a dialogue of equals who share meaning. Real communication is a radical departure from the conventional use of the media to putting the media in the hands of the marginalized inhabitants of the “traditional zones of silence”, who could then use the media as “instruments to find their own language, to articulate, the world in their own language, to articulate the world in their own terms, and to transform reality in search of their own dreams”.

Anim (2000:14 – 15), argues that even though TV is still at a rudimentary stage of utilization in Nigeria, its potentials for development are enormous. He notes further that TV audio-visual nature is particularly important for the development process and that TV has other strengths which account for much in the areas of socio-cultural and economic development.

Because of the immense attributes of TV, academics, professionals and indeed everybody, should ensure that it is harnessed maximally for development purposes (Folarin, 1991:50).

Now, the newspaper, despite its bias for the educated elite minority, can be designed, formatted and packaged for development purposes. First, the newspaper may be used to perform the advocacy role of sensitising and conscientizing policy makers for development-friendly initiative, policies and decisions. According to Soola (2003a:25), the

newspaper as a watchdog, can and should make government and policy-makers accountable to the people; the newspaper should be pro-development in orientation, by committing space, as well as the talent and skill of journalists and other resources to promoting development issues. Okigbo (1991:5), underlines the potentials of the newspaper to accelerate the development process, by saying that it can persuade through detailed treatment of relevant development issues. Furthermore, the newspaper can also demonstrate through illustrations and graphical displays; it can adopt an approach that relates the "step-by-step process of social development or the before-and-after results of particular development programmes," Okigbo concludes.

However, it is necessary to point out that the ability to persuade through the newspaper, requires both training and skill development in persuasive writing. In addition, newspapers can promote development-oriented learning; informal, formal and non-formal learning situations by carrying stories that emphasize achievements, recognition, advancements, and work, so that the people can be motivated to embrace development projects.

According to Moemeka (1990:65), the newspaper has an enduring characteristic which neither the radio nor the TV has. He notes also that the newspaper can be read and reread at convenience, thus allowing for fuller and better understanding of message contents. The newspaper, Moemeka states further, can also be stored for future use, thereby making the preservation of the materials which are considered important, for future use.

Nwosu (1990:190 – 191), sums up the role of the newspaper in development communication, thus:

The press, in addition to performing the traditional media functions of informing, educating, persuading and entertaining, are more useful in providing better interpreted or in-depth developmental stories that place developmental issues and facts in greater perspective.

It therefore follows that the potentials of the media as agents of development are tremendous. This is true both for the print and the broadcast media. However, other socio-structural, economic and political variables must work in concert with communication to create an enabling environment, in which development can be achieved and sustained. Furthermore, both the print and the broadcast media can be used to sensitise or conscientize the people for planned and systematic, economic and social change. Information, as has been stressed is critical in the development process. The mass media are thus, endowed to transmit or disseminate development-oriented information, rapidly to a widely-dispersed and heterogeneous audience simultaneously.

The media can do this through straight news, editorials, features, panel discussion, etc. The objective of such information dissemination, should be to energize the people and galvanize them into activities designed to promote planned social change among the people. Development communication is therefore, a multi-directional flow of information, aimed at promoting dialogue and knowledge.

2.4 The Importance of Civic Journalism and Development Journalism to Development Communication

In recent times, there have emerged some expectations concerning the role journalism should play in the public sphere, owing to the perceived declining standards of journalistic practice. Surprisingly and ironically, the solution to the perceived ills plaguing the journalism profession, has come from a very unlikely quarters – the American

Journalism Community. Given the name “civic” or “public” journalism, the fundamental premise of civic journalism movement is that journalism has a purpose; that it is supposed to try and improve the quality of civic life by fostering participation and national debate. According to Schudson (1993:138), civic journalism, is based on a “trustee model”, rather than a market or commercial interest. He posits that “in the trustee model, journalists should provide news according to what they as a professional group believe citizens should know”. Journalists are seen to be professionals who hold citizenship in trust for the people. Civic journalism therefore calls for a shift from “journalism of information” to a “journalism of conversation”. The public needs not only information, but also engagement in the day’s news that invites discussion and debate.

Schafffer (2001), cited by Okunna (2005:94), underscores the notion of civic journalism, thus:

Civic journalism is now a broad label put on efforts by editors and news directors to try to do their jobs as journalists in ways that help to overcome people’s sense of powerlessness and alienation. It aims to educate citizens about issues and current events so they can make decisions, engage in civic dialogue and action, and, generally, exercise their responsibilities in a democracy.

Okunna comments that civic journalism sounds very much like development journalism and that the developed countries are now realizing that development journalism is “not so bush after all.” Civic journalism has become relevant today, that Carey (1999:17), sounds a note of warning that without this philosophy of civic journalism, journalists are reduced to “propagandists and entertainers” McQuail (2005:184), argues that this civic journalism is based on the “communitarian theory” of the media. Communitarianism, according to him, expresses the social ties connecting people in

contrast to “modern libertarian individualism”. Communitarianism, stresses the duties owed and the rights to be claimed. In this scenario, McQuail argues further, that the relations between the media and the people take on a more mutual character, especially where they share a social identity and a place or “an actual community”. Expatiating further on the goals of civic journalism, based on a communitarian model, Nerone (1995:70), says that the goal of reporting is not mere intelligence, but civic transformation. The press, he avers, should seek to forge a like-minded philosophy among the public, and that a revitalized citizenship, shaped by community norms, therefore becomes the community’s aims, while news becomes an agent of community formation.

Joseph Pulitzer, the famous American publisher in whose name the Pulitzer Award was established, aptly describes the role of a journalist who fits into the civic journalism philosophy, as cited by Ukpaukure (1991:168), thus: “he is there to watch over the safety and welfare of the people who trust him.”

Now, enter the concept of development journalism (an off-shoot of development communication) and its role in development communication. In this section, development journalism would encompass the rural-based media, both print and electronic, because of their closeness to the grassroots people and its place in development communication. However, it would be important to take a look at some of the circumstances surrounding the emergence of this brand of journalism. Rampal (1983), cited by Uwakwe (2004:27), argues that the concern about the socio-economic progress, made the Third World countries to think of how journalism could be used to assist in national development. Not only in national development, but more especially in the rural areas, where an estimated 80 percent of the people live, has development journalism become more relevant. Soola

(2003b:116-117), seems to agree with the above, when he says that at the other end of the socio-economic and political spectrum, are the rural communities who constitute a great majority of the country's population, but are nevertheless marginalized, and cut off as it were from the mainstream of socio-political and economic development.

He argues further that between these two extremes are the "urban squatter (peripheral) populations". Apart from their generous share of the indicators of ruralness, the situation of members of the stratum of the society is worsened by varying degrees of unemployment, under-employment, malnourishment and under-nourishment. In addition, the "urban peripheries", most of whom migrated from rural settings because of their perceived lure of city life "are victims of unfulfillable aspirations and consequent frustrations".

The above are some of the circumstances which contributed to the need for a developmental brand of journalism in the Third World. However, it will be appropriate to take a look at its historical antecedent. Folarin (2005:57), says that the concept of development journalism emerged from the efforts of the scholars from the developing countries to pull themselves from the booby trap of communication imperialism by the developed countries, since it has been discovered that the western models of journalism-related, scholarship were not suitable to the yearnings and aspirations of the developing countries. The term "development journalism", according to him, emerged around the mid-1960s, as a descriptive term for a type of journalism which demand that news reporting be constructive, and geared towards developmental ends; its focus is on long-term development process rather on day-to-day news.

According to Soola (2003c:158), the history of development journalism can be traced to the clamour by the leaders of the developing countries for a New International Economic Order (NIEO), and for this to be practicable, it was felt that there had to be a New World Information and Communication Order (NWICO), to address the existing inequitable share of the flow of international news. Soola, also states that there is another school of thought on the advent of development journalism. He says further that some scholarships have pointed at one Filipino teacher of journalism –Norman Corales, as being the first to coin the term to describe the genre of journalism packaged to galvanize the governments and peoples of the developing countries to embrace socially desirable programmes and projects. Whereas Ogan (1982:6), credits the origin of development journalism to a trio of leading Philippine journalists – Nan Chalkey, Juan Mercado and Erskine Childers, who in the early 60s, initiated development-focused seminars, packaged for economics students with invitation to Philippine news services to report development news. This, according to Ogan marked the beginning of development journalism.

Development journalism can thus be referred to as the practice of journalism, which is concerned with the gathering, packaging and dissemination of development oriented news and information through the media, both urban and rural-based. It has become a reaction and a remonstrance, because it emerged as a consequence of the disillusionment created by the dependency syndrome, which arose from the western dominance of the international flow of information. It is thus, an off-shoot of NWICO. It is worthy of note however, that this reaction was spearheaded by the developing countries which felt that their interest were not being served by the western news agencies; it was believed that such a departure from a western-oriented tradition of journalism, was needed

to break the vicious circle of dependency through the ownership of the mass media. In addition, the government of the developing countries found a ready tool in a rigidly-controlled broadcast media, and to some extent, the print media, so as to legitimize and accelerate the development process.

Soola (2003c:161), notes that the much-needed fillip to development journalism, found expression in Article 111 of the UNESCO declaration on the media signed on November 22, 1978 by 146 nations, including the US, that the “mass media by disseminating information on aims, aspirations, culture and need of all peoples, contribute to eliminate ignorance and misunderstanding between people”. The report goes further to say that the media should “make nationals of a country sensitive to the needs and desires of others”, so as to guarantee “the respect of the rights, and dignity of all nations, all peoples and eliminate the great evils which afflict humanity, such as poverty, malnutrition and diseases.”

Development journalism therefore, is another form of media advocacy designed to change the way the media report and presentation issues. It seeks to change the content, selection and presentation of development news. Adebayo (1990:45), rightly observes that development journalism is the act of conducting, or writing about development and its processes rather than events.

However, Soola (2003c:159), gives a more succinct definition of development journalism, thus:

Development journalism is a pragmatic, skilful, dialectal, composite and purposive process-product coverage of socially desirable programmes and projects, designed to enhance the living conditions of the people. It must provide a bi-directional flow of information between rural and urban sectors of the economy, speak and write the language of the people and cover,

environment, health, agriculture, population growth, food shelter, unemployment, poverty, inequality, human rights (including those of women and children)...

Furthermore, Okigbo (1991:9), while stating that development journalism should report “news as a process rather than as a series of episodic events”, gives the role of development journalism in the developmental process, thus: provides access to a wide variety of the people; determines the people’s needs for development information and programming for these needs and supports horizontal and vertical flows of information.

It follows therefore that in a bid to use development journalism to play positive roles in the society, the journalist practicing development journalism, should not turn a blind eye to negative news-threat to lives and property through armed robbery, assassination or even food poisoning; scientifically proven threat or actual; human rights abuses, among other social vices. Such coverage, it is important to note, should be done with a view to suggesting precautionary measures against avoidable risks. It is gratifying to note that in Nigeria today, there is an array of media houses, both private and government-owned, and so this holds vast potentials for development journalism.

Development journalism thus, seeks to promote people-centred and people-friendly journalism. A journalist practicing development journalism should be a lover of people; he needs to imbibe and appreciate the tenets and culture of development journalism. A development journalist needs to take note of the point stressed by Schramm and Atwood, as cited by Ogan and Fair (1984:174), that the piece of news and the training given to development journalist should be suitable to development news reporting.

According to Udoakah (1990:292), development journalism assumes that effective communication to all sectors of the citizenry is a principal instrument of economic

development; and that only the government is responsible for, and can assure the proper use of communication. He says further that development journalism is used to highlight efforts being made by the communities in building health centres, feeder roads, civic centres and similar self-help projects. He equally states that development journalism is used to focus government's attention in developing the rural areas, through the provision of electricity, pipe borne water, small-scale industries as well as to mobilize the people for political, economic and social development.

In a *Manual for News Agency Reporters* published by the Indian Journalism Institute of Mass Communication, cited by Udoakah (1996:21-22), development journalism is seen as aiming to create a sense of involvement to spread the realization that the future comes out of the present efforts to make citizens realize that their future is in their hands, and to show how to improve their bargaining power with the society.

Furthermore, Dominick (1993:67), asserts that development journalism underlines the fact many Third World countries are primarily concerned with economic and political development and the principle of the media, should be to help develop and build the nation. He goes on to say that the media are expected to help in furthering the cause of modernization and other national goals; which is why development journalism has become a philosophy and a "catchphrase" in the developing countries.

In a seeming agreement with Dominick, Defleur and Dennis (1998:416), state that in some parts of Asia, Latin America and Sub-Saharan Africa, development journalism has become more advocated by the government and the leaders, who argue that their countries are fragile and fledging democracies with many internal and external threats, therefore, development journalism should constitute a larger part of the notion of using the mass

media as tools for national development. In a similar vein, Baran (2005:514), avers that the concept of development journalism exemplifies the media yearnings and aspirations of the Third World countries in Africa, Asia and Latin America, as well as Eastern European countries. In these countries, he avers further, development journalism presupposes that both the government and the media work in partnership to ensure that the development goals of the country are met. In a different perception of development journalism, Saseyi (2005:4), argues that critical analysis and reporting of issues should form the thrust of development journalism, while Arogundade (2005:15), assert that investigative journalism is a crucial aspect of development journalism, and should therefore occupy the stage-stage in news reporting. Another variant of development journalism which is central to the practice of development journalism in the developing countries, especially, is what Adenekan (2003:144), refers to as "environment journalism". He says that environmental journalism, focuses on creating a general awareness and consciousness in the citizenry about environment-oriented development. He says further that environmental journalism accepts the critical challenge of tackling some complex environmental problems and programmes; it seeks to inform educate and enlighten all the sectors of the public about environmental issues, as an essential step toward sustainable development.

It therefore follows from the foregone, that development journalism is a revolutionary and change-oriented genre of journalism, aimed at accelerating the pace of development in the developing countries. However, it is important to stress that development journalism would have more impact if the rural-based media are embraced, and giving the much-needed support. According to Igwe (1991:178), the rural or community newspapers are vital and effective instruments for sensitising, entertaining,

educating, informing and mobilizing the rural people for desired objectives. He argues that development journalism is brought to the fore vividly, when community newspaper focuses on particular locality, and that by so doing, it fosters community spirit. Kasoma (1991:14), posits that the rural newspaper, should be a publication for and by the rural people; it should contain news, views and advertisements for the rural people.

According to Salawu (2003:175), the contents of the rural newspaper, should include such development issues as: agricultural practice, nutrition, health, family planning programmes, political programmes, literacy/education, child health welfare and development; social development, economic programmes, housing, environment and community self-help development projects.

Similarly, Anibueze (2005c:35), underscores the dire need for rural journalism in Nigeria today, because of the backwardness of these areas. He says that in spite of the governments efforts to carryout some developmental efforts, to improve the lots of the rural populace, there is still a yawning gap between the rural areas and the urban areas. He says further that rural journalism should focus on strategies which are aimed at improving the economic and social conditions of the rural people.

Sambe (2005b:80), sees the "rural press" as a geographically-fragmented medium, which acts as a mirror of its community, and as the grassroots mouthpiece, which provides its readers with news, opinion and feature articles in various issues and aspects of their existence.

Furthermore, Kukah (1995:23), argues that there is the need to develop a communication system that mirrors the realities of the people's lives. He argues further that in this regard, community broadcasting becomes a vital component of integration and

that this community broadcasting must be done in languages and symbols the people will understand.

Anim (2000:17), avers that using rural broadcasting to promote development journalism, stems from the desire to harness the enormous potentials of the broadcast media, so as to reach the largest segment of the population that lives in the rural areas. He emphasize the well-known fact that accelerating development through development journalism, can only be realized, if the whole society is involved. It is therefore against the backdrop of the above that rural broadcasting is seen as capable of providing the rural people with a view of their own. It should encompass as it were, a deliberate policy of broadcasting service that should be set up in the rural areas. By so doing, the power of status conferral of the media can help the development process. Rural broadcasting can also help the rural people to have a sense of responsibility, and self-reliance, by participating in decision-making. Aside from that, an important point to note when planning the programmes and programming for rural broadcasting is the place of culture. It should be borne in mind that in addressing the issue of culture in rural broadcasting, the programmers and producers must take account of this fact.

Such programmes must of necessity, treat culture as part of development, without losing sight of the psychological relevance to the African values. This means, treading a fine line between what promotes physical development and the cultural authenticity of self-expression. This would, in the long run, determine the content of cultural programmes for the rural areas.

2.5 Media Ownership, Commercialization and Development Communication

It is a well-accepted and recognized fact that majority of Nigerians live in the rural areas and are carrying out agrarian vocations. But unfortunately, these rural-dwellers, most of whom are responsible for the production of virtually all kinds of agricultural products for the country, are often relegated to the background by the Nigerian elitist urban-centred media. Although, some governments in the country have tried to mobilize these rural-dwellers towards national objectives, as well as making them attain self-reliance and personal development, these efforts seemed not have yielded the expected outcome.

In some cases, some governments, both at the state and federal levels, have often introduced some interventionist programmes through the media and some institutional framework but evidence abounds that because of the way the media are structured in the country, rural interests are hardly taken care of. As organized at present, the media may be regarded primarily as business enterprises that produce and disseminate commoditized contents, especially news. This actually inhibits the degree to which they can be useful to rural or national development. Furthermore, it has been a subject of intellectual discourse and research study, that media ownership determines the content substantially. Although some people have argued that there appears to be no correlation between media ownership and content, or between government-owned media and the private ones, some people have demonstrated that media ownership determine content.

No matter the side of the divide one pitches one's tent, it does not detract from the fact that whether government-owned or privately owned, the media in Nigeria have tended to neglect the rural-dwellers, especially because they do not constitute an economically viable public to media sustenance, especially the broadcast media, which unarguably live on advertising revenue and funds from contents commercialized as well as sponsorships.

It therefore goes without saying that the mass media are substantially urban-cantered, commercially-driven and devoted only to a negligible elite minority, to the detriment of the majority of the people, who are peasants and live in the rural areas.

The foundation for the perception of how ownership determines media contents, seems to have been laid by the cerebral German economist/philosopher, Karl Marx, when he states in his *German Ideology*, as cited by Murdock and Golding (1977:15), as follows: “The class that has the means of material production has control at the same time over the means of mental production so that, thereby, generally speaking the ideas of those who lack the means of mental production are subject to it.”

The market theory therefore, situates a direct link between economic ownership and the dissemination of messages which goes to affirm the legitimacy and the values of a class society. Today, these views seem to be supported by evidence of tendencies to a great concentration of media ownership by capital entrepreneurs, a position equally endorsed by McQuail (2005:79), that whoever owns and controls the media can choose, or set limit to what is to be done. The Marxist theory, moreover, tends to emphasize the ideological effects of media in the interests of a ruling class, and to legitimize the dominance of capitalism, and the subordination of the working class. Althusser, cited by Wilson (1997:10), calls the media “ideological state apparatuses”, that is, the way they enable those who hold the levers of power in the society to survive, without recourse to violence.

Djankov, *et al* (2002:141), argue that even though ownership may not be a significant determining factor of media content, it plays a substantial role in content. They argue on that government monopoly of the media for instance, would distort and manipulate information that would entrench the government in power more, preclude

voters and consumers from making informed decisions, and ultimately undermine both “democracy and markets”. Copps (www.hraunfoss.fec.gov), a commissioner with the Federal Communications Commission (FCC), in the US, avers that the tremendous and powerful role of a few huge media conglomerates that increasingly control both the content and the distribution of the entertainment, information and news to the people, is raising the concern that this narrowing control is homogenizing entertainment, and dramatically diminishing democratic dialogue.

Another observation of the effects of media consolidation, finds expression in an editorial by the *Business Week* cited by Reinard and Otiz (2005:67), when the magazine states explicitly that the latest trend in the growing consolidation of the media industry and other cable companies in a bid to dominate the distribution of programming and content flowing all over the world, as well as the concentration of media ownership, threatens diversity in news and other programming.

It goes without saying from the above, therefore that media ownership and its effects on media contents is not only a truism, but has assumed a multi-national and international dimension. In spite of this, it would be necessary to look inward and analyse the views of some scholars on their position of media ownership, both for the government-owned and private media. Nwosu (1991b:212), says that state ownership and control of broadcast media especially, in Nigeria has led to unnecessary government bias, regulation and bureaucratic bottlenecks, which hamper the freedom of creativity, needed for true “development-oriented programming”.

Akpan (1987:29), laments the fact that there is a complete neglect of the rural areas by media owners in Nigeria. He contends that the present structure and organization of the

mass media in Nigeria is an attempt to build from the top down, rather than from the bottom up. He argues further that this utter neglect of community interests by the urban-centred media, is further exacerbated by the fact the community mass media at the local government level in the country is almost non-existent; and that it is only the local media that are in the best position to understand the customs, traditions, beliefs, attitude, and ways of life of the community, where they operate.

In another of his analysis of media ownership, Akpan (1991a: 88), posits that the government-owned media especially, are always pandering to the whims or caprices of the ruling party and government officials. And by so doing these, government-owned media, remain low on credibility, because they shut-out contrasting view points. Akpan posits further that even the privately-owned media in the country are equally partisan, and most times, subject themselves to the dictates of the owner.

Sobowale (1991:222), argues that there are substantial pieces of evidence by way of studies to show that media ownership influences the type and quantity of information that the mass media make available to the consumers. He argues further that Africa is by no means an exception to this view, and that news stories that are likely to be injurious to the proprietor of a media organization, may not be given coverage or publicity, no matter how important such stories are to the audience. He avers that for the government-owned media especially, any information that is not likely to advance government interests, is not likely to be given coverage by the government-controlled media and that journalists working in such settings sometimes resort to self-censorship. By so doing, these journalists sacrifice such journalistic cardinals, like "objectivity" and "fairness", on the altar of their means of livelihood.

Ezeah (2005: 141), supports the above by saying that media owners exert tremendous influence and control, whether the organization is managed by a board of directors, appointed by private owners or by a public corporation, established by the government; and that the media follow the policy laid down by the board. This policy, he continuous defines, the short-term and long-term operations. Ezeah argues on that media ownership transcends the proprietor's investments to include the appointment of staff and that a careful picking of a team that would dance to the tunes of the proprietor is often considered in the process.

Daramola (2003:32), encapsulates the views on media ownership thus: “ the ownership pattern of the media has of effect on the performance of the media. The motivations for media ownership are usually two: political and economic.”

Apart from the issue of media ownership, one other strong factor that militates against the promotion of developing countries is “commercialisation.” For a long time now, this word, has acquired a rather curious currency and a frightening dimension, even in Nigeria, due to prevailing economic fortune, as well as the dynamics of international capitalism.

As a policy, commercialisation refers to the practice of making charges for services previously rendered without costs. But now people are however required to pay economic rates for services that were hitherto heavily subsidized or rendered absolutely free of charge. As it concerns the media, the government has modified its earlier position of total restriction of ownership of the broadcast media, which was the exclusive preserve of governments at both the state and federal levels. Hence, the government-owned broadcast media that used to run commentaries, documentaries, news releases and other programmes

free of charge, now charge imposed fees on beneficiaries of such services. For most news items, people must pay before they are disseminated, except such an item is in the public interest.

The implications of this policy of commercialisation are legion: it ensures that the government-owned broadcast stations, make enough money to augment the subventions they receive from the government; more money, it is believed, means that the stations would be in a better position to fund their programmes, repair their equipment, acquire new ones and train the staff. The ultimate expectation is that those broadcast stations should be in a better position to render better services to their audiences. For the private broadcast media, commercialisation is their live-wire, without it, they are as good as moribund.

Commercialisation, it is believed, should bring about greater efficiency and productivity because the staff would hopefully be better motivated since the stations have access to more funds. Besides, it engenders a spirit of competition, among the broadcast stations, since the volume of business any station could possibly attract, is bound to be commensurate with the level of performance, with which it is associated.

McQuail (2005:125), argues that commercialisation should be seen as a "particularly free-market arrangement", which has come to imply the consequences for the type of media content which is mass produced and marketed as a commodity and for the relations between the suppliers and the consumers of media. He argues on that commercialisation or "commercialism", identifies correlates of the competitive pursuit of large markets, and that apart from an abundance of advertising matter, which he calls "commercial propaganda", commercial content is likely to be oriented to amusement and

entertainment, more superficial, undemanding and conformist, as well as derivative and standardized forms.

McQuail, equally contends that the structure of the media industry today, in most capitalist countries, reflects the interests of advertisers, a fact that has developed historically along with other social and economic changes. He argues further that because of commercialisation, most free-markets media are fine-tuned to jointly maximize the needs of advertisers and their own interests, as a normal condition of operation, and that the normal influence extends to the matching of media content patterns according to the consumption patterns or target audience.

In Nigeria, the foundation of commercialisation, was apparently laid by the Broadcasting Organization of Nigeria (BON), as association for the broadcast media. BON has set up a committee to identify which news would be commercialized and which would not. This decision was consequent upon the "Privatization" and "commercialisation" policy of the President Ibrahim Babangida regime, to satisfy an aspect of the conditions of the Structural Adjustment Programme (SAP), adopted by his regime. As a result, as at December 1990, the following events/activities, were slated for broadcast upon payment:

- Companies annual general meetings;
- Promotional activities of companies;
- Trade fairs and exhibitions
- Launchings;
- Donations meant to project corporate image;
- Anniversaries/Festivals;
- Seminars and workshops (organized as business ventures);

- Sponsored events;
- Announcements of events and postponements/cancellations;
- Obituaries (public figures excluded).

Unfortunately today, this commercialisation has produced some unsavoury effects. The insistence on commercial interests has tended to make the broadcast stations less service-oriented and less-accessible to the poorer segments of the society. If someone must pay for every service rendered, then the rural-dwellers are automatically shut-out, because it is obvious that they cannot afford the astronomical cost involved, and to worsen the situation, matters of development would be relegated to the background, because the rural-dwellers may not be able to pay for them. It therefore follows that broadcast stations may not care about development issues, especially rural-based ones, because commercial interests hold supreme in their agenda.

Moreover, commercialisation, has influence on the character of news. It can reduce news items to merely “advertisements”, which may contribute nothing to development efforts, but which must be disseminated because sponsors have paid for them. By so doing, most relevant events ignored in preference for less useful reports, and so the needs of the ordinary members of the society more often than not, are left out; people-centred development communication ultimately suffers in the long run.

So in the light of the present tempo of commercialisation, how many citizens will be able to afford the cost of media time? Yet this negates the spirit of public access. Johnson (2001), cited by Okunna (2005:88), argues that “balancing the cost of high quality journalism against corporate profits is one of the significant changes in journalism today”...while Aina (2002), equally cited by Okunna, says that... “broadcast journalists

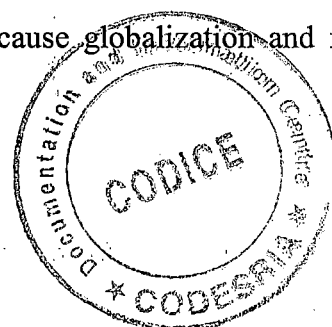
and producers must be re-oriented to embrace and prioritise development communication and do less of the prevailing commercial stuff.”

But the sad news for them is that present-day Nigeria is so market-oriented that neither private investors nor governments and their agencies are ready to put money into ventures that hold no promise of profit.

Sobowale (1988:17), even before the commercialisation policy came on stream in Nigeria, has noted that the commercialisation of news by the Nigerian Television Authority (NTA), is a dangerous omen.

But Onabajo (2001:68), adds another dimension to the commercialisation issue, by deploring what he calls the “ indiscriminate airing of religious programmes.”

According to Popoola (2004:142), in a rather trenchant argument, the commercialisation of news, as part of the sources of revenue generated by the broadcast media is a violation of the fundamental rights of the people to express their opinions and receive information without any interference. Anim (2000:25), argues that development communication would continue to take the back seat in the country, because the media merely pay lip service to issues of development. He argues further that broadcast stations especially devote much of the scare airtime to purely entertainment programmes, which has become worsened by the current climate of globalization. In this case, global marketers of information, are finding a much fertile ground in the developing countries for their programming. Furthermore, a continuously growing segment of airtime is devoted to Euro-American music. Anim equally contends that the dissemination of development information is ever more urgent now than ever before, because globalization and free-



enterprise are spreading hand-in-hand, threatening to sideline the interests of the rural-dwellers especially.

It is quite obvious that the hinterlands of the developing countries are not and cannot be attractive for the profit orientation of globalization and free-enterprise, and it is possible the urban-elite in the developing countries are likely to be enamoured by the crumbs of a global economy. Ndolo (2004:53) therefore advises the Nigeria media to de-emphasize money as an end. He says that media content should as a matter of urgency, be devoid of all items or notions of conspicuous consumption and arrant display of financial oppression.

In an apparent support for Anim's view, McChesney (1997), cited by Baran (2005:526), states that the present situation is one in which much of the world's entertainment and journalism would be provided by a handful of enormous firms, with invariably pro-profit and pro-global market political positions on central issues. McChesney, states further that to establish the fact that the global commercial media are radical, they will respect no tradition or custom, if it stands on the way of profits. He equally argues that the global media should be better understood as one which advances corporate and commercial interests and values, denigrates and ignores that which cannot be incorporate into their mission. He concludes that there is no discernible difference in the contents of the global media, whether they are in owned by shareholders in Japan or Belgium or have corporate head quarters in New York or Sydney.

Curiously enough, the potential and actual threats to development communication has been raised by some European scholars themselves. One of them, Sussmann (2003:114), expresses the grave concern that a formidable threat to Public Service

Broadcasting everywhere in the world because of commercialism, is that programmes that deal with development issues in the Third World countries like the environment, human rights, poverty, and gender-equality are relegated to the background at best. Padovani and Tracey (2003:132), support the above by noting that the increasing commercialization of Public Service Broadcasting by the state, is comprehensively undermining the resources required for "full and effective citizenship". Moriarty (2004:128), lends her view by stating that because of commercialization, mass consumerism is ruining cultures and that the preponderance of images in the media are negatively affecting the minds of children. She also says that there is an over-riding fear that the media are being cluttered with marketing images, which are overwhelming the society.

Okunna (2005:89), while not quarrelling with the fact that the media should make money, argues that money making should not be at the expense of media social responsibility to educate and mobilize the people for national development. She bemoans the fact that marginalized groups as rural dwellers and the urban poor, who should be the focus of the development efforts, have become invisible in media contents. According to Udejah (2004:398), it smacks of unprofessionalism and a disservice to the country, if broadcast media content is seen mainly from entertainment angle. While conceding that the broadcast media, most times, use entertainment to divert people's attention from societal maladies, he argues strongly that broadcasting for the sake of entertainment alone, could spell doom for the country.

Folarin (2005:147), seems to be associating with Udejah's, when he says that in the Third World, development functions like national integration, socio-economic modernization and cultural creativity, should form the fulcrum of broadcast media

programming. He avers that unlike the developed countries, where the broadcast media are used mainly for entertainment purposes, they cannot play such role in the developing countries. Folarin laments the fact that because of commercialization, such inane and mundane issues like obituaries and other ceremonies have taken the chunk of broadcast airtime. Indeed, commercialization of broadcasting according to Akinleye (2003:67), has become the commercialization of the broadcast media practitioners conscience.

Soola (2003b:122-123), succinctly puts the impact of commercialization on development communication, thus:

Perhaps the most worrying trend in media operations and management is the commercialization of news. It is perhaps the most potent threat to the use of the media for development goals, since even development news may have to be paid for to be covered and reported. This implies that the media may be tempted to concentrate on personalities rather than issues.

Furthermore, Uba (2006:9), asserts that the Nigeria media have become obsessed with the “sociology of power”; instead of the media to use their agenda-setting function to highlight on development issues in the country, they continue to run after urban elite and the ruling class.

It is this type of attitude, according to Udoakah (1998:51), that has led to the perpetuation of the same “crime” which the foreign media are accused of: that is, under reporting the developing countries. He states that a cursory look at the contents of African Media, will reveal a shocking neglect of the rural areas. He opines that while the international media concentrate on the economic-nerve centres of the world and lacing their reports most of the time, with negative stories about Africa, African journalists also

concentrate their reports on the urban areas and government officials. The above view is supported by Nwankwo (1995: 52).

In an empirical study by Udoakah (2004:133), which seems to support the above, he discovered that there appears to be a great disparity in the coverage of urban and rural areas by the two broadcast stations he studied. And that while the urban areas received greater attention from the two stations, the rural areas “were abysmally reported”.

In another research finding, Ashong (1993), cited by Salawu (2003:181), found out that only a paltry “4.1%” of the print media content analysed, constituted “rural development communication”, while Salawu (2003:120), in his own study, discovered that “27.3%” of the editorial contents of the Yoruba newspapers analysed by him, were development-oriented. For a vernacular newspaper, to have such a small percentage of development-oriented contents, is a sad commentary on the way the rural newspaper can help to promote development communication.

Aside from all the forgone, some other factors which tend to stifle the growth of development communication can be seen in those journalists who work for privately-owned media and do not care about the rural interests, because such interests do not constitute money-spinning avenues. Furthermore, widespread illiteracy, especially in the rural areas, do not make the urban-based media to consider the rural areas appealing for focus, and the nature of development communication, makes it unattractive for the broadcast media, especially TV which thrives on entertainment and excitement.

2.6 Communication Policies, Development Communication and Cultural Re-Orientation

Development may remain unattainable if there is no framework for a communication policy that would guide development communication, in order to promote cultural re-orientation. This cultural re-orientation should be aimed at conscientizing the people towards embracing a participatory approach to developmental activities. It should however be noted, that there are some personal, social and cultural traits that impose limitations to the extent to which development can take place; some times, such traits often act as drawbacks to developmental efforts. Meaningful communication and communication policies become imperative in this regard.

Good communication policies should be able to make development communication to enhance the restructuring of individual and societal psyche, in order to achieve an extension of the frontiers of knowledge. In addition, for the society to develop, certain issues must be addressed so as to put the media and development agents in a position that would enable them function properly.

Some of the issues which need to be addressed through an interplay of communication policies and development communication in order to achieve cultural re-orientation are the issue of ethnicity, even development in all parts of the country, and a redefinition of the concept of news. And if a broad-based development is to take place, then all and sundry in the country must be able to see themselves as part of the enterprise called Nigeria. Each person or ethnic group should be able to have a sense of belonging, so that the tolerance of differences can become possible, rather than through empty government sloganeering and rhetoric.

Furthermore, the media should be able to champion fairness in the distribution of the nation's wealth and even development projects, so that no part of the country may feel alienated or marginalized. For the purpose of development communication, the media should redefine news from the Western news philosophy of information, education and entertainment to the posers raised by Udoakah (1998:50), thus: "To inform who for what, and for what purpose? To educate who, on what and for what? To entertain who, with what and when?"

It is in the light of the above that a development-oriented communication policy becomes pertinent. Thus, it is a fundamental fact acknowledged all over the world that no meaningful economic, social or even political development can take place unless the people who are affected by them have access to, and respond accordingly, to adequate information concerning those needs. It is on this premise that information should be properly guided by a holistic and a workable policy that would be structured to satisfy development communication needs. It is therefore not a coincidence, but rather a matter of design as well as the importance attached to communication, communication policies and development, that the first recommendation of MacBride *et al* (1980: 254–255), would declare the following:

Communication be no longer regarded merely as an incidental service and its development left to chance. Recognition of its potential warrants the formulation by all nations, and particularly developing countries, of comprehensive communication policies linked to overall social, cultural, economic and political goals. Such policies should be based on inter-ministerial and inter-disciplinary consultations with broad public participation.

MacBride *et al*, equally assert that various governments, especially in the developing countries, should be concerned with national communication policies, noting

that this has become necessary because communication systems are increasingly becoming complex. They note further the fact that while the need for national communication policies may be more or less universal, it should be borne in mind that their formulation and content differ widely. MacBride *et al* further admit that in many countries, including the developing countries, various kinds of imbalance are manifest: between the rural and urban communities; between the elite and the masses, between the majority and minority groups of all kinds, hence the need for a communication policy in the developing countries especially, that would help to reduce these inequalities.

Akinsanmi (2005:18), argues that the time has come for an alternative communication policy that would use developmental agenda to arrest the socio-economic, political and cultural lethargy of the country. He argues on that it is only through the enunciation of a viable communication policy that the much-needed development would take place in the country. However, the *Ibadan Policy Roundtable* (2005:20), regrets that the country is yet to fashion a communication policy thrust with development agenda, especially as it concerns women and the people at the grass roots.

Furthermore, Nwosu (1987:5), draws a parallel between good communication policies and development, by noting that an "integrated, holistic, systematic and co-ordinated national communication policy", is fundamental to development.

Thus, it is worthy of note that communication has become a *sine qua non* to national planning and development. It is believed that if the people are well-informed, and the development programmes understood, participation and the results could become meaningful.

It therefore follows, as Nwosu (1991b:211), has rightly observed, that the formulation and implementation of national communication policies have become a means of ensuring balanced and rapid communication development. In a similar vein, Agbedo (2005:27), believes that an overall communication and information policy that would ensure the decentralization and democratisation of communication and information, has become necessary. He goes on to express regrets that in spite of the enthusiasm that greeted the formulation of the National Mass Communication Policy, which brought about the promulgation of Decree No. 38 of August 1992,(as amended by Decree No.55 of 1999), establishing the National Broadcasting Commission (NBC) and the Nigerian Communications Commission (NCC) respectively, some teething problems in the spheres of programming, technology, finance, professional standard, legislation and public dialogue, still pose a threat to communication decentralization and democratisation in Nigeria.

Agbedo, goes further to advise the NBC to “ensure strict compliance with its policy guidelines on communication decentralization and democratisation, in order to smoothen both the vertical (downward-upward) and horizontal movements of communication earlier advocated, and promote the enviable culture of participatory communication”.

In a seminal analysis of the relationship between a restructured communication policies in Africa and cultural orientation, Wilson (1997:108 – 123), argues rather convincingly that cultural re-orientation should not be equated with the throwing away the baby with the bathwater – that is, the throwing away even the positive sides of our culture, just because we want to adorn a new one.

Against the backdrop of the foregoing, communication policies and development strategies which seem to be an essential means of solving major problems of our time, should be designed first and foremost to ensure that the media of “information” becomes the media of “communication”. Since communication presupposes access participation and exchange, different media should be involved in the process of democratising communication. It is in this vein that the links between the democratisation of communication and the democratisation of development becomes apparent. Furthermore, if communication policies are to be aimed at democratising communication, and in addition, be designed to be integrated into development programmes, then it becomes vital for those concerned to participate in the programming and decision-making.

Communication policies should therefore be holistic and embracing, so that development-oriented communication can ultimately lead to cultural re-orientation, because a people who are bogged down by ignorance, superstitious beliefs and warped thinking cannot even understand what development is all about.

2.7 The Use of the Oramedia/Traditional Channels In Development Communication

The search for an indigenous, cultural and time-honoured channels of carrying out developmental activities has found expression and manifestation in concepts like the “Oramedia” and “Traditional Communication”, which are rooted in the people’s ethos and values. This new concept and focus of development that is people-centred and participatory, has led to a “re-emergence of culture as a facilitator of development, the integration of traditional and modern systems and an active participation of people at the grassroots in development programme” (Melkote, 1991:201). This implies that development communication paradigm should shift from the exogenous to the indigenous channels or the oramedia. This does not in a way, detract from the role of the mass media

in the promotion of sustainable development. To an extent, both the exogenous and the indigenous systems can work hand in hand.

According to Melkote (1991:201), the folk media are products of the local culture, rich in cultural symbols, are intimate with the people at the grass roots and highly participatory; the folk media have great potentials for integration with the modern media of mass communication. The folk media consist of folk theatre, stories, signs, folk dances, ballads or mines. Furthermore, folk media are thus rooted in the culture, norms and values of the grassroots people, and have become credible, in spite of the dynamics of modern communication technologies.

To all intents and purposes, folk media are widely available, readily-accessible and relatively-inexpensive in naturally all cultures. They provide a rich repertoire, both in forms and themes. They are sustainable because of the cultural imperatives of grassroots participation.

Wilson (1997:60), says that the oramedia describes the traditional or indigenous media of communication in Africa, and that it is a multi-channel communication system, which is employed in most rural areas like villages, clans, towns and wards as well as in rural-urban settings. He states further that the oramedia are an essential oral system, which depends on the effective use of the human auditory system. Although the mode, form and manner of this channel of communication vary from age and from culture, the concept is universal, as it is intended to share ideas and feelings verbally or non-verbally with as many people as possible. And this has conferred considerable elasticity on this concept of communication (Anyanwu, 2005:79).

Akinleye (2003:68), states that the folk media/oramedia otherwise known as the “indigenous knowledge” have become more necessary, because the contemporary media of mass communication cannot fulfil all the development communication requirements. He states further that the basic principle which underlies indigenous communication is hinged on the fact that every human community is not only peculiar in some respects, but has some unique resources that are always useful in solving whatever problems it may have, and also to further its growth. Citing Wang (1982:3), Akinleye, says that indigenous communication refers to the communication system which existed before the arrival of the contemporary mass media and formally-organized bureaucratic system, and is still existing today, despite changes. Akinleye, posits further that the network of this system of communication includes: regular formal briefings, at locations such as the chief’s palace or town hall; regular informal briefing at places like the market, town festivals, through town mobilizers/cries; traditional drum mobilizers, singing troupes and others.

According to Laninhun (2003:81), the oramedia or the “oral tradition” is rich in magical and true stories, legends of all kinds and topics of every nature. Laninhun, goes on to say that the motivating power of oral tradition allows the people to “examine, disentangle and sort out the chains that bind our conscience, and conditions our perspectives, feelings and actions”. In a related analysis, FAO (1998:8), says that the “traditional folk media”, are cultural resources that accumulate indigenous knowledge, experience and expressions passed down from generation to generation. Woven into proverbs and poems, songs and dances, puppet plays and stories, rhythms and beats, these folk media are embedded with strong sense of cultural identity, which can be a potent force for development. In many cases, these media are conduits of indigenous knowledge,

experience and culture, and when they are creatively used, these cultural resources can be a subtle and effective way of introducing development ideas and messages.

Concerning the broader term "traditional communication system", Ebeze (2002b:28), avers that this can be regarded as a product 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 of moral traditions, which include mythology, oral literature and other modes of communication, which are still in use today by the rural dwellers.

According to Wilson (1997:98), traditional communication is a hybrid from other fields of study, as well as an admixture of social conventions and practices which have become sharpened and blended into veritable communication modes are systems, and which have almost become standard practice for the society. He says further that the channels of traditional communication have many characteristics, which are attributable to their nature and functions. Wilson, continues by saying that the characteristics can be classified as source-related, message-related and channel/media-related. The source-related component or characteristics are that they are authoritative and credible. The message-oriented characteristics are transactional, integrative, non-alienating and definitive. While the channel/media-oriented characteristics are that the traditional media are customary, ubiquitous, low-cost, time-honoured, adaptable and popular.

Furthermore, Wilson (1997:103), equally underscores the advantages of the traditional communication systems by asserting that the traditional media have credibility among the rural dwellers and other users of the information from them. He asserts further that the traditional media are available and usable by the vast majority of the people in the

rural areas. They are also accessible, since they pervade the society. Moreover, the cheapness of the running operations of these traditional media and channels add to the fact that the people themselves are message-producers and receivers at the same time and are participants in a dynamic rural communication transaction, thus giving the traditional modes a great advantage.

Nwabueze (2005c:65), seems to support the above view by saying that with the growing interest and focus on rural development, the traditional media of communication are fast-assuming their well-deserved limelight in the area of development media. He argues that it has now dawned on development agents who hitherto neglected this very important media/channels that no meaningful development could be achieved without incorporating them, since they are tangential to successful development projects, especially in developing countries. Ikpe (2005:99), adds an important dimension to the importance of the traditional modes of communication, by saying that certain aspects of this communication system, could serve as an asset in conflict management in Africa.

Furthermore, Ugboajah, cited by Wilson (1991b:28), believes that an important point about the traditional media system, is that the audience has learnt to attach great significance to it, and that the traditional media have force and credibility as well as putting stability into Africa's indigenous institutions. Folarin (1979), also cited by Wilson (1991b:29), states that an important aspect of the traditional media in Africa, is participation. People demand that they be effectively involved in decisions that affect them.

To this end, MacBride *et al* (1980:82), contend that the traditional ways of communication have become predominant in the rural areas. That in Africa and Asian

villages, daily events and cultural developments are presented through songs and dances. MacBride *et al*, contend further that the traditional modes of communication have survived as a component of educational, cultural and entertainment activities; they submit that these local media thrive in virtually all societies in the Third World, thereby preserving the ethos of the people.

Ebeze (2002b: 35 – 36), argues that the traditional communication system is complex, and functions as part of the larger socio-political system, and that their functions are more diverse and far-reaching.

It follows therefore, from all the foregone, that the traditional media of communication holds bright prospects for development purposes their unique selling point (USP) can be seen in participation, communal ownership, credibility, absolute parsimony, and a mutual sense of belonging. In addition, those who operate these traditional media are neither urban-based or the elite, but are ordinary people that are known by the community. In spite of this, it is conceded, that the traditional media still have their shortcomings.

2.8 The Role of Women Associations/Human Groups in Development Communication

From time immemorial, women have often been regarded as being somewhat inferior to men. Unfortunately, this stereotype has persisted for a long time, in spite of the resilience, strength and vibrancy of most women. Even from the family to other spheres of life, be it religious, social, economic or political, the women folk have always been seen to be marginalized. This has obviously led Nwagbara (2005:55), to decry the poor representation of women, even in the media; and this has made her to advocate for a redress of this imbalance.

This scenario has made women to form all sorts of groups to protect their interests, ranging from the militant and rebellious, to the tolerant and development-oriented ones.

However, women and women groups have often had other channels of communication, apart from the mass media, to carry out organizational objectives, and to attain other economic, social, political, professional goals etc. Furthermore, antecedents can be found in Nigeria, where women have used their organizational acumen to foster developmental ends. The mass protest movement in southern Nigeria is a reference point in history. For instance, the mass movement of Abeokuta Women's Union (AWU), against taxation in Nigeria, in Abeokuta between 1947-1948, was an eloquent testimony to how far women can go in mobilizing for social action. The AWU under the able leadership of Mrs. Funmilayo Ransome-Kuti, embarked on street demonstrations to protect women's interest. Similarly there was also the legendary Aba Women Riots of 1929, where women protected against taxes, market control, municipalization and other policies inimical to their interests.

Laninhun (2003:75), posits that women have played and are still playing significant roles in the development and maintenance of the society, and they have been active participants in development. She posits further that women have contributed in various ways to the social, political and economic development of the society, as well as influencing social changes in the society. Gamble and Well (1997:211), note that women have always had profound and pervasive effect on the well-being of their families, communities and local systems. According to Afshar (1991:18), the women in Iran, during the constitutional revolution played a highly visible role in the struggle, by coming out of the *purdah* system to participate effectively in demonstrations. Thus, through such organizational acumen and skills, women and their associations have tried to influence

government policies on those matters, such as the franchise for women, taxation of women, educational opportunities for girls and property rights and conditions of service for women which determine the status and roles of women in society (Mba, 1997:192).

Moreover, the same organizational spirit and resilience of women have been transferred into the development arena. Young (1993:142), argues that the development-oriented nature of women, accentuates the fact that women can do every thing men can do as well. The development-oriented nature of women, young continues, focuses on women and their experiences, and places its major emphasis on individuals and their capacity for self-betterment. It also stresses the relevance of "role models" in the development process.

Apart from the above, other developmental role of women and women's associations are co-ordination and access to information. Concerning their co-ordination role, women's group can be invaluable when it comes to co-ordinating both development information and development activities. Through an aggregation of the women's groups, goals could be harmonized and the means of achieving such goals could also be discussed, such that the different groups work in consonance. Besides, experiences could be shared in a way that makes it possible for individual groups to avoid the mistakes made by some others while borrowing the best of the experiences of others. Moreover, innovations could be adopted more easily in such an atmosphere, with the effect that time is gained, because each group need not go through all the stages of ideas/programmes conceptualization, planning and trial to arrive at positive actions. Furthermore, the access to information role, presupposes that women's groups can help increase access to development information by tailoring their programmes towards such goals, as they meet. Information could be

provided which could in turn be shared with others, thus increasingly tremendously, the number of persons who could be reached by such means.

The other equally important channel of fostering development and development communication is through the human groups. According to Ansu-Kyeremeh (1997:89), groups are important instruments in development communication. They can be used to mobilize men and women for development. Through these human groups, certain developmental efforts or projects are mostly effectively implemented through small groups, because they facilitate discussion, reduce comparison of methods and are easy to manage. Groups, more importantly, serve as a rallying point for cooperative development activities.

Ramirez (1987:227), contends that groups are used to facilitate participatory development. He says that this is done through three ways: firstly, as means for small groups to develop critical attitude towards the reality for self, the group, community and society through participation in group interaction; secondly, as an approach, group media have helped marginal groups to speak to one another, to articulate their thoughts and feelings; and thirdly, as a process, groups have been successful in community mobilization.

Furthermore, Udoakah (1998a:30), asserts that groups are good mobilization activators; and that in Nigeria, they may include registered development associations, market women's associations, farmers associations and recognized trade unions. Brombeck and Howell (1976), cited by Udoakah, argue that many individuals are persuaded through group influence, who would not have been influenced through other means. They argue on that a group with high cohesiveness, usually perform tasks with greater chance of success and is more likely to agree to common goals than love a cohesive group.

But to achieve this group cohesion, mobilize local resources and solve problems affecting smaller or larger groups, MacBride, *et al* (1980:55), assert that communication is necessary. They say further that groups have to take their initiative in creating their own means of communication. And that the communication strategies of these groups, should be geared toward developmental purposes, such as hygiene and health campaigns; religious and political actions, as well as, in relation to all initiatives where conscious involvement of the people would be necessary. Among the group media could be public authorities, development-officers, professional and other activists.

Communication thus, is necessary for group mobilization. It has become a way of organizing the people in groups around specific issues and objectives. The purpose of the group mobilization mode is that of strengthening the possibilities for successful action, through uniting many people with different backgrounds, but with similar objectives. Some approaches to group mobilization include community mobilization, partnership/networking and group formation. All of these approaches try to organize the community, or part of it, in order to address the main problems facing the community or group more effectively. Sometimes, for the same purpose, the community may decide to work towards a common objective, with some outside entities, taken on board as partners.

Once one of the approaches in this mode has been selected, it becomes important to make sure that everybody understands the purpose and benefits of such an effort. The group size, rationale and purpose, need to be carefully assessed. Furthermore, according to the situation, there might be need to promote recruitment in the group, assist in a group formation for a specific purpose or lobbying for some partners in a development initiative. Whenever one of these approaches is adopted, the communication strategy, must take into

account, and indicate the modalities and benefits of entering into the group promotion mode. This is the essence of the group as a viable channel for development communication.

2.9 From Development Communication to Communicating for Development Purposes: Paradigm Shift to a Participatory Approach

One of the aims of development communication is to encourage self-reliance, democratic choice of appropriate technology, stimulate the spirit of co-operation, creativity and innovativeness, as well as a problem-solving approach to lives and improvement to knowledge. It should be borne in mind however that it is not an objective of development communication to encourage urbanization, with its attendant complication like urban-rural migration, which culminates into negative features like urban slums.

The task of evolving social values, which would lead to conceptualization and implementation of need-oriented, self-reliant project, based on an autonomous technological capacity is clearly beyond the capacity of the mass media and the professionals who operate them. It obviously must involve a broader perspective, including the ordinary people using less professional means to ensure that as many people as possible participate in the process. This suggests that as currently constituted, the media of mass communication in Nigeria, are ill-equipped, poorly-organized and lacking in orientation to adequately to undertake or even spearhead development communication.

This realization puts a burden on the media practitioners, governments, opinion leaders etc. functioning as individuals or in concert to employ divergent means and approaches to ensure that communication goals are set and pursued vigorously through policies and other directions in a manner that would result in a national development on all fronts.

Furthermore, development communication is intended to sustain the fruits resulting from development efforts whether social or material, the result of past development efforts need to be sustained so that there is no relapse into hitherto undesirable levels. Development communication also aims at ensuring that development activities do nothing that would prevent or even undermine the ability of future generation to derive maximum benefits from national endowments, for the purpose of meeting their own needs.

As far as individual development efforts/projects are concerned, the paradigm shift from development communication to communicating for development purposes, serves to co-ordinate ideas at the conceptualization/formulation stage to ensure that the decision is democratic and need-oriented. Then it garners support for the project at the implementation stage. This support is two-dimensional, namely: participation of all concerned and material (financial) from governments, philanthropists and international or non-governmental organizations.

In addition, communicating for development purposes, serves to evaluate such projects to ensure that their outcome match the pre-conceived objectives, benefit the target population as intended, and the resources utilized as envisioned. Beyond individual projects, communicating for development purposes also seeks to coordinate the efforts of various personal organizations involved in planning or implementing development efforts as well as ensuring that past efforts are not wasted, misused or misapplied.

According to Okoro (2005:211) :

...communicating for development aims at applying communication in the very practical terms of getting people to adopt new ways of self-improvement, to bring about societal development. The power-point for development is behaviour. change communication (BCC)

Okoro goes further to hinge his approach on a contemporary model, known as ACADA – an acronym for Assessment, Communication Analysis, Design and Action. Okoro (2005:213 – 215), contends that the assessment stage of the model involves the communicator examining the vital issues at stake and coming up with a strong statement that is aimed at informing the behaviour to promote; and through a proper assessment of the situation people can gain insight into the remote and the immediate problems of the subject-matter.

To this end, this participatory approach to development has become salient, just as Erskine Childers, the chief initiator and exponent of development project support communication, argues, that one of the major causes of relative failure or serious lag in development projects may be traced to the deficient means of intensive information and communication to the communities, cadres and other groups of people, whose decisions, attitudinal changes and innovations, as well as adoptions are crucial (Duyile, 1979:317). Tuluhungwa (1982), cited by Akpan (1991b:26), says that communicating for development purposes can have more impact if the people understand what the messages and objectives are all about.

Furthermore, Dunu (2005:196-197), advocates an Integrated Communication Media Approach (ICMA) model to the participatory approach to communication for development, by positing that research is the baseline of this approach.

Dunu, submits finally that the beauty of this approach is in planning audience contact points by selecting a time and place for meeting with the audience for evaluation, because as Okolie (2005:59), avers “civilization and development do not fall down from

the sky, but are products of people's toil and sweat, the fruit of their long search for order and justice"

According to the South African Development Commission, SADC (2004:19), communicating for development purposes, must follow a "SMART Communication Objectives", "SMART", is an acronym for "Specific, Measurable, Achievable, Realistic and Time-framed." The commission argues that having "SMART Objectives", would enable the development agenda to define clearly what is supposed to be achieved, thereby facilitating the monitoring and evaluation of the developmental processes.

A Chinese proverb aptly summarizes this approach thus: "Go to the people; live among them; love them; plan with them; start with what they know, and build on what they have."

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CHAPTER THREE

METHODOLOGY

3.1 Research Design

This study used the survey method. The survey is quite appropriate in gauging the perception of people on an issue of this nature especially as it has to do with people's dispositions, attitudes and feeling towards variables and phenomena. Okoro (2001:37), states that "the survey research is a vital method for collecting data for the purpose of describing a population too large to be observed directly". He also says that survey is the process of gathering data from a population through the questionnaire or interviews, and then subjecting such data to statistical analysis for the purpose of reaching conclusions on the subject-matter of, as well as proffering solution to identified field research problems.

In a similar vein, Babbie (1989:259), says that "surveys are also excellent vehicles for the measurement of attitudes and orientations prevalent within a large population...standardized questions provide the means of discovering the prevailing attitudes among a large population". The researcher using the survey method, according to Osuala (2004:272), is therefore interested in the accurate assessment of the characteristics of the whole "populations of people". Although the survey is not without some inherent weaknesses, it is the most potent research method in this regard.

3.2 Population of the Study

Since the study is an analysis of media and public perception of development communication in Nigeria, the population consisted on one hand, of all the media practitioners who have the requisite training and are working in reputable media houses in the country, while on the other hand, it also included final year and postgraduate students

as well as lecturers at the University of Nigeria, Nsukka, who as expected, should understand the subject of the research. These people are perceived by the researcher to have the intellectual acumen and academic disposition to understand the issues involved in development and development communication.

3.3 Sample Size

It would be absurd to study every member of the population, because this would affect the quality of measurement. The usual procedure, according to Wimmer and Dominick (2000:21), ... "is to take a sample from the population. A sample is a subset of the population that is representative of the entire population. An important word in this definition is *representative*."

Consequently, the sample of this study was 300 subjects which was drawn from the population of final year, postgraduate students and lecturers of the University of Nigeria, Nsukka campus, who would understand the subject of research, as well as media practitioners who practise within the Lagos metropolis. This is because Lagos has the highest number of media practitioners in Nigeria, hence it would be easier to administer 150 questionnaire to a population of over 1500 media practitioners.

3.4 Sampling Technique

The purposive sampling technique was adopted for this study. Although a non-probability one, the researcher's personal knowledge about the academic level of the sample, informed its choice. Also known as judgmental sampling (Tejumaiye, 2003:69), it is used for a specific sample of the population that meets the researcher's expectation.

The questionnaire was distributed among the media practitioners and the faculties as follows:

TABLE 1: DISTRIBUTION OF QUESTIONNAIRE ACCORDING TO MEDIA CATEGORIES

MEDIA	NUMBER OF QUESTIONNAIRE DISTRIBUTED	PERCENTAGE
BROADCAST MEDIA	75	50%
PRINT MEDIA	75	50%
TOTAL	150	100%

TABLE 2: DISTRIBUTION OF QUESTIONNAIRE BY FACULTIES

FACULTY	NUMBER OF DEPARTMENTS	NO. OF QUESTIONNAIRE DISRIBUTED	PERCENTAGE
ARTS	9	50	33.3%
SOCIAL SCIENCES	8	40	26.7%
AGRIC	7	20	13.3%
PHYSICAL SCIENCES	6	20	13.3%
ENGINEERING	5	20	13.3%
TOTAL	35	150	100%

3.5 Instrument for Data Collection

The main instrument for collecting data for this study was the questionnaire. The questionnaire was designed in such a way that it was easily administered and understood. Respondents were given some time within which to fill and return the questionnaire. Some parts of the questionnaire were structured according to the Charles Osgood's and Rensis Likert's scaling systems (Pelosi *et al*, 2001: 122). The questionnaire equally contained other questions that would elicited the appropriate perceptions of the respondents on the subject of study.

The first part of the questionnaire was designed to ask questions on the demography of the respondents, such as age, sex, etc.

The second part asked questions on the respondents' perceptions of development, development communication and other variables.

The third part sought to know respondents' perception of the role of the mass media in development communication in Nigeria, using the Charles Osgood's semantic differential scale.

And the fourth part of the questionnaire sought to know respondents' position on some topical issues in development communication, using the Likert scale.

3.6 Technique of Data Collection

In order to collect data for this research, the questionnaire was designed first, based on the objectives of the study, thereafter, a sample was selected. The questionnaire was administered personally by the researcher, while the respondents were given some days to respond to the questions.

3.7 Technique of Data Analysis

This study made use of mean scores and simple percentages, in order to analyse the data which was got from the respondents. The semantic differential and Likert scales were also presented.

3.8 Validity And Reliability of the Measuring Instrument

Any research work, must show the validity and reliability of the measuring instrument. This is usually done to ensure that the instrument accurately measures what it sets out to measure or verify.

Wimmer and Dominick (2000: 58 – 59), support this, by saying that an assessment of reliability is necessary in all mass media research, and that validity on the other hand, is simply the appropriateness of an instrument to measure what it sets out to measure.

As a result, the questionnaire was pre-tested on the final year students, post-graduate students and lecturers who made up the population. This help to ensure stability, internal consistency and equivalency of the instrument.

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CHAPTER FOUR

PRESENTATION AND INTERPRETATION OF FINDINGS

4.1 Description of Data Relevant to each Question

SECTION A

4.1.1 Personal Data

In the study, 300 copies of questionnaire were administered. Out of this figure, 294 representing 98% were returned. One hundred and fifty copies were administered to media respondents, while another 150, were administered to respondents in the public sphere. The media respondents returned 146 copies of the questionnaire, representing 97%, while the public respondents, returned 148 copies, representing 98.6% as well.

Sex: The male media respondents were 120, representing (82%), while the female media respondents were 26 representing (18%). For the public respondents, the male constituted 98, representing (66%), while the female, were 50, amounting to (34%).

Age: The media respondents belonged to the following age ranges: 20-29 (30:21%), 30-39 (82:56%), 40-49 (30:21%), 50 and above (4:3%). While the public respondents belonged to the following age ranges: 20-29 (82:55%), 30-39 (56:38), 40-49 (10:7%), 50 and above (0:0%).

The media respondents were spread across the following sampled media houses: NTA Lagos, Radio Nigeria Lagos, AIT Lagos, Rhythmn FM Lagos, Channels Television Lagos, The Guardian, ThisDay, Vanguard, TELL and The News. Out of the 150 copies of the questionnaire administered to the journalists in these media houses, NTA Lagos returned 15, representing (21%), Radio Nigeria returned 14, representing (19%), AIT

Lagos returned 14, representing (19%), and Rhythmn FM Lagos 14, representing (19%). Others are The Guardian 15 (20%), This Day 15 (20%), Vanguard 15 (20%), TELL 14(19%), and The News 15 (20%). In addition, out of the 172 respondents from the broadcast media, 64 representing (89%) were Reporters, 6 (8%) were Assistant Editors, While 2 (3%) were Editors. Out of the 74 respondents from the print media, 38 (51%) were Reporters, 20 (27%) were Senior Reporters, 8 (11%) were Staff Writers, 6 (8%) were Senior Writers and 2 (3%) were Assistant Editors.

Furthermore, 150 copies of the questionnaire were distributed across the following sampled faculties: Arts, Social Sciences, Agriculture, Physical Sciences and Engineering. Out of the 50 copies of the questionnaire distributed in the faculty of Arts, 49 representing (33%), were returned, out of the 40 distributed in the faculty of social sciences, 39 representing (26%) were returned, out of the 20 distributed in the faculty of Agricultures, all the 20 representing (14%) were returned, out of the 20, distributed in the faculty of Physical Sciences, all the 20 (14% were returned, and out of the 20 distributed in the faculty of Engineering, all the 20 (14%) were returned.

Tables 1, 2 (p.123) and 3, 4, 5, 6, 7, and 8, below show a clear distribution of the copies of the questionnaire to the media houses, the category of respondents and the percentages. Also shown is the distribution to the faculties and the departments, as well as the percentages.

Table 3: Broadcast Media
 Respondents in the Broadcast Media
 According to the Media Houses

S/No	Media House	Frequency	Percentage
1	NTA Lagos	15	21
2	Radio Nigeria Lagos	14	19
3	AIT Lagos	14	19
4	Rhythmn FM Lagos	14	19
5	Channels TV Lagos	15	21
	Total	72	100%

Table 4: Print Media
 Respondents in the Print Media
 According to the Media Houses

S/No	Media House	Frequency	Percentage
1	<i>The Guardian</i>	15	20
2	<i>ThisDay</i>	15	20
3	<i>Vanguard</i>	15	20
4	<i>TELL</i>	14	19
5	<i>The News</i>	15	20
	Total	74	100%

Table 5: Categories of Respondents in the Media Houses

S/No	Broadcast Media	Freq.	%	S/No	Print Media	Freq.	%
1	Reporter	64	89	1	Reporter	38	51
2	Assistant Editor	6	8	2	Senior Reporter	20	27
3	Editor	2	3	3	Staff writer	8	11
				4	Senior Writer	6	8
				5	Assistant Editor	2	3
	Total	72	100%		Total	74	100%

Table 6: Faculty of Arts
Respondents in the Faculty of Arts by Departments

S/No	Department	Frequency	Percentage
1	Archaeology	2	4
2	Dramatic Arts	2	4
3	English	11	22
4	Fine and Applied Arts	2	4
5	Foreign Lang. And Literature	6	12
6	History	7	14
7	Linguistics, Igbo and other Nigerian Languages	2	4
8	Mass Communication	15	31
9	Music	2	4
	Total	49	100%

Table 7: Faculty of Social Sciences
Respondents in the Faculty of Social Sciences by Departments

S/No	Department	Frequency	Percentage
1	Economics	4	10
2	Geography	4	10
3	Philosophy	4	10
4	Political Science	4	10
5	Psychology	4	10
6	Public Administration and Local Government	4	10
7	Religion	4	10
8	Social works	4	10
9	Sociology/ Anthropology	7	20
	Total	39	100%

Table 8: Faculty of Agriculture

Respondents in Faculty of Agriculture by Departments

S/No	Department	Frequency	Percentage
1	Agricultural Economics	3	15
2	Agricultural Extension	3	15
3	Animal Science	2	15
4	Crop Science	3	15
5	Food Science (Technology)	3	15
6	Home Science (Nutrition)	3	15
7	Soil Science	3	15
	Total	20	100%

Table 9: Faculty of Physical Sciences

Respondents in Faculty of Physical Sciences by Departments

S/No	Department	Frequency	Percentage
1	Computer Science	4	20
2	Geology	4	20
3	Mathematics	4	20
4	Physics/Astronomy	2	10
5	Statistics	4	20
6	Pure/Industrial Chemistry	2	10
	Total	20	100%

Table 10: Faculty of Engineering

Respondents in the Faculty of Engineering by Departments

S/No	Department	Frequency	Percentage
1	Agricultural Engineering	4	20
2	Civil Engineering	4	20
3	Electrical Engineering	4	20
4	Electronic Engineering	4	20
5	Mechanical Engineering	4	20
	Total	20	100%

Out of the 148 copies of the questionnaire returned, 60 (40%) constituted the final year students, 78 (53%) were postgraduate students, while 10 (7%) were lecturers.

Section B: Media and Public Respondents' Perception of Development and Development Communication

4.1.2 Research Question 1 and 2

What do the media and the public understand by development and development communication?

The above questions were concerned mainly with media and public perception of development and development communication. This became necessary because if the mass media are said to have a role to play in development communication, then we need to know what the media professionals understand by development and development communication. And for the people who are expected to be beneficiaries as well as participants in the development communication process, we also need to know their own views about development and development communication.

Some other relevant questions were also asked in this section as follow-up to the above question. The questions were concerned with how often the respondents heard about development communication, and the source through which they first got to know about development communication. It is important to note that since hypotheses were not being tested, table presentation and use of percentages were seen as the best approach to gauging the respondents' feelings on development and development communication.

Table 11: Media and Public Perception of Development

S/No	Media Respondents	Freq.	%	S/No	Public Respondents	Freq.	%
a	Physical structures/ presence of infrastructure	50	34	a	Physical structures/ presence of infrastructure	62	42
b	Moving all strata of human beings forward	82	56	b	Moving all strata of human beings forward	38	26
c	Employment opportunities	14	10	c	Employment opportunities	48	32
	Total	146	100%		Total	148	100%

The table above shows that 50 media respondents, representing (34%), perceived development to be “Physical structures/presence of infrastructure”, 82 (56%) said “The totality of activities aimed at moving all strata of human beings forward”, while 14 (10%) chose “Employment opportunities.” Fifty six percent of the media respondents who chose option “b”, reinforce Rogers’s (1976:47) view that “development is a widely participatory process of social and material advancement for the majority of people through their gaining control over their environment”.

This same position is ably supported by Nwodu and Ukozor (2003:411). The thrust of this paradigm of development is that for actual development to be seen to be taking place, it must not only be people-centred, but it must also be participatory.

Still on the table, 62 of the public respondents representing (42%) chose “Physical structures/presence of infrastructure”, 38 (26%) chose “the totality of activities aimed at moving all strata of human beings forward”, while 48 (32%) public respondents, who are also in majority, chose “Employment opportunities”. Their opinion tends to support the

British economist, Dudley Sear's position, as noted by Opubor (1985:184), that for development to take place, the issue of employment must be taken seriously.

From the divergent views about development as shown in the table above, Udoakah (1998:15), tends to have been vindicated, when he argued that "ideas about development vary with the individual's level of education and occupation. The non-educated, the less educated and the highly educated have different perceptions of development".

Table 12: Media and Public Perception of Development Communication

S/No	Media Respondents	Freq.	%	S/No	Public Respondents	Freq.	%
A	Media reports on government activities	28	19	A	Media reports on government activities	30	20
B	Investigative journalism	34	23	B	Investigative journalism	32	22
C	Communication aimed at moving all strata of human beings forward	36	25	C	Communication aimed at moving all strata of human beings forward	36	26
D	Exposing corruption in the society	48	33	D	Exposing corruption in the society	48	32
	Total	146	100%		Total	148	100%

From the above, 28 of the media respondents, representing (19%), perceived development communication to be media reports on government activities; 34 (23%) chose "investigative journalism", 36 (25%) chose "All communication activities aimed at moving all strata of human beings forward", while 48 (33%) chose "Exposing corruption in the society". For the public respondents, 30 representing (20%) perceived development communication to mean "Media reports on government activities", 32 (26%) chose "

Investigative journalism” 36(26%), chose “All communication activities aimed at moving all strata of human beings forwards”, while 48 (32%) chose “Exposing corruption in the society.

For the media and public respondents who perceived development communication to be “Media reports on government activities”, they tend to agree with Dominick (2002:67), DeFleur and Dennis (1998:416) and Baran (2004:514), who all argue that development communication should focus on using the mass media to support developmental ends in the developing countries. For the media and public respondents who see development communication as “investigative journalism”, their view supports Nwabueze (2005b:19) thus:

Investigative reporting is an intrinsic part of development communication. Thorough investigation of development efforts of government will help put the public in the know, with regards to the sincerity and reality of projects being carried out.

For the media and public respondents who chose “All communication activities aimed at moving all strata of human beings forward,” their position has found expression in Ojebode (2003:98), who argued that development communication should ensure the conscientization, participation and empowerment of the people. He argued on that development communication should help the people to articulate their self-identified needs and pool their resources towards meeting those needs. And that development communication should equally result in increase in farm yields and health practices.

It is interesting to note that majority of both media and public respondents, 48 (33%) and 48 (32%) respectively, perceived development communication to be “Exposing corruption in the society”. This position seems to be in consonance with the watch dog role

of the media. By exposing corruption, the media, according to Westergaard , as cited by Barrat (1986:70) exist as muckrakers, gadflies, cross examiners of the great on behalf of the common people, conveners of public debate and conveyors of facts. Barrat also supports the above by saying that the role of the media is to seek out corruption and stand up for the rights of the ordinary people.

As a follow-up to the above, questionnaire items 8 and 9 sought to know often both media and public respondents hear about development communication, and the source through which they first got to know about development communication. The tables below show a distribution of responses and percentages.

Table 13: Média and Public Respondents' Frequency of Hearing about Development Communication

S/No	Media Respondents	Freq.	%	S/No	Public Respondents	Freq.	%
a	Very often	96	66	A	Very often	90	61
b	Often	40	27	B	Often	47	32
c	Not often	10	7	C	Not often	8	5
d	Hardly ever at all	0	0	D	Hardly ever at all	3	2
	Total	146	100%		Total	148	100%

The table above shows that 96 media respondents, representing (66%) hear about development communication very often, 40 (27%) hear often, 10 (7%) hear not often, while 0 (0%) hardly ever hear at all. For the public respondents, 90 representing (61%) hear about development communication very often 47 ((32%) hear often, 8 (50%) hear not very often, while 3 (2%) hardly ever hear at all.

Table 14: Media and Public Respondents First Source of Knowing About Development Communication

S/No	Media Respondents	Freq.	%	S/No	Public Respondents	Freq.	%
A	The Mass Media	30	20	a	The Mass Media	10	6
B	Books	30	20	b	Books	28	20
C	Interpersonal communication.	6	4	c	Interpersonal Communication.	31	21
D	Lecture	82	56	d	Lecture	79	53
	Total	146	100%		Total	148	100%

From the table above, 30 of the media respondents, representing (20%) first got to know about development communication through the mass media, 30 (20%), through books, 6 (4%) through interpersonal communication, and 82 (56%) through lecture. For the public respondents, 10 representing (6%) first got to know about development communication through the mass media, 28 (20%) through books, 31 (21%) through interpersonal communication, while 79 (53%) through lecture.

4.1.3 Research Question 3

What should constitute the thrust of development communication in Nigeria?

The above research question was aimed at ascertaining what the media and public respondents think should be the focus of development communication in Nigeria. The respondents were asked to put "1" to the most preferred option, "2" to the next, "3" and "4" respectively. The table below shows their responses and percentages respectively.

Table 15: Media and Public Respondents Perception of the Focus of Development Communication

S/No	Media Respondents	Freq.	%	S/No	Public Respondents	Freq.	%
A	Government activities	28	19	a	Government activities	28	19
B	Investigating corruption	48	33	b	Investigating corruption	78	53
C	Rural people	50	34	c	Rural people	36	24
D	Political awareness	20	14	d	Political awareness	6	4
	Total	146	100%		Total	148	100%

From the above, 28 media respondents, representing (19%) think that the focus of development communication in Nigeria should be “Government activities”, 48 (33%) chose “investigating corruption”, 50 (34%) chose “The rural areas and the people”, while 20 (14%) chose “Political awareness”. For the public respondents, the same 28 (19%) chose “Government activities, 78 (53%), “Investigating corruption” 36(24%) chose “The rural areas and the people”, while 6 (4%) chose “Political awareness”.

4.1.4 Research Question 4

Who should set Agenda on Development communication in Nigeria?

The above question was aimed at determining the right institution that should set agenda on development communication in Nigeria, in order to deepen the developmental process. The respondents were also asked to give reason for the choices.

Table 16: Media and Public Perception on who should set Agenda on Development Communication in Nigeria

S/No	Media Respondents	Freq.	%	S/No	Public Respondents	Freq.	%
A	The mass media	120	82	a	The mass media	72	49
B	The government	16	11	b	The government	43	29
C	The people	10	7	c	The people	33	22
	Total	146	100%		Total	148	100%

The above shows that 120 media respondents, representing (82%) think “The Mass Media” should set agenda on development communication in Nigeria, 16 (11%) chose “The government”, While 10 (7%) chose “The people”. For the public respondents, 72 (49%) chose “The mass media” 43 (29%) chose “The government” and 33 (22%) chose “The people”. This is in answer to questionnaire item 11.

Table 17: Reasons given by the Media Respondents

S/No	Reasons	Frequency	Percentage
1	The mass media are the fourth estate of the realm.	47	32
2	The mass media occupy a vantage position	43	29
3	The mass media inform, educate and enlighten.	30	21
4	The governments are the people's representatives	9	6
5	Governments exist because of the people	7	5
6	The people are direct beneficiaries of development	4	3
7	The people need to participate in the development process	6	4
	Total	146	100%

Table 18: Reasons given by the Public Respondents

S/No	Reasons	Frequency	Percentage
1	Because the mass media are the watchdog of the society.	32	22
2	The mass media inform, educate and entertain	28	19
3	The mass media play an indispensable role in the society	12	8
4	The government's responsibility is to take care of the people	27	18
5	The government's duty is to develop the country.	16	11
6	The people ought to participate in the developmental process.	15	10
7	The people's opinion matters a lot.	18	12
	Total	148	100%

Tables 17 and 18 above show media and public respondents' answers to a follow-up question to questionnaire item 11. The question was meant to determine the institution that should be at the vanguard of setting agenda on development communication in Nigeria. The bottom line of the above tables is that both the media and public respondents believe that the mass media are properly placed to champion development communication.

Section C: Media and Public Perception of the Role of the Mass Media in Development Communication Nigeria

4.1.5 Research Question 5 and 6

How do the media and public perceive the role of the mass media in development communication in Nigeria?

To answer the above research questions, the Charles Osgood's semantic differential scaling system was the basic statistical procedure employed. The scale has a positive (+)

and negative (-) side. The more the respondents ticked (✓) to the left or to the right, the more they strongly agreed with the values on either side of the scale, which clearly shows their perception of the mass media in development communication in Nigeria. The number 4 position on the scale shows a “neutral” response.

The mean statistics was equally employed to calculate the degree to which the role of the mass media in development communication is “successful”, “impressive” “satisfactory”, “relevant”, “necessary”, “challenging”, “inspiring”, “efficient”, “communicative” and “change inducing”.

To get the benchmark for gauging the responses, we divided the total values (7 +6 +5 +4 +3 +2 +1) by the number 7 thus:

$$\frac{7 + 6 + 5 + 4 + 3 + 2 + 1}{7} = \frac{28}{7} = 4$$

Therefore 4 is the cut off point for this scale. It follows that any mean score that falls below 4 will not be applicable to media and public perceptions of the role of the mass media in development communication in Nigeria. The tables below show media and public respondents perceptions, represented by scores.

Table 19: **Media Respondents' Perception of the Role of the Mass Media in Development Communication in Nigeria.**

S/No.	Items	Strongly Agree	Fairly Agree	Agree	Neutral	Disagree	Fairly Disagree	Strongly Disagree		Total score	Mean score
	+	7	6	5	4	3	2	1	-		
12	Successful	42	57	38	7				Unsuccessful	146	6.0
13	Impressive	44	55	40	7				Unimpressive	146	6.3
14	Satisfactory	37	59	42	8				Unsatisfactory	146	5.8
15	Relevant	48	62	36					Irrelevant	146	6.1
16	Influential	32	64	48	2				Un-influential	146	5.9
17	Active	28	70	47	1				Inactive	146	5.7
18	Reasonable	42	48	56	1				Unreasonable	146	6.0
19	Important	70	67	9					Unimportant	146	6.4
20	Necessary	70	65	11					Unnecessary	146	6.4
21	Challenging	44	42	58					Unchallenging	146	5.9
22	Inspiring	40	44	58					Uninspiring	146	5.8
23	Efficient	30	68	45					Inefficient	146	5.9
24	Communicative	40	46	58					Uncommunicative	146	6.0
25	Effective	28	70	47					Ineffective	146	5.9
26	Change-inducing	32	60	52					Not-Change-inducing	146	5.8

To arrive at a mean score for the two opposed binary attitudinal values of “successful and unsuccessful”, we have:

$$\frac{42 \times 7 + 57 \times 6 + 38 \times 5 + 7 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146} = \frac{862}{146} = 6.0$$

To arrive at a mean score for the two opposed binary attitudinal values of “impressive and unimpressive”, we have:

$$\frac{44 \times 7 + 55 \times 6 + 40 \times 5 + 7 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146} = \frac{866}{146} = 6.3$$

To arrive at a mean score for the two opposed binary attitudinal values of “satisfactory and unsatisfactory”, we have:

$$\frac{37 \times 7 + 59 \times 6 + 42 \times 5 + 8 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146}$$

$$= \frac{853}{146} = 5.8$$

To arrive at a mean score for the two opposed binary attitudinal values of “relevant and irrelevant we have:

$$\frac{48 \times 7 + 62 \times 6 + 36 \times 5 + 0 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146}$$

$$= \frac{888}{146} = 6.1$$

To arrive at a mean score for the two opposed binary attitudinal values of “influential and un-influential”, we have:

$$\frac{32 \times 7 + 64 \times 6 + 48 \times 5 + 2 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146}$$

$$= \frac{858}{146} = 5.9$$

To arrive at a mean score for the two opposed binary attitudinal values of “active and inactive” we have:

$$\frac{28 \times 7 + 70 \times 6 + 47 \times 5 + 1 \times 4 + 0 \times 3 + 0 \times 2 + 0 + 1}{146}$$

$$= \frac{832}{146} = 5.7$$

To arrive at a mean score for the two opposed binary attitudinal values of “reasonable and unreasonable”, we have:

$$\frac{42 \times 7 + 48 \times 6 + 56 \times 5 + 0 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146}$$

$$= \frac{862}{146} = 6.0$$

To arrive at a mean score for the two opposed binary attitudinal values of “important and unimportant”, we have:

$$\frac{70 \times 7 + 67 \times 6 + 9 \times 5 + 0 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146}$$

$$= \frac{937}{146} = 6.4$$

To arrive at a mean score for the two opposed binary attitudinal values of “necessary and unnecessary”, we have:-

$$\frac{70 \times 7 + 65 \times 6 + 11 \times 5 + 0 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146}$$

$$= \frac{935}{146} = 6.4$$

To arrive at a mean score for the two of opposed binary attitudinal values of “challenging and unchallenging”, we have:

$$\frac{44 \times 7 + 42 \times 6 + 58 \times 5 + 2 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146}$$

$$= \frac{858}{146} = 5.9$$

To arrive at a mean score for the two opposed binary attitudinal values of “inspiring and uninspiring”, we have:

$$\frac{40 \times 7 + 44 \times 6 + 58 \times 5 + 4 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146} = \frac{850}{146} = 5.8$$

To arrive at a mean score for the two opposed binary attitudinal values of “efficient and inefficient”, we have:

$$\frac{30 \times 7 + 68 \times 6 + 45 \times 5 + 3 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146} = \frac{855}{146} = 5.9$$

To arrive at a mean score for the two opposed binary attitudinal values of “communicative and uncommunicative”, we have:

$$\frac{40 \times 7 + 46 \times 6 + 58 \times 5 + 4 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146} = \frac{862}{146} = 6.0$$

To arrive at a mean score for the two opposed binary attitudinal values of “effective and ineffective”, we have:

$$\frac{28 \times 7 + 70 \times 6 + 47 \times 5 + 1 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146} = \frac{855}{146} = 5.9$$

To arrive at a mean score for the two opposed binary attitudinal values of “change-inducing and not-changing-inducing”, we have:

$$\frac{32 \times 7 + 60 \times 6 + 52 \times 5 + 2 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146}$$

$$= \frac{852}{146} = 6.0$$

Table 20

Public Respondents' Perception of the Role of the Mass Media in Nigeria

S/No.	Items	Strongly Agree	Fairly Agree	Agree	Neutral	Disagree	Fairly Disagree	Strongly Disagree		Total score	Mean score
	+	7	6	5	4	3	2	1	-		
12	Successful			32	26	63	20	7	Unsuccessful	148	3.4
13	Impressive			32	26	61	22	7	Unimpressive	148	3.4
14	Satisfactory			31	11	67	31	8	Unsatisfactory	148	3.2
15	Relevant	37	39	70	2				Irrelevant	148	5.8
16	Influential			27	18	74	29		Un-influential	148	3.3
17	Active			22	13	86	18		Inactive	148	3.1
18	Reasonable	26	48	66	8				Unreasonable	148	7.0
19	Important	30	52	65	1				Unimportant	148	5.8
20	Necessary	30	52	65	1				Unnecessary	148	5.8
21	Challenging	14	49	58	27				Unchallenging	148	5.3
22	Inspiring			47	18	58	20	5	Uninspiring	148	3.6
23	Efficient			28	13	95	12		Inefficient	148	3.4
24	Communicative			14	22	52	42	18	Uncommunicative	148	2.8
25	Effective			26	11	97	14		Ineffective	148	2.7
26	Change-inducing			8	12	62	38	28	Not-Change-inducing	148	2.7

To arrive at a mean score for the two opposed binary attitudinal values of “successful and unsuccessful”, we have:

$$\frac{32 \times 5 + 26 \times 4 + 63 \times 3 + 20 \times 2 + 7 \times 1}{148}$$

$$= \frac{500}{148} = 3.4$$

To arrive at a mean score for the two opposed binary attitudinal values of “satisfactory and unsatisfactory”, we have:

$$\frac{31 \times 5 + 11 \times 4 + 67 \times 3 + 31 \times 2 + 8 \times 1}{148}$$

$$= \frac{470}{148} = 3.2$$

To arrive at a mean score for the two opposed binary attitudinal values of “relevant and irrelevant”,

We have:

$$\frac{37 \times 7 + 39 \times 6 + 70 \times 5 + 2 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{851}{148} = 5.8$$

To arrive at a mean score for the two opposed binary attitudinal values of “influential and un-influential”, we have:

$$\frac{27 \times 5 + 18 \times 4 + 74 \times 3 + 29 \times 2 + 0 \times 1}{148}$$

$$= \frac{487}{148} = 3.3$$

To arrive at a mean score for the two opposed binary attitudinal values of “active and inactive”, we have:

$$\frac{22 \times 5 + 13 \times 4 + 86 \times 3 + 18 \times 2 + 9 \times 1}{148}$$

$$= \frac{465}{148} = 3.1$$

To arrive at a mean score for the two opposed binary attitudinal values of “reasonable and unreasonable”, we have:

$$\frac{26x7 + 48x6 + 66x5 + 8x4 + 0x3 + 0x2 + 0x1}{148}$$

$$= \frac{1032}{148} = 7.0$$

To arrive at a mean score for the two opposed binary attitudinal values of “important and unimportant”, we have:

$$\frac{30x7 + 52x6 + 65x5 + 1x4 + 0x3 + 0x2 + 0x1}{148}$$

$$= \frac{851}{148} = 5.8$$

To arrive at a mean score for the two opposed binary attitudinal values of “necessary and unnecessary”, we have:

$$\frac{30x7 + 52x6 + 65x5 + 1x4 + 0x3 + 0x2 + 0x1}{148}$$

$$= \frac{851}{148} = 5.8$$

To arrive at a mean score for the two opposed binary attitudinal values of “challenging and unchallenging”, we have:

$$\frac{14x7 + 49x6 + 27x5 + 27x4 + 0x3 + 0x2 + 0x1}{148}$$

$$= \frac{790}{148} = 5.3$$

To arrive at a mean score for the two opposed binary attitudinal values of “change-inducing and not-change-inducing”, we have:

$$\frac{8 \times 5 + 12 \times 4 + 62 \times 3 + 38 \times 2 + 28 \times 1}{148}$$

$$= \frac{398}{148} = 2.7$$

SECTION D: Media and Public Perception of Some Topical Issues in Development Communication in Nigeria.

4.1.6 Research Questions 7 and 8

How do the media and the public perceive some topical issues in development communication?

The above research questions were aimed at finding out the position of media and public respondents on some topical issues in development communication in Nigeria. To answer the question, the researcher employed the mean statistics. A benchmark score of 3.0 was specified. This benchmark which was used in determining the various stands of the respondents on these topical issues, was arrived at by dividing the total values on the Likert scale by 5 points. That is:

$$\frac{5 + 4 + 3 + 2 + 1}{5} = \frac{15}{5} = 3.0$$

Therefore, if an item in the relevant section has a mean value greater than or equal to 3.0, then it is taken that such a topical issue has a high level of agreement with the respondents; if otherwise, then it does not.

To get the mean score for each of the questions, vertical scores in the boxes under Strongly Agree, Agree, Undecided, Disagree, and Strongly Disagree were multiplied by their scale points. 5, 4, 3, 2 and 1, divided by the total scores- 146 for media respondents and 148 for public respondents respectively.

Table 21:
Media Perception of some Topical Issues in Development Communication in Nigeria.

S/No.	Items	Strongly Agree		Agree		Undecided		Disagree		Strongly Disagree		Total score	Mean Score
		f	%	F	%	f	%	f	%	f	%		
27	Media ownership and commercialization impede development communication in Nigeria	30	21	45	31	35	24	20	14	16	11	146	3.4
28	Information and communication technology has a role to play in development communication.	70	50	67	46	9	6	-	-	-	-	146	4.4
29	Development communication can promote cultural re-orientation	72	49	68	47	6	4	-	-	-	-	146	4.9
30	Good communication policies can facilitate development communication in Nigeria.	90	62	46	32	10	7	-	-	-	-	146	4.5
31	Women associations/ Human groups have a role to play in development communication in Nigeria.	42	29	77	53	27	19	-	-	-	-	146	4.1
32	The rural-based media will have more impact on development communication in Nigeria	63	48	69	47	10	7	4	3	-	-	146	4.3
33	The urban-based media are limited in promoting development communication in Nigeria.	7	5	13	9	4	3	78	53	44	30	146	2.0
34	For actual development to take place, the people must participate in the process	121	83	25	17	-	-	-	-	-	-	146	4.8
35	The traditional media are still relevant in development communication in Nigeria	47	32	84	58	15	10	-	-	-	-	146	4.2
36	The broadcast media have more impact on development communication than the print media	50	34	43	29	37	25	8	5	8	5	146	3.8

To calculate the mean score for questionnaire item 27, we did the following:

$$\frac{30x5 + 45x4 + 35x3 + 20x2 + 16x1}{146}$$

$$= \frac{491}{146} = 3.4$$

To calculate the mean score for questionnaire item 28, we did the following:

$$\frac{70x5 + 67x4 + 9x3 + 0x2 + 0x1}{146}$$

$$= \frac{645}{146} = 4.4$$

To calculate the mean score for questionnaire item 29, we did the following:

$$\frac{72x5 + 68x4 + 6x3 + 0x2 + 0x1}{146}$$

$$= \frac{718}{146} = 4.9$$

To calculate the mean score for questionnaire item 30, we did the following:

$$\frac{90x5 + 46x4 + 10x3 + 0x2 + 0x1}{146}$$

$$= \frac{664}{146} = 4.5$$

To calculate the mean score for questionnaire item 31, we did the following:

$$\frac{42x5 + 77x4 + 27x3 + 0x2 + 0x1}{146}$$

$$= \frac{599}{146} = 4.1$$

To calculate the mean score for questionnaire item 32, we did the following:

$$\frac{63x5 + 69x4 + 10x3 + 4x2 + 0x1}{146}$$

$$= \frac{629}{146} = 4.3$$

To calculate the mean score for questionnaire item 33, we did the following:

$$\frac{7 \times 5 + 13 \times 4 + 43 + 78 \times 2 + 44 \times 1}{146}$$

$$= \frac{299}{146} = 2.0$$

To calculate the mean score for questionnaire item 34, we did the following:

$$\frac{121 \times 5 + 25 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{146}$$

$$= \frac{705}{146} = 4.8$$

To calculate the mean score for questionnaire item 35, we did the following:

$$\frac{47 \times 5 + 84 \times 4 + 15 \times 3 + 0 \times 2 + 0 \times 1}{146}$$

$$= \frac{617}{146} = 4.2$$

To calculate the mean score for questionnaire item 36, we did the following:

$$\frac{50 \times 5 + 43 \times 4 + 37 \times 3 + 8 \times 2 + 8 \times 1}{146}$$

$$= \frac{557}{146} = 3.8$$

Table 22:

Public Perception of Some Topical Issues in Development Communication in Nigeria

S/No	Items	Strongly Agree		Agree		Undecided		Disagree		Strongly Disagree		Total score	Mean Score
		f	%	f	%	f	%	f	%	f	%		
27	Media ownership and commercialization impede development communication in Nigeria	72	47	63	43	9		-	-	-	-	148	4.4
28	Information and communication technology has a role to play in development communication.	47	32	87	59	10		-	-	-	-	148	4.2
29	Development communication can promote cultural re-orientation	82	55	57	39	6		-	-	-	-	148	4.5
30	Good communication policies can facilitate development communication in Nigeria.	97	66	39	26	8		-	-	-	-	148	4.6
31	Women associations/ Human groups have a role to play in development communication in Nigeria.	77	52	59	40	8		-	-	-	-	148	4.4
32	The rural-based media will have more impact on development communication in Nigeria	91	61	57	39	-		4	3	-	-	148	4.6
33	The urban-based media are limited in promoting development communication in Nigeria.	90	61	47	32	7		78	53	44	30	148	4.5
34	For actual development to take place, the people must participate in the process	128	86	20	14	-		-	-	-	-	148	4.9
35	The traditional media are still relevant in development communication in Nigeria	111	75	30	31	4		-	-	-	-	148	4.7
36	The broadcast media have more impact on development communication than the print media	97	65	47	32	3		8	5	8	5	148	4.6

To calculate the mean score for questionnaire item 27, we did the following:

$$\frac{72 \times 5 + 63 \times 4 + 13 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{651}{148} = 4.4$$

To calculate the mean score for questionnaire item 28, we did the following:

$$\frac{47 \times 5 + 87 \times 4 + 14 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{625}{148} = 4.2$$

To calculate the mean score for questionnaire item 29, we did the following:

$$\frac{82 \times 5 + 57 \times 4 + 9 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{659}{148} = 4.5$$

To calculate the mean score for questionnaire item 30, we did the following:

$$\frac{97 \times 5 + 39 \times 4 + 12 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{677}{148} = 4.6$$

To calculate the mean score for questionnaire item 31, we did the following:

$$\frac{77 \times 5 + 59 \times 4 + 12 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{657}{148} = 4.4$$

To calculate the mean score for questionnaire item 32, we did the following:

$$\frac{91 \times 5 + 57 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{683}{148} = 4.6$$

To calculate the mean score for questionnaire item 33, we did the following:

$$\frac{90 \times 5 + 47 \times 4 + 11 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{671}{148} = 4.5$$

To calculate the mean score for questionnaire item 34, we did the following:

$$\frac{128 \times 5 + 20 \times 4 + 0 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{720}{148} = 4.9$$

To calculate the mean score for questionnaire item 35, we did the following:

$$\frac{111 \times 5 + 30 \times 4 + 7 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{696}{148} = 4.7$$

To calculate the mean score for questionnaire item 36, we did the following:

$$\frac{97 \times 7 + 47 \times 4 + 4 \times 3 + 0 \times 2 + 0 \times 1}{148}$$

$$= \frac{685}{148} = 4.6$$

4.2 Discussion and Interpretation of Results

The researcher's findings show that out of the 300 copies of questionnaire, which were administered, 294, representing (98%) response rate, were returned. This is commendable, given the sample selected for the study. Out of the 150 copies of the questionnaire administered to the media respondents, 146, representing (97%) were returned, while out of 150 administered to the public respondents, 148, representing (98.6%) were returned.

The number of male media respondents was 120 (82%), while 26 (18%) were female for public respondents, the male were 96 (65%), while the female were 52 (85%). The overwhelming number of male media respondents, which is by far more than their female counterparts, tends to justify Nwagbara's (2005:56) position that women are grossly under-represented in the media houses in Nigeria. Furthermore, more of the media respondents belonged to the age ranges of 20-29 (30:21%), 30-39 (82:56%) and 40-49 (30:21%), while the age range of 50 and above got just 4 (30%). This seems to suggest that younger elements are now in the media in Nigeria.

For the public respondents, 96 (65%) were male while 52 (35%) were female. More of the respondents belonged to the age ranges of 20-29 (82:55%), and 30-39 (56:38%), while 40-49 and 50 and above got 10 (70%) and 0 (0:0%) respectively.

Out of the 150 copies of the questionnaire administered to the media respondents, 72 (48%) were returned by respondents in the broadcast media, while 74 (49%), were returned by respondents in the print media. Out of the 150 copies of the questionnaire administered to the public respondents, final year students were 60 (40%), post graduate students were 78 (53%) and lecturers 10 (7%).

Questionnaire items 6 and 7 were meant to show what the media and the public understood by development and development communication. The researcher found out that within and between the media and public respondents, there are divergent perceptions of development and development communication. Questionnaire items 8 and 9 were meant to show how often both media and public respondents hear about development communication, as well as the source through which they first got to know about development communication.

The study found out that 96 (66%) of the media respondents and 90 (61%) of the public respondents agreed that they hear about development communication very often, while 82 (56%) of the media respondents and 79 (58%) of the public respondents contended that they first got to know about development communication through lecture. The above justify the researcher's choice of the purposive sampling techniques because the researcher's personal knowledge about the academic level of the sample, has been proved right.

Concerning questionnaire item 10, that is, what should constitute that thrust of development communication in Nigeria, 50 (34%) of the media respondents agreed that it should be the rural areas and the people. This justifies Nwuneli's view as cited by Nwodu (2005:38), thus:

The rural dwellers need accurate information that will enable them live and appreciate the activities of the government of the day. Since they are involved in the task of feeding the nation, they need to have for example, information on loan opportunities offered by the government and have to dispose of their farm proceeds. They also need information on weather, healthcare, family planning and adult education.

For the public respondents, 78 (53%) believe that the focus of development in Nigeria should be to investigate corruption in government and other sectors. This position is interesting because 48 (33%) of the media respondents chose this option as what should be the focus of development communication in Nigeria, apparently because of the attention given to cases of corruption in Nigeria by the mass media. This appears to be in consonance with the agenda-setting theory of mass communication. According to Cohen as noted by Wimmer and Dominick (2000:390), the mass media may not be successful in

telling us what to think, but they can be stunningly successful in telling us what to think about.

Questionnaire 11 was concerned with who should set agenda on development communication in Nigeria. In answer to this question, 120 (82%) of the media respondents said the mass media; 16(11%) chose the government, while 10(7%) chose the people; whereas 72(49%) of the public respondents chose the mass media, 43(%) chose the government, while 33(22%) chose the people. The implication of the above finding is that majority of both media and public respondents agreed that the mass media are in a better position to set agenda on development communication in Nigeria. This is an obvious endorsement of Nwabueze (2005a:6) thus: "as information agents, the mass media should keep the people informed about development projects, programmes or issues that are either on-going or that need attention in their communities..."

The above has equally been endorsed by Tejumaiye (2005:147). Furthermore, a reasonable 33(22%) of the public respondents believed that the people should set agenda on development communication in Nigeria. This seems to lend credence to Richardson (1997:14).

However, for the 16 (11%) media respondents and 43 (29%) public respondents who believed that the government should set agenda on development communication in Nigeria, Udoakah (1998:16), seems to share their view when he stated that the leadership has a role to play in facilitating both development and development communication. From the reasons given on why the mass media should set agenda on development communication, majority of both media and public respondents believed that it is because of the indispensable role played by the mass media in the society:

With the guidance of the mean statistics, the researcher also determined media and public respondents' perceptions of the role of the mass media in development communication in Nigeria. With a benchmark of a mean score of 4.0, the researcher was able to ascertain from media respondents that the role of the mass media in development communication in Nigeria so far is successful, impressive, satisfactory, relevant, influential, active, reasonable, important, necessary, inspiring, efficient, communicative, effective and change-inducing. This is an obvious 100% pass mark given to the media by the practitioners.

Let us return to the public respondents to get their own verdict. With the same benchmark of a mean score of 4.0, the researcher was able to ascertain from the public respondents that the role of the mass media in development communication in Nigeria so far, in unsuccessful, unimpressive, unsatisfactory, un-influential, inactive, uninspiring, inefficient, uncommunicative, ineffective and not change-inducing. The public respondents perceived the role of the mass media in development communication in Nigeria, from only four positive points. And that is, the role of the mass media in development communication is reasonable, important, necessary and challenging.

From the foregoing, public respondents have given the Nigerian mass media an abysmally low grade in their role in development communication in Nigeria. To determine media and public perceptions of some topical issues in development communication in Nigeria, the researcher set a benchmark of 3.0, by dividing the total value number on the Likert scale by 5-points. It follows that if an item in each section has a mean value greater than or 3.0, then it is taken to have high standing among media and public respondents.

The findings from media respondents show the following: media ownership and commercialization impede development communication in Nigeria, with a mean score of 3.4. Information and communication Technology has a role to play in development communication in Nigeria, with a mean score of 4.4. Development communication can promote cultural re-orientation in Nigeria, with a mean score of 4.9. Good communication policies can facilitate development communication in Nigeria, with a mean score of 4.5. Women associations /Human groups have a role to play in development communication in Nigeria, with a mean score of 4.1. The rural-based media will have more impact on development communication in Nigeria, with a mean score of 4.3. The urban-based media are not limited in promoting development communication in Nigeria, with a mean score of 2.0. For actual development to take place, the people must participate in the process, with a mean score of 4.8. The traditional media are still relevant in development communication in Nigeria, with a mean score of 4.2. The broadcast media have more impact on development communication than the print media, with a mean score of 3.8.

Furthermore, the findings from the public respondents show the following:

Media ownership and commercialization impede development communication in Nigeria, with a mean score of 4.4. Information and communication technology has a role to play in development communication in Nigeria with a mean score of 4.2. Development communication can promote cultural re-orientation, with a mean score of 4.5. Good communication policies can facilitate development communication in Nigeria, with a mean score of 4.6. Women associations/Human groups have a role to play in development communication in Nigeria, with a mean score of 4.4. The rural-based media will have more impact on development communication in Nigeria, with a mean score of 4.6. The urban-

based media are limited in promoting development communication in Nigeria, with a mean score of 4.5. For actual development to take place, the people must participate in the process, with a mean score of 4.9. The traditional media are still relevant in development communication in Nigeria, with a mean score of 4.7. The broadcast media have more impact on development communication than the print media, with a mean score of 4.6.

Interestingly, apart from questionnaire item 33, where both media and public respondents disagreed, that the urban-based media are limited in promoting development communication in Nigeria, with a mean score of 2.0, and the public agreeing, with a mean score of 4.5, they all agreed on all other topical issues, with the mean scores clearly above the benchmark of 3.0.

Both media and public respondents agreed that media ownership and commercialization impede development communication in Nigeria, supporting Wilson (1997:212), Akinleye (2003:66-67) Daramola (2003:32), Soola (2003:122) and Enahoro (2002:41), who all argue that media ownership and commercialization are a drawback to the developmental expectations of the mass media. Both media and public respondents agreed that information and communication technology has a role to play in development communication. This is in consonance with Cogburn and Adeya (1999:8), Woherem (2000:13) and Tihamiyu (2002:44), who say that information and communication technology has a role to play in both development and development communication.

Both media and public respondents believed that development communication can promote cultural re-orientation. This is in agreement with Wilson (1997:111).

Both media and public respondents agreed that good communication policies can facilitate development communication in Nigeria. This supports Macbride et al (1980:254-

255) and Nwosu (1987:5), who have all argued on this point convincingly. Both media and public respondents agreed that women associations/human groups have a role to play in development communication in Nigeria. This is in agreement with Wilson (1997:142), Ansu-Kyeremeh (1997:89) and Udoakah (1998:30). Both media and public respondents agreed that the rural based media will have more impact on development communication in Nigeria. This supports Igwe (1991:178), Kasoma (1991:14), Salawu (2003:175), Sambe (2005:6:80) and Kukah (1995:23).

Both media and public respondents agreed that for development to take place, the people must participate in the process. This lends credence to Soola (2003:20) and Olusola (2003:187). Both media and public respondents agreed that the traditional media are still relevant in development in communication Nigeria. This synchronizes with Melkote (1991:201), Wilson (1997:60), Ebeze (2002:28) and Mundy and Compton (1995:112-113). Both media and public respondents agreed that the broadcast media have more impact on development communication than the print media. This is an obvious support for FAO (1998:11), Oyebode (2003:89 -91) Yahaya (2003:110-112), Yarhere (2003:138-139) and Coldevin (2001:8-9).

4.2.1 Implication of Findings

From the findings of this study, it is quite clear that there are divergent perceptions of development communication within and between both media respondents and the public respondents respectively. Furthermore, the study vividly showed that there a lot of expectations from the mass media by the people, especially when the question was asked about who should set agenda on development communication in Nigeria.

However, an emerging dimension given to development communication by both media and public respondents, is seen in an appreciable number of the respondents, especially public, pointing to the exposing of corrupt practices in the society, especially government circles, as development communication. The belief of the people seems to be that if corruption is reduced drastically in the country, then the result will rub off on both human and infrastructural development.

An Angle that should call for concern among media practitioners, is how in spite of the way they gave themselves passmark on their role in development communication in Nigeria, the public gave them an abysmal poor grade. The public believed that the media have performed woefully in their role in development communication in the country. This obviously calls for soul-searching by the media practitioners. The only ray of hope came from the points where majority of both the media and public respondents agreed that the mass media should set agenda on development communication in Nigeria, and also where both media and public respondents agreed with all but one of the topical issues in development communication.

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CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The thrust of this study was to find out the perceptions of the media and the public on development communication in Nigeria. To go about the research, the survey method was used. The first part of the questionnaire, which sought to elicit the required responses from the respondents, was structured with both open-ended and close-ended question. Another way of gauging the respondents' perceptions was through the employment of the Charles Osgood's semantic differential scaling system. This was aimed at the respondents' perceptions of the role of the mass media in development communication in Nigeria. Lastly, the researcher also used mean statistic, through the Rensis Likert scaling system to gauge the feelings of the respondents on some topical issues in development communication in Nigeria.

On the whole, a 36-item questionnaire was administered to 300 respondents, sampled purposively from a population of media professionals who practise in Lagos, and the population of final year and postgraduate students, as well as lecturers in the University of Nigeria, Nsukka campus. Out of the 300 copies of the questionnaire, 294 (98%) returned copies were analysed, quantitatively and descriptively, using simple percentages, tables and mean scores. It is worthy of note that the media returned 146 (97%) copies of the questionnaire, while the public respondents returned 148 (98.6%), out of the 150 copies of the questionnaire administered to each group.

5.1.1 Conclusion

The findings of the research have demonstrated ably that there is a remarkable divergence in the perceptions of development communication in Nigeria, within and between both media and public respondents, except on the importance of the mass media in setting agenda on development communication, as well as where both media and public respondents agreed on all but one of the topical issues in development communication in Nigeria.

Furthermore, the findings of the research show that different people have divergent views on what development and development communication mean. Also discovered are the divergent views on what should be the focus of development communication in Nigeria, and who should set agenda on development communication in Nigeria, as well as the reasons given for the latter.

Concerning the role of the mass media in development communication in Nigeria, the media professionals scored themselves very high, whereas the public scored them very low.

An emerging dimension given to development communication by both media and public respondents, it is important to stress, was that they perceived the exposing of corrupt practices in both government circles and the society, by the mass media, as development communication.

5.1.2 Recommendations

Arising from the foregoing, the following are the recommendations of this study:

1. The Need for a Viable Policy on Development Communication in Nigeria

It has become a well-known fact that if a people do not know where they are going to, they should at least know where they are coming from. It is in this vein that a development-oriented communication policy framework has become *a sine qua-non*, if development and development communication are to be accelerated and facilitated in the country.

The relevance and relationship between communication and development, especially in a developing country like Nigeria, can no longer be glossed over. Therefore, relevant agencies like the government, the mass media, the academic and some non-governmental organizations (NGOs), should brainstorm on a workable development communication policy. Without a deliberate communication policy, all other efforts would amount to shooting in the dark. The expected development communication policy would define the roles to be played by the government, the mass media, the people as well as the NGOs.

2. The Need for the Re-Oriented of Media Professionals

As extensively revealed in the study, media ownership and commercialisation, have made development communication to be relegated to the background, especially as it concerns the rural people, who unfortunately, do not constitute an economically viable market for the media.

Given the fact that investments in the media, especially broadcast, require huge capital outlay, the only appeal to the media professionals is that they should balance profit

making with social responsibility, by knowing that they represent the voice of the voiceless. Therefore, media professionals, and media owners, especially those in the cities, should devote some time/space to issues, which concern people-centred and participatory development, especially the rural people. This, it is believed, would contribute to development communication in the country.

3. The Establishment of Community Media

The urban-based media have become too elitist and disconnected from those living in the rural areas, hence the need for the establishment of community media. By community media, I am placing emphasis on rural broadcasting. This is without prejudice to newspapers, which can also promote development communication. So the broadcast media should be further decentralized to allow for rural broadcasting, because of the broadcast media's power of sight, sound and motion, as well as status-conferral.

The broadcast media, especially radio, sited in the rural areas, should be manned by those from that locality, and there should be a preponderance of local programme, which will involve programmes in the people's languages/dialects. The rural dwellers through rural broadcasting would be fully enlightened, educated and informed on events within and outside their areas. Moreover, the participatory element in this rural broadcasting would go a long way in facilitating development communication.

4. The Need to Strengthen the Traditional Modes of Communication

It is an obvious fact that the oramedia /traditional modes of communication in Nigeria, still have force and credibility in the eyes of the people. In spite of the global village phenomenon, these traditional modes of communication are still relevant, because

they are culture-specific. The people understand the messages more than the contemporary media of mass communication.

These traditional modes of communication could be used for information-dissemination, by providing news and other issues to the rural populace. And a good feature of this communication system is that feedback is instant, unlike the modern media. Moreover, in this era of Behaviour Change Communication (BCC), the mass media are handicapped to induce the required behaviour change, expected from the people. In addition, because of the potency of these traditional modes of communication in accelerating both intra-cultural and inter-cultural communication, development communication could in the process be accelerated.

5. The Entrenchment of the Participatory Element in Development Communication

It is not a mistake that the neo-paradigm/post-modernist school of thought in development communication views development communication as a widely-participatory process of communication, which entails the people not only to take care of their destiny, but also to take care of the changing circumstances of life.

It is in this vein that I submit that for development efforts to achieve the desired ends, both the governments and the change agents, must interact with the people to gauge their views on any development plan. The people must be involved, in order to make communication, a transactional affair, instead of a top-down approach. The aim of communication for development purposes is better served when the people participate from the inception to the end of the process.

5.1.3 Suggestions for Further Research

Research in development communication will produce more impact and meaning, if other salient areas are explored. It is therefore, my contention that more researches need to be carried out in the following areas:

1. The Impact of Media ownership and Commercialisation on Development Communication in Nigeria.
2. An Evaluative study of the Impact of Development Communication on Behaviour Change.
3. An Appraisal of the Role of Information and Communication Technology on Development Communication in Nigeria.
4. A Comparative Analysis of the Impact of the Traditional Media and the Modern Media on Development Communication in Nigeria, and
5. Public Perception of the Role of Rural Broadcasting in Development Communication in Nigeria.

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APPENDIX I**QUESTIONNAIRE**

**UNIVERSITY OF NIGERIA, NSUKKA (UNN)
DEPARTMENT OF MASS COMMUNICATION**

March 2007

Dear Respondent,

I am a postgraduate student of Mass Communication, University of Nigeria, Nsukka. As a requirement for the award of Master of Arts (MA) degree, I am carrying out a research on: **“An Analytical Study of Media and Public Perception of Development Communication in Nigeria”**.

As your contribution to the research, the following questions are meant to generate reliable information. Your honesty is highly solicited and will be treated with strict confidence.

Thanks for your anticipated cooperation.

Yours sincerely,

Nnaane, Barikui

QUESTIONNAIRE

GENERAL INFORMATION

Please tick (✓) correctly your options to the questions below and ensure that your responses reflect your perception of development communication. You should also endeavour to fill your views in the spaces provided, where there are no options.

(PUBLIC RESPONDENT)

SECTION A: PERSONAL DATA

1. What is your sex? Male Female
 2. To which of these age range do you belong? a. 20 – 29 b. 30 – 39
c. 40 – 49 d. 50 and above
 3. To which of these faculties do you belong?
a. Arts b. Physical Sciences c. Agric.
d. Social Sciences e. Engineering
 4. What is the name of your department? _____
 5. Please indicate your status (Final year, Postgraduate or Lecturer) _____
-

(MEDIA RESPONDENT)

SECTION A: PERSONAL DATA

1. What is your sex? Male Female
 2. To which of these age range do you belong? a. 20 – 29 b. 30 – 39
c. 40 – 49 d. 50 and above
 3. Which of the categories of the media do you belong?
a. Broadcast b. Print c. Agric.
 4. What is the name of your media organization? _____
 5. Please indicate your position (reporter, staff writer, editor, etc) _____
-



SECTION B: RESPONDENT'S PERCEPTION OF DEVELOPMENT AND DEVELOPMENT COMMUNICATION

6. What do you understand by development?

- a. Physical structures/ presence of infrastructure
- b. The totality of activities aimed at moving all strata of human beings forward
- c. Employment opportunities

If none of the above, please give your view _____

7. What do you understand by development communication?

- a. Media reports on government activities
- b. Investigative journalism
- c. All communication activities aimed at moving all strata of human beings forward
- d. Exposing corruption in the society

If none of the above, please give your view _____

8. How often do you hear about development communication?

- a. Very often (b) Often (c) Not often (d) Hardly ever at all

9. Through which source did you first get to know about development communication?

- (a) The mass media (b) Books
- (c) Interpersonal communication (d) lecture

INSTRUCTION: For question 10, put "1" to the most preferred, "2" to the next, 3 and 4 respectively.

10. What do you think should be the focus of development communication in Nigeria?

- (a) Government activities
- (b) Investigating corruption in government and other sectors
- (c) The rural areas and the people

(d) lecture

(d) Political awareness

If none of the above, please give your view _____

11. Who should set agenda on development communication in Nigeria?

(a) The mass media (b) The government (c) The people

Please give your reasons : _____

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SECTION C: RESPONDENT'S PERCEPTION OF THE ROLE OF THE MASS MEDIA IN DEVELOPMENT COMMUNICATION IN NIGERIA

INSTRUCTION: The table below has a positive (+) and a negative (-) side. The more you tick (√) to the left or to the right shows how you agree with the values on either side. Number 4 position shows a neutral response. Please ensure that your response reflects how you perceive the role of the mass media in development communication in Nigeria.

How do you perceive the role of the mass media in development communication in Nigeria?

S/No	Item	Strongly Agree	Fairly Agree	Agree	Neutral	Agree	Fairly Agree	Strongly Agree	
	+	7	6	5	4	3	2	1	—
12.	Successful								Unsuccessful
13.	Impressive								Unimpressive
14.	Satisfactory								Unsatisfactory
15.	Relevant								Irrelevant
16.	Influential								Un-influential
17.	Effective								Ineffective
18.	Active								Inactive
19.	Reasonable								Unreasonable
20.	Important								Unimportant
21.	Necessary								Unnecessary
22.	Challenging								Unchallenging
23.	Inspiring								Uninspiring
24.	Efficient								Inefficient
25.	Communicative								Uncommunicative
26.	Change-inducing								Not change-inducing

**SECTION D: RESPONDENT'S POSITIONS ON SOME TOPICAL ISSUES IN
DEVELOPMENT COMMUNICATION IN NIGERIA**

INSTRUCTION: SA – Strongly Agree A – Agree U – Undecided D – Disagree
SD – Strongly Disagree

Please tick (✓) the attitude that best explains your disposition to the question

S/No	Item	SA	A	U	D	SD
		5	4	3	2	1
27.	Media ownership and commercialisation impede development communication in Nigeria					
28.	Information and communication technology has a role to play in development communication.					
29.	Development communication can promote cultural re-orientation					
30.	Good communication policies can facilitate development communication in Nigeria.					
31.	Women associations/ Human groups have a role to play in development communication in Nigeria.					
32.	The rural-based media will have more impact on development communication in Nigeria					
33.	The urban-based media are limited in promoting development communication in Nigeria.					
34.	For actual development to take place, the people must participate in the process					
35.	The traditional media are still relevant in development communication in Nigeria					
36.	The broadcast media have more impact on development communication than the print media					