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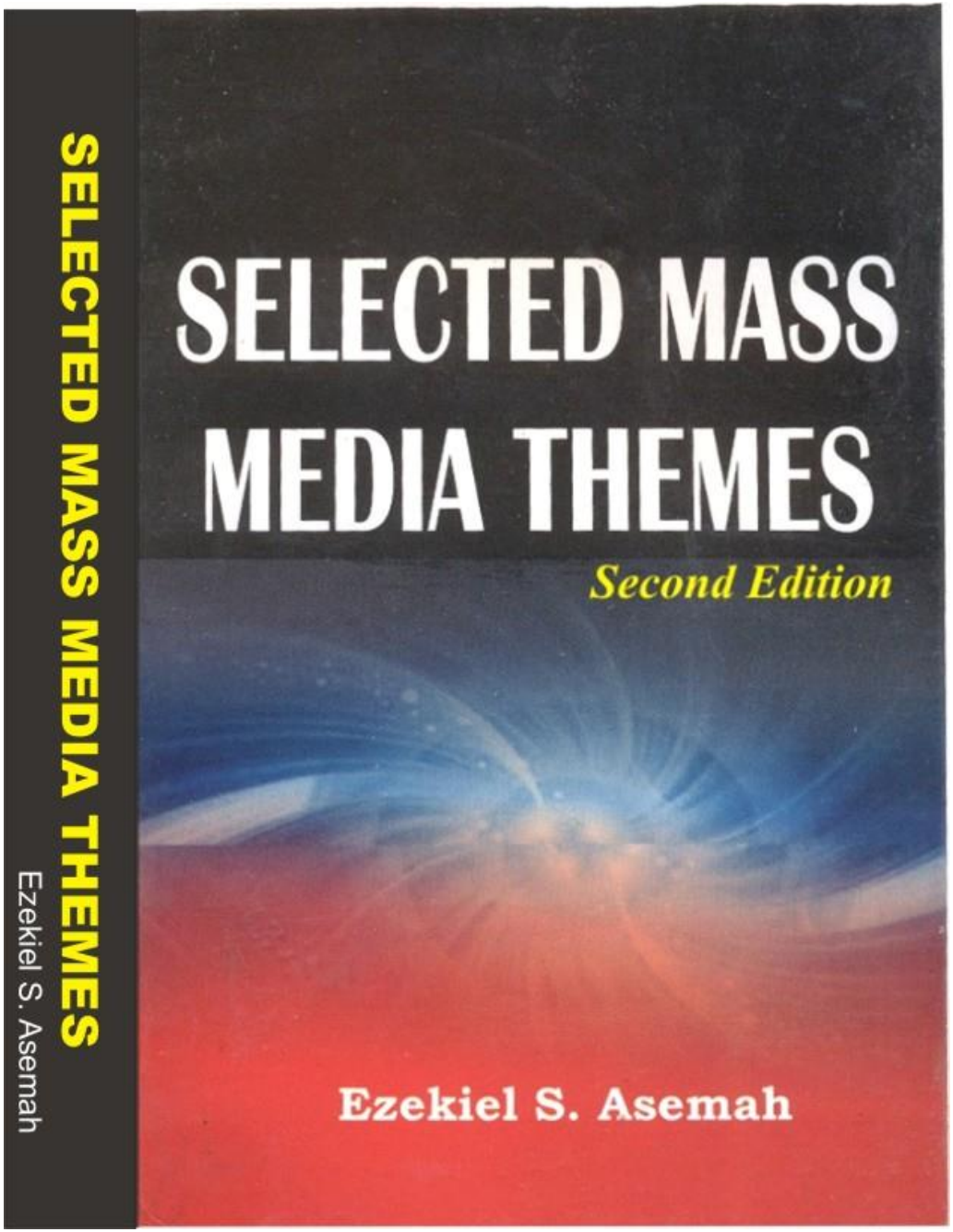


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SELECTED MASS MEDIA THEMES
Ezekiel S. Asemah
SELECTED MASS MEDIA THEMES
Second Edition
Ezekiel S. Asemah

SELECTED
Mass Media
THEMES

Second Edition

Ezekiel S. Asemah, PhD

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Preface

The major guide in putting up the contents of the book is the fact that students and professionals, as well as those who are interested in mass communication ought to know certain areas and aspects of mass communication.

The book "Selected Mass Media Themes" deals with select topicsin the mass media. It treats such issues as they affect the print and electronic media in our contemporary society. The media of mass communication are, and will continue to be some of the essential social forces in promoting national development and world mindedness.

An American Philosopher and one of the most clamorous of his time once said" I know that all is well if I switch of my radio and television at bed-time and wake up the following morning with the early morning news. But I know that all is not well, if at bed-time, I switch off my radio and television and switch on the following morning without hearing anything from either my radio or television or I cannot even see the newspaper or magazine at the news stand. I will continue to be worried and ask myself if the world is not troubled with the absence of the mass media". This assertion clearly captures the relevance of the media in every society.

The topics treated by the author in this book are not mere issues but, they areissues that are contemporary in nature.

The book is divided into thirty chapters. Chapter one is an overview of communication and looks at the barriers to communication and the basis for effective communication. Chapter two looks at the trends in mass communication. Chapter three takes up media performance in the society; how the media practitioner ought to operate and the criticisms against the media while chapter four takes up the issue of press freedom looking at government pressures and the media and the importance of press freedom in the society.

Chapter five examines the media and social institutions; looking at the media and government, religious institutions, the family and political institutions. While chapter six looks at the mass media and the mediation of cultural meaning. Chapter seven treats cultural and media imperialism. Chapters eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen and seventeen, examine the theories of mass communication. These chapters look at certain concepts like theory, mass communication, communication theory, normative press theories, cultural theories, minimally powerful effect

theories, television violence theories, socialisation theories, general information theories, communication flow theories, attitude change theories and interpersonal communication theories.

Chapters eighteen, nineteen, twenty, twenty one, twenty two, twenty three and twenty four examine the management of print and broadcast media. Chapters twenty five, twenty six, twenty seven, twenty eight, twenty nine and thirty treat communication and development.

It is hoped that the topics treated in this book will be helpful to the students and lecturers of mass communication and those in relevant fields as these topics will continue to come up through out their studies – diploma, HND, B.Sc, M.Sc and even up to PhD level.

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Dedication

This book is dedicated to my lovely and amiable wife- Oziofu and my wonderful children.

Acknowledgements

I am most grateful to GOD ALMIGHTY for the grace, knowledge, wisdom, understanding and strength to carry out this work, may your name be praised forever and ever (amen).

My appreciation goes to my children and my wife- Oziofu for giving me the conducive environment in the family to work on this book.

I am also highly grateful to Professor Umaru Pate, the Vice Chancellor of Federal University of Kashere, Gombe State, for writing a very intelligent foreword for the book. Not also forgetting Chidinma Nwankwo, Sharifatu Ja'afaru Gago, Otaro Faith, Ayuba Nicholas and Collins Eze who helped to proofread this book to enhance its quality. I appreciate your efforts.

Foreword

It is with pleasure that I write the foreword to this book by Professor Ezekiel S. Asemah. Without doubt, it is one of the significant efforts in the country that is aimed at improving the quality of communication studies in our institutions of higher learning. Indeed, the objective of the endeavour, from its conception through writing and final production is worthy of commendation.

Students and teachers of mass communication and allied disciplines are likely to find the text enriching and a good guide towards understanding some of the concepts and fundamental issues in the discipline. More appropriately, the Nigerian reader would find it relevant and interactive as the issues raised have been contextualised to the local environment and experiences. Thus, the book can be described as a good addition to the existing body of literature in the discipline on the Nigerian landscape.

In the usual tradition, chapter one focuses on the overview of the field of communications with the basic definitions and common characteristics; chapters two and three examine trends and issues of performance in the media while chapters four, five and six are on the contentious subjects of press freedom, media and society, media and culture and related issues. The second section of the book covering chapters eight to seventeen is devoted to communication theories. In section three, the author directs his attention on management and the processes and challenges of management in the media environment. The last section deals with issues of communication and development. The listed sections and topics are indeed some of the major areas of study in any Department of Mass Communication in the country.

One of the strengths of the book is its ability to link theory to practical cases as they affect the Nigerian media scene. In a simple manner and style that facilitate easy absorption, the author delves into the various themes of the discipline. On the other hand, one can also easily pick a major weakness in the text as it appears quite ambitious in attempting to treat numerous subjects within the limited space of the book. In the process, some of the topics received insufficient attention, particularly as to be able to satisfy the need of a young reader who is being introduced to the discipline. It is hoped that in subsequent

editions of the book, some of the observed areas of concern would be sufficiently addressed.

Overall, the book deserves the attention of all students and teachers of mass communication, journalism and related fields. Equally, professionals would find the text enriching and inspiring in helping them to improve in performing their various tasks.

Umaru A. Pate, PhD
Vice Chancellor, Federal University of Kashere
Gombe State, Nigeria

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PART ONE:

INTRODUCTION AND CONTEMPORARY ISSUES IN THE NIGERIAN MASS MEDIA

CHAPTER ONE

COMMUNICATION PERSPECTIVE AND MODELS

Introduction

Communication is a phenomenon that can best be explained by the impact or the effect it causes. According to Orewere (2006), ‘‘human beings do not like tolive alone. They like love and desire to live in a place where there are other human beings; they interact with one another in order to satisfy their wants, needs and goals. This interaction is initiated, promoted and achieved through communication.’’ The emphasis here is that human beings must exchange ideas, feelings and notions. These ideas could be expressed through face-to-face communication, traditional media, mass media and through other means. Without communication, society will not be in existence. Even our great grandfathers in the past, made conscious attempts to pass information to one another through certain means.

What then is Communication?

The definitions of communication are many and varied. Some are general in nature while others are specific. The term communication has its roots in the Latin word, "commune," that is, to make known. Communication implies sharing, interaction, dialogue and understanding. The basis of communication is the sharing of meaning. It establishes commonness with oneself or with others. The oldest meaning of communication in English can be summarised as the passing of ideas, information and attitudes from person to person or from one to many other people or persons. Stevens, cited in Ineji (2003) sees communication as "the process of creating meaning between two or more people." According to Hybels & Weaver (1992), communication is seen as any process in which people share information, ideas and feelings; it involves the spoken words and written words, body language, personal mannerisms and styles, the surroundings- anything that adds meaning to a message.

Communication is the process of sharing information, ideas and attitudes. To share means to give or receive a part of something or to assume something in common. It means that the sender and the receiver are actively working together for common understanding. More so, communication is a process and as a process, it entails action, reaction and interaction. Action is the step taken by someone to share ideas with another person; reaction is the response of the receiver. If the receiver reacts positively, they begin to interact (Asemah, 2009; Asemah, 2011a; Asemah, 2011b; Asemah, 2011c; Asemah, 2022).

Contributing to the numerous definitions of communication, Ella & Onwochei (2005), cited in Asemah, Nwammuo & Nkwam-Uwaoma (2017) and Asemah, Nwammuo & Nkwam-Uwaoma (2022) describe it "as the act or process of exchanging or sharing information, ideas or feelings between persons, using appropriate means." According to them, "the process involves the transmission and transfer of meaningful information and messages between a sender and a receiver in such a way that the receiver understands the message and reacts appropriately by giving the right response."

Communication is the process of exchanging ideas, feelings, messages, etc. between two or more people through previously agreed symbols, codes or language (Asemah & Omosotomhe, 2016). Accordingly, communication can be described as the process through which individuals or groups of individuals exchange ideas, information, messages, feelings and notions through previously agreed symbols in order to influence each other. It is the process of passing understandable messages between people using previously agreed codes, signs and symbols. This implies that communication is only effective when understandable codes and symbols are used to transmit information. This does not mean that communication cannot take place without the use of previously agreed symbols; it can take place but, may not be effective. Effective communication according to Unogu, cited in Ella & Onwochei (2005) "is the transfer of understandable information. We will succeed in our relationships and information with others when we fully grasp the fact that the essence of communication, the goal and ultimate aim of every exchange is the transfer of meaning."

It is, however, worthy to note that the whole essence of communication is persuasive. That is, the purpose of communication is to affect the behaviour of the receiver. Thus, communication has just one purpose. Communication involves not only spoken and written words, but also language, personal mannerisms and styles-anything that adds meaning to a message. Communication is simply intended to influence. Thus, the major purpose of communication is to influence behaviours (Asemah, Kente & Nkwam-Uwaoma, 2021; Asemah, 2022a; Asemah, 2022b). Although,

communication has so many functions, everything boils down to affecting the behaviour of the receiver. Whether you are communicating to entertain, socialise, inform and educate, it boils down to changing the behaviour of the receiver.

Salami in Domatob, Jike & Nwosu (1987) observes that "communication is one means through which organised activity may be unified, behaviour modified, change effected, productivity enhanced and goals achieved if properly conceived and affected." According to Ineji (2003), "the term 'communication' is too broad to be understood without defining its parameters." He, however, provides the parameters thus:

a. **Communication is Dynamic**: Communication is not static and this is because the society itself is dynamic; it changes with time. Communication is seen as a dynamic process whereby human behaviour, both verbal and non-verbal, is perceived and responded to. Communication is ongoing and active. It has no beginning and no end.

b. **Communication is a Symbolic Behaviour**: In order to make significations or meanings, symbols and signs are used to send messages to the receivers. The symbol is something used for or regarded as representing something else. As communicators, our internal notions, feelings and states are symbolised in a code and the process of producing a code is called encoding. A symbol may be understood to mean any human behaviour, either verbal or non-verbal, to which meaning may be attached.

c. **Communication Elicits Response**: It is an internal behaviour. When the source encodes a message which is sent to a receiver through a channel, he expects to get a response. However, if the receiver is not there to receive the message, the message would have failed to receive the desired response.

d. **Communication is a Receiver Phenomenon**: When the receiver gets the message, he interprets it and attaches a meaning to it depending on how he comprehends it. The message must get to the receiver when he is in a good mood. The sender must ensure that he communicates his ideas to the receiver effectively, otherwise, the receiver will not be willing to take part in the communication process. Effective communication is the one in which the meaning that is stimulated is like, similar to or the same as that within the communicator. It is simply shared meaning, shared ideas and shared feelings between and among participants.

e. **Communication is Complex**: Communication is complex with so

many variables. Each communication context has many interrelated conditions. The context includes the physical setting in which the act takes place. The components of physical context includes location, time and atmosphere. Each of these affects the communication. A second aspect ofthe context is historical. The previous communication experience affects the meaning currently shared. A third context is psychological; the manner in which people perceive themselves as well as others they are communicating with will affect the meaning that is shared. Many aspects of human personalities are brought into the act and the messages take diverse forms with their attendant influence on the outcome of the communication episode.

Communication Models

Models are abstractions and simplifications that clarify complex systems, processes, techniques or strategies of communication. To Serene & Mortensen (1970), "a communication model is an idealised description of what is necessary for an act of communication to occur. A model represents or replicates in abstract terms the essential features and eliminates the unnecessary details of communication in the real world."

A model is a symbolic representation designed to help us equalise the relationships among various elements of a structure, system or process for the purpose of discussion and analysis. The formulator of a model pays attention to the aspects of reality that he finds most important for his purpose. Models are useful in helping to visualise, analyse and discuss complex processes, which would be otherwise difficult to explain. But they have this weakness that they are highly selective and do not present a holistic picture of reality. Communication models put together all the elements and activities involved in communication. There are nonetheless models of communication as well as models of mass communication. The models are of different categories. There are linear, circu1ar, triangular, spiral, concentric and transactional models.

Importance of Models

The importance of models has been succinctly discussed by Deutsch (1952) to include organising, predictive, heuristic and serving as parameter for measuring phenomena.

i. Models help to clarify the structure of complex events. They help us identify the components and relationships of the communication process being depicted and interpret these into a meaningful pattern. This they do by reducing complexity to smaller, more familiar terms.

Thus, the aim of a model is not to ignore complexity or to explain it, but rather, to explain its order and coherence.

ii. Models provide a frame of reference for scientific inquiry. They are the vantage point from which researchers may establish the boundaries and the substances of their investigations.

iii. Models are often heuristic stimulus. That is, they crystalise new ideas and new ways of looking at things. They help in explaining by providing in a simplified way, information which, would otherwise be complicated or ambiguous. This gives the model a heuristic function, since it can guide the student or researcher to key points of a process.

iv. Models help make predictions about the real world. They do not only describe the "what" of communication, but they help to explain the "why" in such a way that we can talk about the future. The model may make it possible to predict the course of events. It can at least be a basis for assigning probabilities to various alternative outcomes.

v. They have an organising function by ordering and relating systems to each other and by providing us with images of wholes that we might not otherwise perceive. A model gives a general picture of a range of different particular circumstances.

Disadvantages of Models

a. **Can Lead to Over-simplification:** There is no denying the fact that much of the work in designing communication models illustrates the oft-repeated charge that anything in human affairs which can be modelled is by definition, too superficial to be given serious consideration. Models can miss important points of comparism.

b. **Can Lead to Confusion of the Model between the Behaviour it Portrays**: Critics also charge that models are readily confused with reality. The problem typically begins with an initial exploration of some unknown territory. Then the model begins to function as a substitute for the event. In short, the map is taken literally. And what is worse, another form of ambiguity is substituted for the uncertainty the map was designed to minimise. What has happened is a sophisticated version of the general semanticist's admonition that "the map is not the territory."

c. **Premature Closure**: The model designer may escape the risks of oversimplification and map reading and still falls prey to dangers inherent in abstraction. The danger is that the model limits our awareness of unexplored possibilities of conceptualisation. We tinker with the model when we might be better occupied with the subject-matter itself. In many areas of human behaviours, our knowledge is on the level of folk wisdom; incorporating it in a model does not automatically give such knowledge scientific status.

Lasswell's Model (1948)

After analysing the functions of mass communication in the society, the American political scientist, Harold Lasswell published his findings in which he identified three major functions of the media in the society, namely:

i. **Surveillance of the Environment**: Collection and distribution of information on events in the environment within and without the operation of the media.

ii. **Correlation**: Interpretation of information about the environment and prescription for conduct in reaction to these events.

iii. Transmission of Social Heritage: Communicating knowledge, values and social norms from one generation to another.

A convenient way to describe an act of communication is to answer the following questions. Who? Says what? In which channel? To whom? And with what effect? Harold Lasswell's model has been seen to be useful mostly in organising and structuring communication. Lasswell himself uses it to point out distinct types of communication research. From the illustration, who refers to the communicator, the source or the encoder of the message, "what" refers to the content or the message the communicator has to pass across, the channel is the vehicle through which the message is conveyed to the audience, whom refers to the target audience while effect refers to the impact of the message on the audience. Going by the model, communication process has the encoder of the message who receives the stimuli and set the communication in motion by passing or sharing ideas with someone or group of people through some channels like radio, television, newspaper, magazine, letter and face-to-face communication with the purpose of persuading the receiver. In the communication process, the sender (who) can be an individual or a communication organisation.

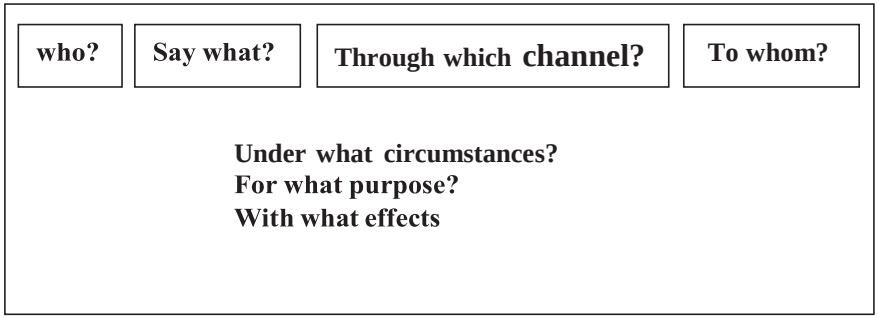
The model has been criticised for several reasons: There are a lot of assumptions such as taking for granted that the communicator or source has some intent to influence the receiver. Also, the role of feedback is left out and it is very important in the process of communication.



Lasswell's Communication Model

Braddock's Model (1958)

Braddock's model of communication is an improvement on Lasswell's formula. In his version of the model, Braddock added two more facets of the communicative act, namely: the circumstances under which a message is sent and for what purpose the communicator says something. This can be represented in the following way



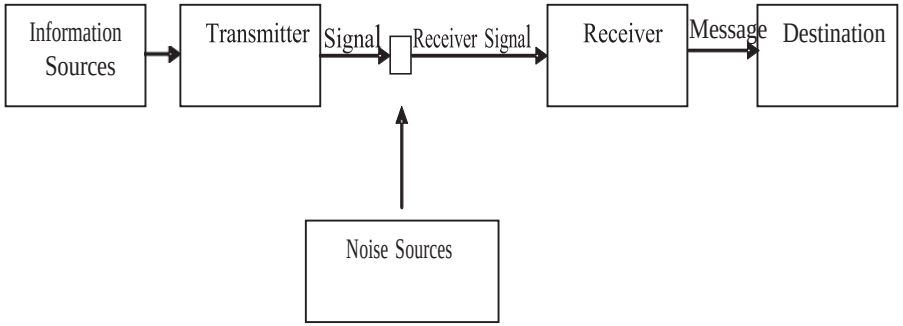
Braddock stresses that the formula may be misleading in that it directs its researchers to distinct field of study-Lasswell has been further criticised for omitting feedback on the other hand, this is not surprising when we know that Lasswell's interest at that time was political communication and propaganda. Braddock contended that there was more consideration to work within communication research than the five questions raised by Lasswell. Braddock (1958) acknowledged the usefulness of Lasswll's model, but pointed out its inadequacies. Lasswell's model was mainly criticised for its failure to include two basic elements of the communication process- the circumstances and the purpose under which the communication takes place. This, therefore, implies that Braddock improved on Lasswell's model by adding the circumstances and purpose under which the message was sent.

Shannon and Weaver's Mathematical Model (1949)

Of all single contributions to the widespread interest in models today,

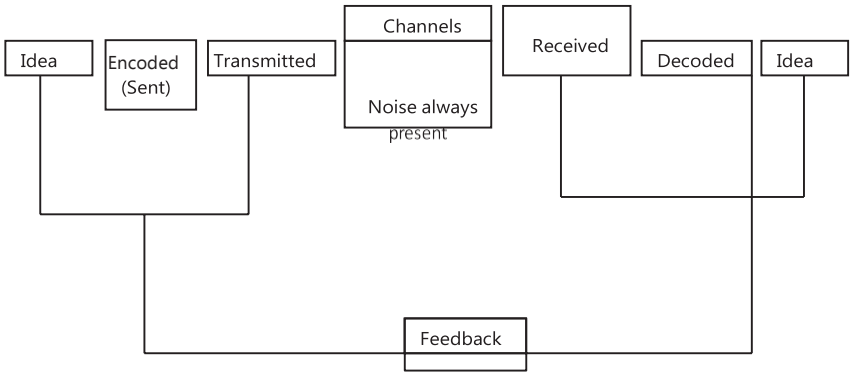
Shannon's is the most important. For the technica1 side of communication research, Shannon's mathematical formulations were the stimuli to much of the later effort in this area.

Claude Shannon was a television transmission engineer and his interest not in mass communication as such but, in the understanding and improvement of telephone communication. He worked for the Bell Telephone Laboratory and his theories and models primarily applied to its particular field of communication, involving questions such as: which kind of communication channel can bring through the maximum amount of signals? How much of transmitted signals will be destroyed by noise while travelling from transmitter to receiver? These are questions mostly dealt with within the field of information theory. Thus, the main concern was to measure the efficiency of communication channels and the capacity of any one channel to carry information. The model describes the problem of message transmission and what happened to the information in a message from the time it was transmitted by a source until when it was received at a destination. Nevertheless, the graphical model made by Shannon and his co-worker- Warren Weaver (1949) has been used analogically by behavioural and linguistic scientists. Thus, the model describes communication as a linear-one-way process, with five important elements- source, transmitter, channel, receiver and destination, with one dysfunctional factor, noise. The theorists stated five functions to be performed in the process with the presence of noise, which is dysfunctional to the process. Unlike the previous communication models, this model sees noise as a necessary element in the communication process. Noise is an unwanted stimuli that can disrupt the accuracy of the message that is transmitted. Noise can reduce the effectiveness of the message that is passed from the sender to the receiver; it is always present in the channel to be picked by the receiver along with the message. Going by this model, the source has different means where messages are generated, after which the messages are fed into a transmitter, which encodes it into a signal that is sent through a channel to a receiver where it is analysed and decoded into its original form to its destination with the possibility of some noise, somewhere along the channel. His colleague, Warren Weaver later added the element of feedback, the absence of which was identified as a weakness of the initial Shannon's model. Another weakness from the point of view of human communication was that the model decidedly excluded meaning, which is a cardinal consideration in human communication. Graphically, it may be presented as in the figure below.



The model was criticised on the ground that it was developed for engineering problems and it was never intended for human communication. It is a general model. The model can be used to explain what takes place in communication. If A is to a radio at home, A is the destination. The model can therefore be used to explain what takes place in communication. It is therefore a general model of communication. The model has been of heuristic value in that it, has generated more studies and encouraged the development of other models and theories in communication. The model has also provided a new and fruitful way of viewing the communication process. However, Shannon and Weaver specifically excluded meaning from the definition of information. It also failed to see communication as a transactional process occurring simultaneously. It ignores the tribute of the source, message, channel and receiver, which are all important in the communication process.

Only a fraction of the information conveyed in interpersonal encounters can be taken as remotely corresponding to the teletype action of statistically rare or redundant signals. Though Shannon's technical concept of information is fascinating in many respects, it ranks among the least important ways of conceiving what we recognise as information. The model is only formal, it does not account for content. Shannon and Weaver were concerned only with technical problems associated with the selection and arrangement of discrete units of information; in short, with purely formal matters, not content. Hence, their model does not apply to semantic or pragmatic dimensions of language. Shannon's model has no mechanism for distinguishing important ideas from pure non-sense. In much the same way, in its new technical sense, information has come to denote whatever can be coded for transmission through a channel that connects a source with a receiver, regardless of semantic content.

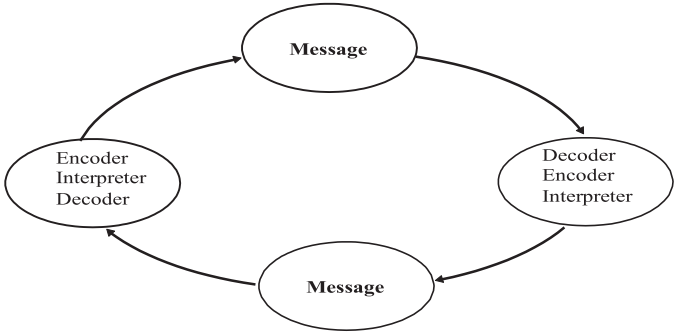


Osgood's Model

This model grew out of the criticism of Shannon and Weaver's model that was developed for solving engineering problems. Osgood's model provides for human communication, both the sending and receiving function within one individual, taking cognizance of the meaning of symbols. While the Shannon and Weaver's model implies separate sources, destination, transmitters and receiver, which are characteristic of mechanical system. It is not the same in human communication system. Osgood's model is a model of interpersonal communication. An individua1 functions as both a source and a destination. The two persons involved operate simultaneously as encoder, interpreter and decoder. One can be on either end. The source and the receiver carry out three functions- encoding, interpreting and decoding. Osgood seems to have rearranged the Claude Shannon's model into what he calls a communication unit to send and receive messages. Osgood says each person in a speech community is viewed as a complete communicating system. Each is creating message and sending that message. The model is specific to interpersonal communication so, there is instant feedback. When we are conversing, the three functions are being performed. Osgood believes that any adequate model must include at least, two communicating units- source unit (speaker) and a destination unit (hearer). The model has succeeded in making a distinction between non-technical communication from technical communication of Shannon and Weaver.

Osgood's communication model is circular in nature. This shows that communication is dynamic and ongoing. The arrows in the model shows the circular and continuous nature of the communication process. Going by the model, both the sender and the receiver have important roles to play in the communication process. The source and the receiver perform basically the same functions of encoding, interpreting and decoding messages at different points in the communication process. What this implies is that, in the

communication process, the source must assume the role of an encoder, interpreter and decoder just as the receiver must be an effective decoder, interpreter and encoder. According to this model, communication is a two-way traffic system where the role of the communicator and the receiver can be interchanged. For example, in the process of communication, the sender passes his ideas, notions, feelings, etc, to the receiver who interprets the message and decides whether to take part in the communication process or not. When the receiver decides to take part in the interaction, he responds by interacting with the sender. As the receiver is responding to the message sent by the sender, he is no longer the receiver; he automatically becomes the sender while the initial sender becomes the receiver. It means that the receiver receives the message, decodes and interprets it and as he is replying, he performs the function of a sender while the person who initially sent the message will become the receiver (as the receiver gives feedback to the message received, he becomes the sender). Osgood's model, therefore, shows the dynamic and transactional nature of communication with participants playing dual and reciprocal purposes.



Osgood's Model

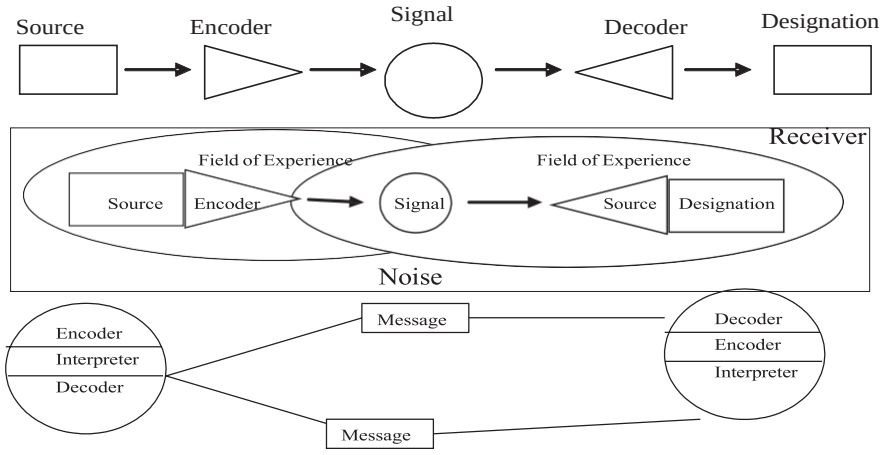
Schramm's Model

Schramm (1954) as inspired by Osgood, developed a series of models in succession to answer Shannon and Osgood's models. Schramm began his explanation of communication phenomenon with a simple human communication to a more compacted model and explains the accumulated experiences of two individuals trying to communicate and then, to a model that considers human communication as interaction between two individuals.

The first model is similar to that of Shannon. Schramm introduced the idea that only what is shared in the fields of experience of both the source and the destination is actually communicated in the second level model. The third model specifically concerns itself with communication as an interaction with

both participants encoding, interpreting, decoding, transmitting and receiving signals. The model clearly reflects the presence of feedback and continuous loop of shared information. Schramm developed a model that emphasises the accumulated experiences of two individuals (A and B) trying to communicate and interact. The model, which has, as its components, source, encoder, signal, decoder and destination are strikingly similar to Shannon's. Though Shannon and Weaver's model is linear. Osgood and Schramm model is circular whereas the process of communication is dynamic. Osgood and Schramm's model is specific to interpersonal communication. They however, do not apply to mass communication. In mass communication, the process is not simultaneous rather, it is delayed.

Schramm provided the additional notion of a "field of experience," or the psychological frame of reference. This refers to the type of orientation or attitudes which interactants maintain towards each other. The model also included Feedback. Communication is reciprocal, two-way, even though the feedback may be delayed. It also included context. A message may have different meanings, depending upon the specific context or setting. Shouting "Fire!" on a rifle range produces one set of reactions- reactions quite different from those produced in a crowded theatre. The model also showed the relevance of culture in the communication process. A message may have different meanings associated with it, depending upon the culture or society. Communication systems, thus, operate within the confines of cultural rules and expectations to which we all have been educated. However, Schramm's model, while less linear, still accounts for only bilateral communication between two parties. The complex, multiple levels of communication between several sources is beyond this model.



Schramm's communication models

Berlo's Model

Berlo (1960) developed the model. The model is commonly known as a generic model in that it has four elements, which are source (S), message (M), Channel (C) and Receiver (R) and how they affect communication. David Berlo shows in the model that the source, which could be a person or groups of people, is the originator of the message. The originator of the message has a reason for engaging in communication. The message is the symbolic code such as language or gestures. The channel is the medium through which the message is carried and the receiver is the person (or group) who is the target of communication.

There are some important features in the model. One of the features is the presence of encoder in the communication process. The encoder expresses the source's purpose in the form of a message. The model attempts to separate the encoder from the source and the decoder from the actual receivers. In face-to-face, group and public communication situation, the model says the channel is the air through which sound waves travel. In mass communication, the channels are television, radio, books, newspapers and magazines. The model highlights some elements that may have effects on social system and cultural environment of either the source or the receiver.

The model has been criticised for concerning itself with interpersonal communication alone. Much is not said about feedback and the simultaneous behaviour of people as sources and receivers. The model does not also account for the dynamic nature of communication. The model has limited utility in dealing with different contexts of communication.

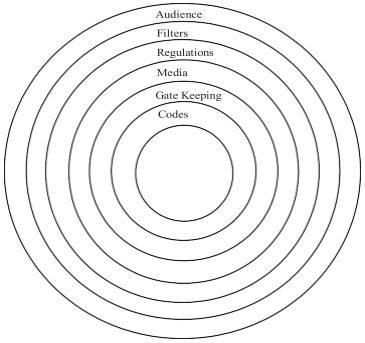
The model is, however, distinguished from other models in that it exposes the factors involved in communication. The factors relating to the source of any message include age, knowledge, skills, cultural environment and social status. The model sees the source and the receiver as complementary elements. Message is looked at in terms of structure and element. Every message is a symbol of code with structure and content and each is believed to have its treatment. Berlo's model clearly reveals how our sense organs (ears, eyes, tongue, nose and skin) affect our communication. It portrays the source and the receiver as human beings and they are both viewed as the same variable. It depicts the elements of communication simply as:

S	M	C	R
Source	Message	Channel	Receiver

Berlo's model

Hub's Model

Hub is the acronym of the authors of this model- Hiebert, Ungurait and Bohn (HUB). The model looks at mass communication as a ripple and likens its process and effect to the concentric circle formed when pebble is thrown into a river or pool of water. The resultant ripples send out a number of waves from the centre that is, the point at which the pebble makes contact with the water. Going by the HUB's model, mass communication is a complete process of communication. The model presents mass communication as a circular, dynamic and on-ongoing process. According to the model, in mass communication, it is almost impossible for an individual to be the sender. This is because, mass communication is a conglomerate or group of people with every individual performing a special task.



Hub's Model

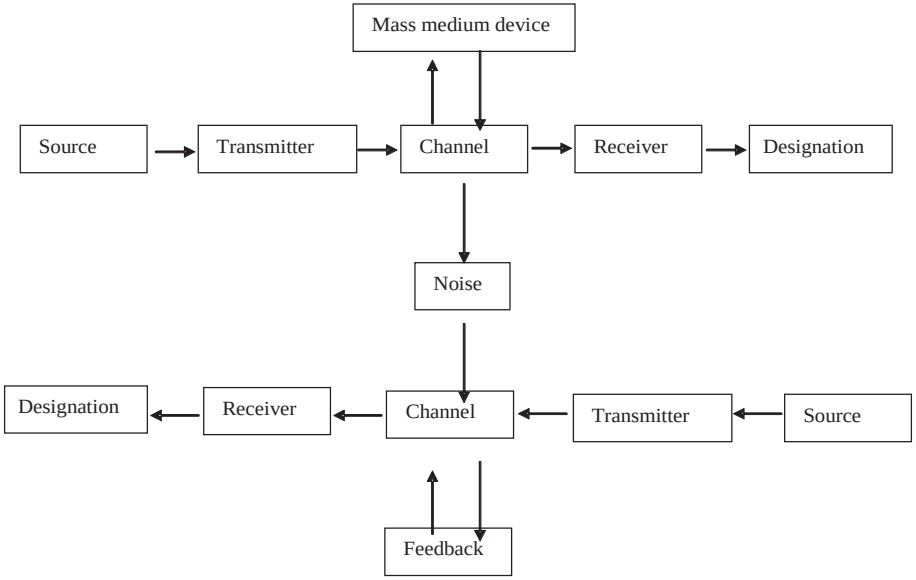
The model is made up of seven (7) rings with message transversing the circle as shown above. There is noise or distortion in the process. The messages and contents are susceptible to noise but there is feedback. In mass communication, the communicators in the model work with some codes. The communicator is an institution or an organisation and not an individual. Every medium has its own codes. The language is different from each medium. The model also emphasises the presence of gatekeepers who have authority to control, add and subtract messages coming out of the organisation. The gatekeepers are the reporters, editors and people who have direct contact with the event. They can do anything with the message. According to this model, the media are complex organisations. And outside the media system are regulators. The regulators exist either as government establishments, judiciary and professional bodies that control the media and "whip" them to line if necessary. Such regulators in Nigeria include the National Broadcasting Commission (NBC), Nigerian Press Council (NPC) and Nigerian Union of Journalists (NUJ). The filters in the model are those things in our brain that serve as preceptors. For example, psychological and

cultural variables that shape our thoughts. The audiences of mass communication are the receivers of the messages. They are scattered, heterogeneous and they are not known to each other.

Defleur's Model (l958)

This model is a generalised one, which seeks to explain various forms of communication in one graphic construct. In addition, the model has taken over some ideas from the work of the father of cybernetics, Nobert Weiner (l948). What raises Defleur's model to a superior level of conceptualisation is its depiction of the cyclical (or helical) nature of the communication process. This underscores the interchangeability of the source/encoder and receiver/ decoder roles. He also recognises that noise can emanate from any of the key elements and not just from the channel or the source. Defleur (1958) developed the Shannon and Weaver model further in a discussion about the correspondence between the meaning of the produced and the received message. He notes that in the communication process, meaning is transformed into message and describes how the transmitter transforms message into information, which then passes through a channel.

The receiver decodes the information as a message, which in turn is transformed at the destination into meaning. If there is correspondence between the meanings, the result is communication. But as Defleur says, this correspondence is seldom perfect. The diagram below explains the model:



Defleur's model allowing for feedback

Defleur's model is an extension of Shannon and Weaver's model. Defleuradded feedback to the original Shannon and Weaver's model to show that communication is dynamic and on-ongoing. Defleur (1958) argues that the source is different from the transmitter and that the receiver is also different from the destination. This implies that the source initiates the message which is fed into a transmitter through a channel to the receiver at a destination. Communication as a process in this model is also seen as a two-way traffic system, hence, the source and the receiver play dual roles, each sending and receiving in an on-going process. Here, the channel is the medium through which information is sent. The receiver functions as an information recipient and decoder, transforming the physical elements of the information into a message. The destination deciphers messages to give them a receivers' interpretation. Feedback is the response of the destination to the source. The major concern of the model is to attain the level of commonly shared understanding of the meaning of the message between the source and the destination (Isomorphism). The model accounts for feedback. Although, it may be noted that in mass communication, the source (communication) gets only limited or indirect feedback from the audience.

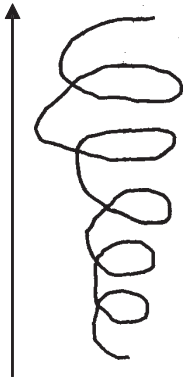
Dance's Helical Model (1967)

This model is seen as an interesting development of the Osgood and Schramm circular model. In a discussion about linear versus circular communication models, Dance (1967) notes that "most people would regard the circular approach as the most adequate for describing the communication process. The model highlights the dynamic nature of communication." According to Dance (1967), "the scope and understanding of the actual topic, message or issue continued to expand, depending on the intensity of the communication situation." As more information is generated, more point of view emerge, more knowledge becomes available and as the cognitive field widens, the higher scope and level of understanding during the communication process widens. But it also has its shortcomings as well. The model suggests that communication comes back, full circle, to exactly the same point from which it started. This part of the circular analogy is manifestly erroneous. The model directs one's attention to the fact that the communication process moves forward and what is communicated now will influence the structure and content of communication coming later on.

Most models in this volume give a sort of frozen picture of the communication process. Dance's model underlines the dynamic nature of communication. The communication process like all social processes contains elements, relations and environments that are continually changing. The model depicts communication as a dynamic process. The

helix represents the way communication evolves in an individual from his birth to the existing moment. The helix gives geometrical testimony to the concept that communication while moving forward is at the same moment coming back upon itself and being affected by its past behaviour, for the coming curve of the helix is fundamentally affected by the curve from which it emerges. Yet, even though slowly, the helix can gradually free itself from its lower-level distortions. The communication process, like the helix, is constantly moving forward and yet is always to some degree dependent upon the past, which informs the present and the future. The helical communication model offers a flexible communication process. As a heuristic device, the helix is interesting not so much for what it says as for what it permits to be said. The helix implies that communication is continuous, unrepeatable, additive and accumulative; that is, each phase of activity depends upon present forces at work as they are defined by all that has occurred before. All experience contributes to the shape of the unfolding moment; there is no break in the action, no fixed beginning, no pure redundancy, no closure. All communicative experience is the product of learned, non-repeatable events, which are defined in ways the organism develops to be self-consistent and socially meaningful. In short, the helix underscores the integrated aspects of all human communication as an evolving process that is always turned inward in ways that permit learning, growth and discovery.

However, if judged against conventional scientific standards, the helix does not fare well as a model. Indeed, some would claim that it does not meet the requirements of a model at all. More specifically, it is not a systematic or formalised mode of representation. Neither does it formalise relationships or isolate key variables. It describes in the abstract but, does not explicitly explain or make particular hypotheses testable. See the diagram below.



Dance's Helical Model,

Barriers to Effective Communication

There are certain factors that can act as barriers to effective communication. When there is a barrier, then, there will definitely be communication breakdown. Whether an individual is engaged in intra-personal, group, inter-personal, cultural or mass communication, there are factors that can hinder effective communication. Let us examine some of them:

a. **Barriers emanating from the Sender**: The sender of the message can act as a barrier when he does not clearly express himself when passing his message. There could be communication breakdown when there is lack of clarity of objectives, inadequate planning, lack of empathy for the intended receiver and when the sender does not express him or herself very well. More so, semantic distortion which has to do with wrong choice of words may act as a barrier to effective communication. When for example, the sender says, “why do you want to pandemonium this place?” instead of saying, why do you want to cause pandemonium in this place? It can lead to communication breakdown. When the sender says, “Did you saw him?” instead of, "did you see him?” all these can lead to communication breakdown.

Most communicators make their mother tongues manifest in their pronunciation. For example, some communicators say, tlavelling instead of travelling, “yunction” instead of “junction.” All these are capable of causing communication breakdown. This is because when the sender makes such a mistake, the receiver tends to focus more on the mistakes instead of the message that the communicator is trying to pass across.

b. **Barriers emanating from the Receiver:** The receiver may interpret the message from an angle different from that of the sender. When this happens, there is likely to be communication breakdown. The receiver may create a communication barrier if he is biased, egoistic, argues or interrupts, reads poorly or is a poor listener.

We have individual differences because people have different beliefs, cultures and attitudes. Thus, they interpret messages in line with their pre-existing attitudes and if the message is not in line with their pre-existing attitudes, there will be communication breakdown. More so, when there is fear, distrust and threat on the part of the receiver, there may be communication breakdown. The receiver who is not in a good mood will not be attentive to the message that is being passed by the sender. The state of mind as at when the message is being sent determines whether the

communication will be effective. Thus, anxiety, fear, happiness and ill-health can serve as barriers to effective communication.

c. **Barriers created by Channels of Communication:** Every medium of communication has its advantages and disadvantages. The communicator should critically analyse the audience to be reached before choosing communication channel. The different communication channels are face to face, radio, television, letters, newspapers, magazines, internet and e-mail. When these channels are not properly used, they can cause communication breakdown. For example, a badly printed book, newspaper or magazine can cause communication breakdown. More so, the oral communication may provide opportunity for quick response while letters may require time before a response is received. Thus, the lack of immediate feedback may also serve as a barrier to effective communication.

d. **Barriers from the Environment**: The physical setting where the communication is taking place can also cause communication breakdown. If for example there is an exchange of ideas between people in a very noisy environment, there will definitely be communication breakdown. Effective communication cannot take place in a noisy environment. Sounds of vehicles, footsteps of persons and shouting, can cause communication breakdown. Such noise could be physical noise that may be coming from grinding machines, children crying, people fighting, stone crushing and car passing.

More so, the temperature of the room or the environment where the communication is taking place can affect communication. If the room is too hot or too cold, it can cause communication breakdown because the sender and the receiver will not be comfortable. Offensive odour or smell from dead things or from the "release of gas" "mess" can cause communication breakdown. For example, if in a lecture hall, someone pollutes the air with a very offensive smell, both the teacher and the students will experience communication breakdown. This is because they will first of all make an attempt to cope with the foul smell.

e. **Clouds**: Clouds refer to the perceptions, prejudices and paradigms that individuals hold. We all perceive the world differently based on our prejudices from our cradle. Clouds, like noise in communication, constitute total breakdown in communication. Prejudice could be seen from different angles- religion, culture, experience and ethnicity.

Basis for Effective Communication

According to Ogunmilade (1984), for communication to be effective, the following factors must be considered:

1. **Seek to Clarify Your Ideas before Communicating**: The more systematically we analyse the problem or the idea to be communicated, the clearer it becomes. This is the first step towards effective communication. You have to think before talking. "It is not good opening the tap if there is nothing in the tank." Communication often fails because of inadequate planning. Good planning must consider the goals and attitudes of those who will receive the communication and those who will be affected by it.

2. **Examine the True Purpose of Each Communication**: Before you communicate, ask yourself what you really want to accomplish with your message. Is it to obtain information, initiate action or change another person's attitude? Identify your most important goal and then adapt your language tone and total approach to serve the specific objective. Do not try to accomplish too much within each communication. The fewer the objectives, the sharper the focus of communication and the greater the chances of its success.

3. **Consider the Total Physical and Human Setting whenever You Communicate**: Meanings and intents are conveyed by more than words alone. Many other factors influence the overall impact of communication and the person must be sensitive to the total setting in which he communicates. Consider for example your sense of timing; that is, the circumstances under which you make the announcement or a decision; the physical setting, whether you communicate in private, or otherwise, and the social climate that pervades work relationships within the company or department is a vital factor which should influence and guide the mode of communication. Like all living things, communication must be capable of adapting to its environment.

4. **Consult with Others Where Appropriate in Planning Communication:** Frequently, it is necessary to seek the participation of others in planning communication or developing facts on which to base it. Such consultations often help to lend additional insight and objectivity to your message. Moreover, those who have helped to plan your communication will give it their adequate supports.

5. **Be Mindful of the Overtones as well as the Basic Content of Your Message**: Your tone of voice, your expressions and your apparent receptiveness to the response of others have tremendous impact on those you wish to reach. Frequently overlooked, these subtleties of communication often affect listener's reaction to a message even more than its basic content. Similarly, our choice of words, particularly our awareness of the fine shades of meanings and emotions in the words we use predetermine to a great extent the reaction of our listeners.

6. **Take the Opportunity When it arises to Convey Something of Help or Value to the Receiver:** People on the job and learners are most responsive to the manager/teacher who takes their interests into account.

7. **Follow up Your Communication:** Our best efforts at communication may be wasted and we may never know whether we have succeeded in expressing our true meanings and intents, if we do not follow up to see how well we have put up our messages across. Make certain that every important communication has feedback so that complete understanding and appropriate action result.

8. **Communicate for Tomorrow as well as for Today**: While communication may be aimed at meeting primarily the demands of an immediate situation, it must be planned with the past in mind if it is to maintain consistency in the receiver's view; but, very importantly, it must be consistent with long-range interests and goals.

9. **Be Sure Your Action Supports Your Communication**: Both your action and your words must agree. If your action does not support your communication, then it will not be effective.

10. Lastly, but by no means the least, do not seek to be understood only but also to understand. Therefore, be a good listener.

CHAPTER TWO

TRENDS IN MASS COMMUNICATION

Introduction

Mass communication is one of the forms of communication. Other forms of communication are: intrapersonal, interpersonal, group, traditional and public communication. Mass communication basically entails the use of technological devices like radio, television, newspapers, magazines, books, GSM and internet for information dissemination. Sambe (2008) describes mass communication as a device by which a group of people working together, transmit information to a large, heterogeneous and anonymous audience. It is a process by which information originates from the source to the receiver, having been thoroughly filtered and transmitted through a channel. Mass communication is just an aspect of human communication. It is a human communication that is on a very broad level. Mass media are the channels of disseminating messages as well as institutions and personnel that transmit mass messages to mass audience (Kenechukwu, Asemah & Edegoh, 2013).

The field of mass communication right from inception has been experiencing growth and certain trends such as digital broadcasting, conglomeration, demassification, just to mention a few. According to Bittner (1989), in the fifteenth century, human ingenuity created a major breakthrough in technology; that is, the invention of movable types and introduced it to the Europeans. People could produce and send messages much faster than before. Two important developments followed the invention of the moveable type. First, was the use of paper machine in the eighteenth century, which made it possible to mass-produce and cut papers in specific sizes thereby, reducing the list of production; secondly, there was the application of steam power to the printing process, which was an alternative to human labour and it was made possible through mass production of printed materials.

At the beginning of the twentieth century, it was possible to send

messages electronically. That is, electromagnetic impulses could be sent through the air without wires carrying voice transmission over long distances. Initially, it was called wireless and subsequently, it was known as radio. It was also in the same century that it was possible to capture moving visual images with the camera. Scientists also discovered ways of capturing movement as well as sounds on film to produce the motion picture on the electronic system called videotape. In deciding how these motion pictures could be transmitted over wires and later without wires, scientists created a new medium called television.

Mass Communication Trends

There are some trends in recent years in mass communication. These trends among others include:

1. **Audience Fragmentation:** Audience fragmentation is also referred to as media demassification. The idea that the mass audience is the largest number of people who can be assembled to hear, read and watch mass media messages is changing. Most media today, seek narrow audience segments. It is possible for the media to reach a very large audience with their messages, but this idea is gradually changing as most media no longer try to reach the largest possible audience. They are demassifying and going after the narrower segments of the mass audience. This demassification according to John (1997), "is as a result of technical breakthroughs and pressures which is changing the mass media dramatically. The media now focus on narrower audience segments."

The print and electronic media of mass communication now segment their audiences. Most print and electronic media no longer have general audience. Instead, they have specific audiences that they deal with. They have decided to streamline their areas of coverage to a specific interest of the people. Baran (1989) says that "the audience of mass communication is becoming more fragmented, its segments more narrowly defined and that the audience is also becoming less of a mass audience." There are different areas of interests in our society like sports, news, religion, business, politics, etc. Most media organisations now focus on one area out of the many areas of interests and that is what audience fragmentation is all about. The media target smaller audiences that are similar in terms of characteristics. The television audience has been fragmented, the newspaper audience has been fragmented and the magazine audience has also been fragmented. The audience is becoming more and more fragmented into demographically

targeted audience. That is, group of people bound by little more than an interest in a given form of media contents. For example, CNN is strictly for news and current affairs. It therefore means that if your area of interest is news, CNN caters for that. We have television stations that are strictly for cartoons; some are strictly for religious activities (like Emmanuel television owned by the Synagogue for all Nations). We have newspapers that only focus on sports; we have the ones that only focus on business and many others.

What this means is that, they have picked a section of the society as what they appeal to. Thus, CNN, *Complete Sports, Financial Times, Every Woman, TV Guide* and many others are mass media that appeal to the specific interests of the public. We now have magazines like *Ebony* for super stars, *Newswatch* and radio station format like Atlantic F.M for French, Brilla F.M for sports. This phenomenon is called Narrow casting, niche marketing, or targeting. In order to attract advertisers, each channel must now look for a more specific group of people to make its viewership, readership or listenership. Therefore, if the nature of the media audience is changing, then mass communication process must also change.

2. **Media Monopoly:** This is simply described as the concentration of the media in the hands of the few at the expense of the majority. The ownership of the media is increasingly concentrated in the hands of the few. These few people are the ones who have the money to establish the media institutions. They have the means and they continuously monopolise the media but, they still make money at the expense of the masses. The masses still use the mass media to advertise their products, to announce their weddings, naming ceremonies and the death of their loved ones. As they do this, the media make money at their expense. Media monopoly, which is equated to fewer concentration, is a reality, both in the print and broadcast media. As few group of people continuously establish media organisations at the expense of the majority. A very few individuals have mass media organisations. It should however be noted that government and individuals own and operate media houses in Nigeria.

The Federal Government owns and operates the Nigerian Television Authority (NTA) and the Federal Radio Corporation of Nigeria (FRCN). These two institutions have sub-stations. NTA has affiliate stations in virtually every state of the federation. Some stations even have up to 3 or 4 NTA booster stations. The radio station is divided into two- FRCN, which is the internal arm while the Voice of Nigeria (VON) is the external arm which is mostly used for propaganda. It broadcasts in English, Hausa and Swahili. Most states in Nigeria also have their radio, television and newspaper

institutions. For example, Edo state has Edo Broadcasting Service (EBS), which comprises radio and television station and it also has the *Observer* newspaper. We have privately owned media like the African Independent Television (AIT) owned by Alegho Dokpesi, Minaj Television owned by Chief Mike Ajegbo, Independent Television (ITV) owned by Michael Igbinedion,

Most state governments also own and operate their own newspapers. They include Kano State- *Triumph*, Kwara state- *Herald*, Rivers- *Tide*, Enugu- *Star*, Imo- *Statesmen*, Bauchi- *Trumpeter*, Niger- *Newsline*, Benue- *the Voice*, Cross Rivers- *Chronicle*, Plateau- *the Nigerian Standard* and Edo- *Observer*. Other dailies are privately-owned.

From the above, we will discover that the media only concentrate in the hands of the few Nigerians at the expense of the majority of Nigerians. If we have about one hundred and fifty million Nigerians and those who operate the media are not up to one hundred, then, it means that there is media monopoly. Monopoly of the media is the concentration of the media outfits in the hands of a few individuals in the society at the expense of the majority. The most important thing to know in monopoly is the concentration of ownership. There are different types of monopoly. These include but, not limited to:

i. **Cross Media Ownership:** This type of monopoly occurs when a media organisation has two or more outlets. For example, Plateau state government has a mass media outfit with television, radio and newspaper house. The radio house has F.M and AM stations. DAAR communications also owns The African Independent Television (AIT) and Ray Power.

ii. **Joint Operating Agreement**: It is the type of monopoly that occurs when two separately owned newspapers, magazines or electronic media that are operating in the same city arrange to combine some of their operations. For example, two newspapers in Jos may come together to print. They agree to do certain functions together.

iii. Chain and Network Monopoly: This type of monopoly takes place when a media organisation has so many affiliate stations. For example, the Nigerian Television Authority (NTA) has network centres across Nigeria. But if these stations are linked for certain programmes at a time, that is when it is called network

3. **Conglomeration**: Conglomeration is a term that is used to describe the increase in the ownership of media outlets by larger non-media

companies. According to Baran (2002), the bigger these conglomerates, the less important their journalism and the more vulnerable that journalism becomes to the conglomerate's other interests. The mega station presents a new, sweeping and unprecedented threat to free expression, independent journalism and vibrant free market place of ideas. Baran went further to say that the sheer enormity makes it almost a routine that they are covering a subject involving one of their own divisions or some competitors to one of their enterprises. And their involvement in so much that journalism threatens to water down the values that would assure that they deal with those conflicts honourably (Baran, 2002).

The import of the above assertion is that these conglomerates who dominate, use their media organisations to advance the interests of the organisations so as to satisfy their personal aggrandisements. Thus, they pose danger to the profession of journalism. Conglomerates are simply large multinational companies who were not originally in the business of communication but, have gradually shifted to the business of communication.

4. **Hyper Commercialism**: Another trend in mass communication is hyper-commercialism, which is a term that is used to describe the increasing commercialisation of media activities. Mass media are now commercial-oriented. In recent years, media programmes have become dominated by commercials. Radio and television programmes are now dominated by advert messages of companies who intend to sell their goods and services to the audience- members. The broadcast and print media are now a way of generating wealth. Because there is limited funding, both in government and private media, they are forced to make money themselves through advertising. This explains why television programmes are dominated by advertising messages. Television programmes like *Super Story*, *Papa Ajasco*, *Newsline* and many others are often dominated by commercials.

The rule (National Broadcasting Commission) is that advertising should be done on radio or television either two or three times before a programme comes to an end but what do we see in our broadcast media today? You see advertising messages in the broadcast media as many times as possible. This is also applicable to the print media. Most times when a programme is on radio or television, you even wonder whether it is the advertising message you are watching or listening to. Media organisations however argue that advertising is one of the major sources of generating funds in a media house. Private media organisations rely on advert to generate funds for survival. They have no choice other than to pay attention to advert messages. Media houses must pay their workers, they must take

care of their production equipment and in some cases, they are poorly funded. Thus, they have to rely on advertising as a means to generate funds to meet their financial needs or obligations. It is therefore in line with this that Baran (2002) observes that:

> The cost involved in acquiring numerous or larger media outlets, domestic and international and of reaching an increasingly fragmented audience must be regained somehow. Selling more advertising on existing and new media and identifying additional ways to combine contents and commercials are the two most common strategies. This leads to what media critic, Robert McChesney calls hyper-commercialism.

The import of the above assertion is that the rise in the number of commercial minutes can be attributable to the fact that the media need to get back what they spent on establishing the media. Hyper commercialism is seen as a damage to the integrity of the media themselves and disservice to their audiences while those who are in favour of it see it as the economic reality of today's media world. Thus, after media organisations have spent millions of naira establishing media outfits, they need to engage in commercials so as to be able to generate funds to cover what they have spent.

5. **Convergence**: Convergence is the process of coming to together or uniting in a common interest or focus. This means that there is erosion of distinction among media. By convergence, we mean that the traditional lines between the media are disappearing; people can now have access to mass media messages using the same channel. For example, you can read the *London Daily Mirror* here in Nigeria because it is on line and you can also read newspapers like *The Nigerian Guardian*, *This Day* newspaper and many other newspapers on the net. This is simply referred to as synergy. That is, the ability for a media outfit to place information or programmes on net so that so many people will have access to them through various means. By convergence, we mean a meeting point where the audience- members are now being able to choose which channel to pay attention to. With your satellite, you watch or listen to programmes of your choice. Also, with the net, you can choose to read any newspaper you want to read in your living room. Thus, we have different sources of information. Atoyebi (2002) notes that "with a personal computer fixed with the appropriate modem and with a telephone line installed, it becomes possible to receive radio, television and

electronic mails with the same monitor." Convergence has facilitated a supra highway for broadcasting, telephony and computing that is commonly referred to as information communication technology, a system that has an unlimited global all-pervading presence (Atoyebi, 2002).

Media convergence thus, can be seen as the process where several media channels come together to exists and operate in synergy or rather in harmony; it is the process of coming together or becoming more alike. Media convergence is a term that is used to describe the coming together of computing, telecommunication and the media in a digital environment; it is where old and new media come together; where grassroots and corporate media intersect; where the power of the media producers and that of the media consumers intersect in a predictable way. It is usually applied to the convergence of the media technologies as a result of digitisation. It is a phenomenon involving the interlocking of computing and information technology companies, telecommunication networks and content providers from the publishing worlds of newspapers, magazines, music, radio, television, films and entertainment software. Media convergence brings together the “three Cs” that is, computing, communications and content. Convergence has occurred at two primary levels: technologies-creative content has been converted into industrial-standard digital forms for delivery through broadband or wireless networks for display on various computer or computer-like devices, from cellular telephones to Personal Digital Assistants (PDAs) to Digital Video Recorders (DVRs) hooked up to televisions. Industries- companies across the business spectrum from media to telecommunications and to technology, have merged or formed strategic alliances in order to develop new business models that can profit from the growing consumer expectation for “on-demand” content. It is the rapid convergence of internet technology, computing and other technologies such as television. Such a convergence gives rise to many applications, ranging from intelligent fire alarm systems, which page the owner of a house when smoke is detected to WEB television. This idea of convergence therefore, means the combination of communication technologies to deliver a message.

The computer has made this convergence technologically possible. Large computers are used to gather, digitise, store, package and transmit information. Smaller, yet still powerful personal computers, are used as receivers to bring words, sounds and sights to the audience. A media convergence is basically seen in every person's cell phone, glance down at your palm and there sits a device that can click a photograph, edit and modify the same and also send it like a mail. Some people like to define media convergence simply by stating it to be a merger of mass media and

communication outlets. There are countless media convergence examples that can be found and with the advancement of time and technology, manufacturers of technology are engaged in a race to manufacture devices that have a maximum number of media converged within them. Three media channels are currently the focal point of the media convergence journey. First, the print media that has started laying a certain emphasis on the internet based outlets, the slowly depleting line in between the television and the computer and the slowly reducing line in between the computers and the cell phones. The fact is that, technology is acting as a super catalyst in the media convergence race. The factors responsible for convergence, are: concentration of ownership, audience fragmentation and the audience, information and communication technology and satellite technology.

6. **News Commercialisation**: News is simply seen as the account of a timely and unusual event in the society. The news is served fresh. It is timely, current, unusual and significant. The whole essence of news is to report timely occurrences. The journalist is saddled with the responsibility of going out to gather news item, which will be processed and disseminated to the public (Asemah & Omula, 2013). News commercialisation means that news has become a commodity, which can be bought by those who have the money so that their voices can be heard. News has automatically become a commercial product to the detriment of important developments in the country as they are pushed away by, in some cases, trivial news items, concerning urban events as the activities of personalities (Asemah & Omula, 2013). In the mass media, news has to be paid for by those who want to be heard. News has gradually become a packaged broadcast or reports that is sponsored or paid- for by the interested parties. By this practice, it becomes difficult for those who are financially handicapped to have access to the media. Thus, it is only organisations and individuals that have money to spend that can gain access to the media during news time for a prescribed fee.

News commercialisation is the situation whereby the electronic and print media carry paid news, which does not have an identified sponsor and giving the audience- members the notion that the news is fair, objective and socially responsible. News is no longer news, as it is only those that have money that are newsworthy. The mass media news is supposed to be an index of socio- political life of the people but reverse is the case. News commercialisation has made the media to mortgage their consciences and professional ethics for political patronage and appointments. Through their news, they hail every ruler until his tenure elapses. The media have established themselves as false shade to the truth. The journalist who collects money from his interviewee will definitely write news to favour him.

The news in the media is now presented against the background of the ruling class. Thus, when someone who is wealthy has any activity even when he or she does not invite the journalists, they will troop there because of the personality involved. According to Ekwo in Nwosu & Ekwo (1996):

> The social service or public service role of the communication media, especially the broadcast of electronic media has diminished considerably, paving way to a situation whereby access to the media is guaranteed by how much money one can offer to the media. This practice tagged commercialisation of news as different from advertising in the media, is one of the most recent but, dangerous developments in Nigeria media industry dating from 1988.

Ekwo's assertion shows that what determines news is how much money one is able to offer to the media. News values, which include timeliness, significance, prominence, proximity, among others, are no longer used as basis for judging the news to be aired to the audience-members. This development which according to Ekwo dates back to 1988 has persisted till now, as most journalists even demand for money from their interviewees when they go out to conduct interviews. Thus, it becomes difficult for the poor and illiterate people who are constantly seeking new ways to make government to be aware of their opinions, needs, grievances and most importantly, make themselves communicatively interactive, are denied of their rights because they cannot afford to pay for what the rich people pay. The mass media now only promote the interests of those who are wealthy in the society, neglecting those who are poor. This explains why MacBride (1980) posits that "unknown to many perhaps, is the fact that not all the news stories they hear these days from the radio, watch on television and even read from the newspaper and magazines are or used purely because of their news values." In journalism, there are traditional criteria for judging certain events, ideas, places and personalities as newsworthy. But today, such journalistic criteria are giving way to a situation whereby important developments are pushed aside by unimportant and even trivial news items concerning urban events and the activities of personalities (MacBride, 1980). Nnorom, cited in Nwosu & Ekwo (1996) describes news commercialisation as "a phenomenon whereby the electronic media report as news or news analysis, a commercial message by an unidentified or unidentifiable sponsor, giving the audience the impression that news is fair, objective and socially responsible. This unwholesome practice has negative

effects on the media and the society at large." The impacts are:

a. It has given birth to a situation whereby news is narrowly defined against the weight of the news source's pocket. The media, whether print or electronic, now use money as criteria for publishing news.

b. Another problem is the censorship and gate-keeping problem which news commercialisation constitutes for the editor. The editor is handicapped under the commercialisation policy. It is the duty of the editor to always edit stories, but, under the news commercialisation policy, the editor cannot edit stories according to known standards or principles in journalism. He has to be so meticulous in the process of editing so that he will not edit the substance and length of the story that has been paid for. Any story that has been paid for is not to be edited because, it has automatically become a sacred cow" that is, subjects or issues that get favour of the media houses. The ability of the editor to judge what is news or not is completely restricted because, money becomes the evaluator and perhaps the editor.

c. Loss of credibility. The news commercialisation policy has made journalists to lose credibility because it is now believed that they pay attention to the wealthy people who can pay for news so that they can suppress, twist and falsify the stories.

d. Government of some countries may bribe journalists to write favourable news items about its policies and programmes even when they are inimical to public interest.

News commercialisation operates at two levels in Nigeria: At the institutional level, where charges are "officially" placed for sponsored news programmes. And at the individual journalist level where a journalist or group of journalists make monetary demands to cover an event or report the event.

CHAPTER THREE

MEDIA PERFORMANCE IN THE SOCIETY

Introduction

The media, whether electronic or print, are saddled with so many responsibilities in our society. Although, many may argue that the media have not really performed well in the society. But the fact remains that the media contribute so much to the society. Mass media are the channels through which messages travel from the source to the receiver. When we talk of mass communication, we need channels to carry these messages. Dominic (2007) sees the media as "the channels that are used for mass communication." The definition of mass communication or mass media does not only include the mechanical devices used for relaying messages to the entire public, like radio, television, magazine and newspaper, but it also covers all the institutions that these machines use to transmit messages. When we talk of the mass media of radio, television, newspaper and magazine, we are also referring to the people, policies, organisations and the technology that go into producing and distributing mass communication messages. A media vehicle is a single component of the mass media such as newspaper, magazine, television, radio, film, book, sound recording and the internet.

Mass media are different from face to face communication. Mass media have a large and heterogeneous audience; messages are received simultaneously that is, for electronic media but the interpersonal communication does not have all these features. Mass communication is produced by a complex and formal organisation; mass communication organisations have multiple gatekeepers. These gatekeepers decide on what finally goes to the audience as news. The first gatekeeper is the journalist who goes out to gather news items. He is the one who decides on what to gather and what not to gather. More so, mass communication organisations need a great deal of money to operate. The cost of setting up a media house is so high. This perhaps explains why there is media monopoly- concentration

of the media in the hands of the few individuals who have money to establish them. Mass communication organisations exist to make profit and they are also highly competitive. But the mass media, whether print or electronic, have some roles to play in the society.

The Media Performance in the Society

The media in Nigeria play a very significant role. The roles among others include:

1. **Socialisation Function:** The Nigerian mass media make every effort to socialise the citizenry. The mass media together with other institutions like the family, church, mosque, schools, and peer group help in socialising the people. Socialisation is seen as the process by which persons acquire the knowledge, skills and dispositions that make them more or less integrated members of the society. It is through the process of socialisation that members learn certain habits, knowledge, skills, norms and values, which the society considers important. Socialisation continues throughout one's life. It entails the transmission of the socio-cultural heritage and the development of personality. In the absence of socialisation, society would not be able to exist beyond a single generation and also, culture will be non- existent. The media are capable of socialising the members of the society through their different programmes and features. Television programmes, radio programmes, features in magazines and newspapers go a long way in socialising the audience members.

Although, the mass media are not a formal agent of socialisation, they can be used in most cases as powerful instruments of socialisation. Mass media often transmit messages of all sorts. Such messages among others are direct information, entertainment, propaganda, persuasion, etc. These messages transmitted by the mass media affect people's orientations, values and experiences in no small measure. Socialisation is very important in our society because it:

a. Provides the foundation for the individual's effective participation in society.

b. Inculcates basic discipline in the individual such as respect for elders, toilet habits and behaviour.

c. Instills aspiration in societal members.

d. Provides individuals with identities largely through the aspirations it encourages or discourages.

e. Provides for the stability, persistence and continuity of society by communicating the contents of the culture from one generation to the other.

f. Makes minimum, initial communication and interaction possible by providing for members to possess specific skills and values.

Mass media is one of the socialising institutions in the society that can facilitate the promotion of culture. Ebo, cited in Sambe (2008) says socialisation through the media can be used to standardise culture throughout all social levels of society. The mass media therefore, have dominant roles to play in the society. The import of the above is that the mass media can inculcate certain attitudes and behaviours into the members of the society, which thereafter, make them to behave in an acceptable way in the society. Every society has its own values, norms and ways of doing things. Through the mass media, people learn all these.

According to Ineji (2003), ''socialisation basically refers to the adaptation of behavioural norms and values by a social system, a group of people.'' The media according to Ineji have been described as cultural industries where all sorts of cultural portrayals have been displayed for creative impressions, imitations and adaptation by society. The mass media constitute themselves into veritable tools where a plethora of cultural gratifications thrive. This implies that the mass media are a storehouse of behavioural norms, cultural values and beliefs. When the audience-members expose themselves to television programmes, radio programmes and print materials, they consciously and unconsciously learn how to act in certain ways and appreciate certain values. The audiences who are exposed to media programmes are likely to grow up and accept values portrayed by the media. This explains why social value is transmitted from one generation to another. This is what Harold described as the transmission of cultural heritage from one generation to another. According to Dominick (1990), the mass media in serving as a socio-cultural facilitator can be didactic. This means that the media teach us about people; they show us how they act and what is expected of them. Through the media, we can have role models that we begin to observe and imitate.

In most cases, both the electronic and print media consciously instill values and behavioural patterns in the audience-members. Many values and behaviours are learned through the media. The modes of dressing, feeding,

worship and many others are passed to us through the media. The mass media have a powerful effect on culture and have a vital role to play in socialisation. People are always seeking information that make them fit with other people. Thus, socialisation, which is a long life process, is greatly influenced or assisted by the media. Using the media can be a social activity, bringing people together. The mass media can contribute to togetherness by creating commonality. Radio, television, magazines, newspapers can help individual to maintain social relationships by giving them something in common. It is in line with this that Hanxy & Maxcy (1996) posits that ‘‘the media engage in activities that may help the society by increasing social cohesion and providing a broad base of common social norms, values and collective experiences to be shared by its members.’’

Through the process of socialisation, the individual is made aware of and internalises the values, norms and acceptable behavioural patterns of the society. To internalise is to learn something very well to the extent that it becomes part of you. The mass media as a socialising agency provide a common body of knowledge, the internalisation of which enables people to operate as effective members of the society (Okunna, 1999).

2. **Agenda Setting Function:** The word agenda means a list, plan or outline of things to be considered. It is generally agreed that the media set agenda for the public to follow. How do they do this? They do this by raising salient issues in our society thereby making people to think along that line. By agenda setting, we mean that the media "play their drums" and whenever they "play their drums," we begin to "dance" to the tune of their music. The concept implies the ability of the media to mentally order the world for us. Thus, agenda setting is seen as the way the media set the order or importance of current issues, especially in the reportage of news. When we say that the media set agenda for the public, we simply mean that the media, whether electronic or print, have the ability to choose and emphasise certain topics, thereby causing the public to perceive these issues as important. Thus, Asemah & Edegoh (2012) note that it is generally agreed that the mass media set agenda for the public to follow.

According to Orewere (2006), ‘‘agenda setting refers to the ability ofthe mass media to influence the level of the public's awareness of issues asopposed to their knowledge about those issues.’’ This implies that the mediaprovide information to the members of the public and through this provisionof information, people learn about important issues of the day. Langs & Langs, cited in Yaroson & Asemah (2008) posit that "the media build up public images of public figures. The media constantly present objects and

suggesting what individuals in the society should think about, know about and have feelings about." The mass media in Nigeria usually raise salient issues or events taking place so that people will think along that line. In most cases, what we think about, worry about are based on what we have read in the print, watched on television, listened to on radio. Research has shown that most of the pictures people store in their heads is based on what they come across in the media. If for example, Nigerian Television Authority (NTA), Federal Radio Corporation of Nigeria (FRCN), African Independent Television (AIT), *Vanguard* newspaper and many other Nigerian media devote most of their airtime and space to the spread of HIV/AIDS in a particular area of the country, the issue of HIV/AIDS will likely remain topmost on the minds of the audiences. Thus, the media can be likened to "musicians" who play music and people dance to the tune of their music. The music they play reflects important issues in the society. The audience is either affected directly or indirectly. When the issue of bird flu was raised by the media some years ago in Nigeria, virtually everybody stopped eating chicken even when the price dropped drastically. Many people stopped eating it because, they were afraid of death.

It is, however, worthy to note that the agenda they set changes with time. This is because, the society is dynamic; meaning that it changes with time. Events unfold on daily basis. As events unfold, the media shift their attention. The agenda that is set today is not what will be set tomorrow. An issue may be burning today but will not be burning tomorrow. Thus, the agenda is not static. The media practitioner is always on the move searching for current and burning issues in the society, which will be raised.

3. **Gate Keeping Function:** The concept of gate keeping, according to McQuail & Windahl (1996) "originated in the work of Kurt Lewin in 1947, dealing with decisions about household food purchases." He noted that "information must always flow from along certain channels, which contain gate areas, where decisions are made, either according to impartial rules or personally, by a gate keeper, as to whether information or goods will be allowed to enter in or continue in the channel" (as cited in Asemah, 2011d). Kurt Lewin used it to describe the fact that news must travel through a series of check points (gates) before reaching the public. It is the process of deciding what should be made known to the audience and what should not be made known to them. A gatekeeper is anyone or group that has control over what material eventually reaches the public. Gatekeepers are the media people who influence the message. Yaroson & Asemah (2008) observe that any media person who can stop or alter any message enroute to the audience

is a gatekeeper because he decides what is aired or published and what is not. Bittner (1980) describes a gatekeeper as any person or formally organised group directly involved in the relay or transfer of information from one individual to another through a mass medium. Bittner further explains that a gatekeeper can be a film producer who cuts a scene from the original script or any other individual in the processing or control of messages disseminated to the public through the mass media.

Gate keeping entails the media men making decisions on what should be emphasised and what should be de-emphasised. Gatekeepers have tremendous responsibility because they shape the message that reaches us. They even decide which messages should reach us and should not reach us. According to Wilson, cited in Yaroson & Asemah (2008), the media control our access to news, entertainment and information through gate keeping. The process of gate keeping begins with the journalist who goes out to gather news items. He is the one who decides on what event to cover and what event not to cover. The journalist covers what he wishes to cover and submits it to the editor who will now select the important items, which will be reported. Thus, news goes through many gates before reaching the audience. Certain factors affect gate-keeping decision. These among others include ownership pattern, timing, management policy, editor's perception of reality, influence of advertisers, professional ethics, legal considerations, views held by the editor, ideological perspectives and regulations.

4. **Status Conferral Function:** The media create prominence for issues and people by giving them coverage. Media attention enhances attention to people, subject and issues. The mass media in an attempt to make public certain issues inadvertently or deliberately make heroes out of ordinary people or issues. This is what sociologist call status conferral. This is based on the fact that when individuals and issues receive media attention, they achieve a degree of prominence which may sometime be undue. The danger is that other issues and personalities, which are not focused on by the media, suffer to the detriment of others. Some people identify with the mass media in order to strengthen their positions in the society. Perhaps the proliferation of mass media houses during political era is as a result of the power of the media to confer prestige on their owners and associations. According to Lazarsfeld & Merton, cited in Sambe (2008), mass media confer status on persons, organisations, and ideas. Those whose deeds are reported by the media are instantly elevated to prominence more than they previously enjoyed.

The import is that the media carve out certain images for people in the society. This is often as a result of their regular coverage of such people. In most cases, the media promote only those who have something in common

with them. As the media continue to feature an individual, the individual will continue to gain prominence in the society. The media can therefore elevate an individual to a certain position to the extent that the members of the public will begin to look at such an individual as very important. According to Okunna (1999), "in every society, the mass media can play important political roles in the social system. The media in addition to providing information about the political process can confer status and legitimacy on political leaders and issues making them appearing more important and right." Okunna, however, identifies the following as the ways through which the media can enhance the status of political candidates:

a. Giving larger headlines to favour a candidate.

b. Featuring more lead stories on the candidate.

c. Giving more prominence and position to articles on the candidate.

d. Printing more quotations from the candidate's speech.

e. Through photographs and other prominence.

f. The media can print more remarks praising the candidate.

5. **Watch Dog and Surveillance Function:** The mass media are the eyes and ears of the public. News media provide information and alert us of the changes that take place around us. The newspaper has long been called the watchdog of a free society. Surveillance is described by the New Standard Encyclopaedia Dictionary as a careful watching of someone or something usually carried out in secret or discreetly. In performing its watchdog or surveillance function, the media in Nigeria watch over the government, its three arms and the entire society so as to keep their performances up to the expected standard that would encourage the development of the country. The surveillance function of the mass media is its basic responsibility. They survey the environment and report to the people in order to reduce uncertainties and increase the probability that the audience will react to conflicts and changes in a rational way.

The media in their surveillance activities scout round their environment and bring news of development, danger, threats to national stability, threats to public welfare and so on, to the people. News about happenings at home and far-away land is also brought to the people. The media are the watchdog of the society. They watch over the society so as to

know what is happening in order to report to audience- members. The media are saddled with the responsibility of finding out about relevant events and conditions in immediate surroundings. Media organisations employ correspondents who are often sent on beats to find out what is happening in their immediate and remote environments. These surveyors gather news items and transmit their reports to their media organisations that will in turn, make them public to the audience-members. Journalists often engage in the collection of news, pictures, facts, data, opinions and comments that can make an informed citizenry. Through this surveillance function, the audience- members have knowledge of events transpiring in the society.

The information function of the media is the most important. Everyday of our lives, we are witnesses to the incredible power of the mass media to provide us with all sorts of incredible information. This is what news and many other contents of the mass media are all about. The information function of the mass media according to Okunna (1999) is "all-embracing and indispensable for the meaningful existence of members of the public." Through their various contents, the mass media collect, store, process and disseminate messages, opinions and comments which members of the public require in order to react knowledgeably to personal, environmental, national and international conditions as well as to be in a position to take appropriate decisions. The media have the marvellous ability to reach millions, to raise issues, to create awareness on topics and to disseminate information with great efficiency. Yaroson & Asemah (2008) say:

> Surveillance is the collection and distribution of information concerning events in the environment both within a particular society and outside it. The journalist surveys the environment so as to know what is taking place so that he can gather news items and in turn, report to the public. The journalists are the watchdog of the society. One positive consequence of surveillance is that it provides warning about imminent threats or dangers. Another social consequence of communication is that it contributes to the everyday institutional operations of a society.

The import of the above is that the journalist owes it as a point of responsibility to continuously monitor the environment so as to gather news and report to the public. Who else could report transpirings in the society to its members if not the journalist? He gathers news items and informs the audiences. This is done through news, which may be soft, hard, investigative, interpretative or in-depth. This explains why Dominick (2008) says that

"surveillance refers to what we popularly call the news and information role of the media." NTA, AIT and many print media in Nigeria now have so many correspondents scattered all over the country and their duty is to gather news items for their stations. Dominick classifies surveillance function into:

a. **Warning or Beware Surveillance**: This happens when the media inform us about threats from terrorism, hurricanes, accidents, crises and wars. These are reports that are negative. The report can be about immediate threats. These are stories that people do not like to hear but, because we cannot control or stop such event from happening, we hear them.

b. **Instrumental Surveillance**: This entails the media organisation transmitting information that is useful and helpful in our everyday life. Thus, news about stock market prices, wedding and coronation, is instrumental surveillance. The media inform us about what is happening in the society and that is what surveillance is all about.

6. **Education Function:** Education is a human right that should be given to all human beings. There are lot of international human right instruments that provide for education as a fundamental human right, which include the Universal Declaration of Human Rights- 1948, International Convention on Economic, Social and Cultural Rights- 1960 and many others (Asemah, Edegoh & Olumuji, 2013). The term 'education' has been described as the process of acquiring knowledge, skills, values and positive attitudes so as to make the individual to be a better member of the society. Mallum & Haggai (2004) describe education as "the process by which an individual acquires knowledge, attitudes, skills and values." Education is not just confined to the classroom, but all the experiences an individual acquires outside and inside the classroom. In other words, the task of the educator is to create or influence desirable changes in behaviour of an individual. The mass media through their various programmes educate the audience- members. There are so many programmes on television and radio that give us certain knowledge. More so, there are several news, articles and features in the print media that are educative. For example, *the Guardian* newspaper is often considered an educative newspaper because of the kind of stories it reports. Thus, the media are capable of shaping individual's behaviour for adjustment in the society.

Through the mass media, we get to be educated. The mass media generally have messages that are meant for instruction and teaching. The

mass media broaden and deepen one's perspectives. They give knowledge and skills. Sambe (2008) observes that "the rapid growth in communication technology and the expansion of various forms of communication have opened up new horizons and multiplied the connections between education and communication." The advancement in communication has led to the loss of monopoly of the educational system. The school according to Sambe is no longer the only avenue for learning. Mass media serve as another learning environment. There is incidental learning through the media and formal learning programmes designed to encourage learning, especially when a large section of the populace is illiterate. Learning takes place through the various information purveyed by the media. This may be through drama and documentary. For example,'*who wants to be a millionaire?* A programme on Nigerian Television Authority (NTA) is an educative programme which has given several persons knowledge, ideas and skills. More so, through discussion programmes on radio and television, people learn and acquire knowledge. The print media too are not left out in the education of the audiences. Readers of newspapers and magazines have a lot to benefit from the print media.

Okunna (1999) says that "the mass media play an important role in the education of the members of the society." Education according to Okunna, comprises intellectual development, acquisition of skills and capabilities and the formation of character. The media are involved in the transmission of the character necessary to achieve all three aspects of education. Education can be formal and informal (or incidental), the mass media are involved in both types of education. Thus, skills and knowledge could be acquired from reading, watching or listening to an entertainment mass media content, even though such skills and knowledge would be gained from watching or listening to an educational programme in the “schools broadcast series.”

7. **Advertising Function:** Advertising is seen as the communication that is aimed at creating awareness about goods and services. Advertising as any form of communication that is paid for, identified by a sponsor, directed at a target audience through the mass media like radio, television, newspaper, magazine and billboard with the aim of creating awareness about goods and services. Both the electronic and print media are used for selling goods and services of organisations. Most companies use the mass media to advertise their products and services because they believe that they are persuasive in nature (Asemah, 2010; Asemah, 2011e; Asemah, Akase & Nkwam-Uwaoma, 2018; Asemah, Kente & Nkwam-Uwaoma, 2020; Asemah, Kente, Nkwam-Uwaoma & Amah, 2021). Thus, messages are designed to induce

receivers to buy a particular product or idea. Organisations use the media to advertise their goods and services. The mass media perform advertising function by bringing buyers and sellers together through advertisements. What the media sell through advertising may be a product, service, idea or a cause. In fact, advertising is one major source through which the mass media raise funds hence, they often charge so high for advertising products, goods and services. Arens (2008, p.7) cited in Edegoh & Asemah (2013); Asemah, Edegoh & Ojih (2013); Edegoh, Asemah & Okpanachi (2013); Kenechukwu, Asemah & Edegoh (2013); Asemah, Edegoh & Ogwo (2013) defines advertising as a structured and composed non-personal communication of information, usually persuasive in nature, about products, services and ideas by identified sponsors through various mass media.

8. **Motivation/Mobilisation of the Citizens:** The media can stimulate the members of the public to take steps to achieve the aims and objectives of the society. Okunna (1999) says that "the mass media encourage and ginger up people to achieve the aims and goals of the society." The goals are promoted by the media which then stimulate and foster the aspirations and activities of individuals and communities to achieve such goals. When the mass media are properly positioned, they can be an effective way for mobilising the populace towards political, educational, cultural and economic aspirations of the people. They can galvanise the people to support government policies and act as watchdog on political system. The media are used for promoting national interests and certain behaviours especially during times of national crisis. The media can be used to advance national interests in the spheres of politics, war, economic development, work, religion and sports. The media can also be used to mobilise the populace against dictatorial policies and regimes. Mass media in Nigeria are used for mobilising people to support a particular project, policy and programme. This is because the media can go a long way in influencing people to accept a particular idea, either by the government or an individual. Thus, Asemah & Anatsui (2012) note that the mobilisation and development process demands from the media the responsibility of making attainable enlightenment and aspiration of the rural populace. Radio is the most effective medium of information at the grass root level in Nigeria

9. **Correlation Function**: It is the interpretation of the information presented about the environment, prescription on what to do about it and attempts to influence such interpretations, attitudes and conducts. These operations are usually seen as editorial activity, propaganda or attempts at

persuasion. Opinion correlation entails the selection, evaluation and interpretation of events; it involves explaining, interpreting and communicating the meaning of events and information providing support for established authority and norms socialising, consensus building and agenda setting. This function is synonymous with editorial opinion. The mass media do this a lot. Correlation has to do with the interpretation of the messages presented about the environment, prescriptions on what to do about it and attempts to influence such interpretations, attitudes and conducts. According to Orewere (2006):

> Correlation refers to the process of going beyond mere gathering and distribution of information to include reasoned interpretation of what is given out as news about the environment, including at times, the prescription for conduct in reactions to the events reported. This is what is often referred to as editorial or an attempt to present "news behind the news" such as going beyond facts to situate the events. This is also called news analysis or news communication which of course, could accommodate some forms of propaganda.

The import of Orewere's assertion is that the media help in interpreting events in the society as they unfold so that the audience-members will understand such happenings. Thus, correlation function of the media includes editorial, comment and opinion that can afford the listener or viewer a particular perspective. This explains why Dominick (2008) posits that "the mass media do not only provide or supply facts and data; they also provide information on the ultimate meaning and significance of events. The media explain, interpret and comment on the meaning of events and information."

10. **Entertainment Function:** Mass media can be used to entertain the audience- members. They entertain us through programmes thereby leading to relaxation. Mass entertainment through the media can offer some diversion and amusement for everybody. Relaxation and respite can be functional for people and beneficial to the society. The mass media are means of escapism for the audiences. Through programmes like musical, drama, documentary and features, people are entertained. The media, according to Asemah (2009) can be wonderful entertainers bringing together huge audiences not otherwise possible. Almost all the media have an

entertainment component. Hanxy & Maxcy, cited in Asemah (2009) says that "entertainment refers to communication activities primarily considered as amusement irrespective of any other feature they seem to have. The media, whether electronic or print, are capable of providing amusement, diversion and means of relaxation. Through the media, the audience-members escape from their daily problems and concerns thereby reducing social tensions." This explains why Okunna (1999) notes that "the functional objective of mass media entertainment is generally regarded as that of providing diversion and escape from the harsh realities of life; offering relief from the tedium of day to day existence and lessening the stress and strains emanating from a rapidly changing world." The time that is often spent with the media is closely related to the leisure time and of course, the audience-members have found mass communication a comfortable and inexperience way to gain gratification and enjoyment during leisure time.

Generally, the media function to attend to the psychological needs or well-being of the people. This is the entertainment function. After the much hectic day's job, we come back home to read newspaper, read magazine, watch films, drama, listen to radio to relax ourselves. As we do this, we get relieved from tension and psychological stress. McQuail (1979) summarises entertainment thus:

> The provision of escape or release from anxiety, loneliness, tension, personal troubles usually into a fantasy world, the assurance and increase in self- esteem, help given in social interactions as a topic of conversation, the provision of ritualistic accomplishment to daily activities which bracket the day, sets the mood and maintains a familiar environment.

The above assertion by McQuail goes to say that the media's role in entertaining the audience-members cannot be overemphasised. Thus, we use the media to divert attention from our ways especially when we are angry or in a very bad mood.

11. **Integration Function:** The media play a very significant role in binding the members of the society together. The media can be used to preach peaceful coexistence among the various ethnic groups or religious groups in a society or community. Whenever there is crisis in any community, the media are quickly employed to preach oneness, unity and emphasise the need to live in peace. Thus, John, cited in Asemah (2009) notes that "the mass

media can bind communities together by giving messages that become a shared experience. The media mostly make use of songs and drama to convey such messages on oneness to the members of the society." Ndolo (2005) says that "the media gain insight into circumstances of others. They identify with others and gain a sense of belonging. The media are so useful in times of crises." Integration has automatically become a function of mass communication which is of particular importance in our modern society whereby ethnic, religious, political and other diversities divide people both nationally and internationally. The mass media provide messages which people from different groups and nations require in order to know, understand and appreciate each other (Okunna, 1999).

12. **Employment Creation Function:** The mass media serve as a source of employment to so many people who would have otherwise been jobless. The proliferation of different mass media organisations in Nigeria today has brought about the employment of so many men and women. There are so many areas of journalism. There are reporters, newscasters, editors, sub-editors and many others who work in media houses today. This is simply the employment function of the media.

13. **Campaign Function:** Media campaign refers to a planned series of newspaper articles, television interviews and many others that are intended to achieve a particular aim (Cambridge Business English Dictionary, 2013, cited in Edegoh & Asemah, 2014). A media campaign is also seen as the universe of measures in order to fulfil a specific objective (Edegoh & Asemah, 2014). The media serve as channels that can be used for campaign. They are used for campaign programmes. The media are employed in national campaigns like HIV/AIDS, drug abuse, traffic codes and population census. The media are also used for campaigns during elections. For example, during the 2011 presidential elections in Nigeria, Peoples Democratic Party (PDP), used the media a great deal for campaign. The essence of using the media for campaign is that, it is believed that mass media are persuasive in nature; they can be used to convince the audience to accept a particular idea, whether from the government or individuals. The mass media are able to carry out a lot of persuasion, selling goods and services, candidates and opinions to the populace. This is usually done by designing and presenting messages primarily to convince audience-members to support their arguments. Thus, if the government or any individual wants the audience to accept any policy and programme, they use the mass media because of their persuasive nature.

The Ideal Media Practitioner

To be an ideal press man or a media practitioner simply means the practice of Journalism that is in line with the ethics, rules and cherished ideals of accredited professionals in the field. It implies the strict observance of the code of conduct prescribed for professional journalists. The code includes, proper investigation, truthful, fair and accurate reporting, helpful and enlightening public information services and non-betrayal of public and private trust and confidence.

Professional pressmen or journalists of the type described are rarely found anywhere in the world. They are usually well trained, professionally committed and naturally reliable and trustworthy. They are so intelligent, cool headed and incorruptible, as well as, being good judges of situations, events and people. They never or seldom allow mercenary considerations and what Akinfeleye calls “cocktail journalism”. "Journalist of next of kin and journalist of the general order" involving the use of corrupt influences by individuals and pressure groups to direct their attention from their task as impartial people, fact finders, investigators, reporters and commentators. The general belief is that a journalist or a pressman is a man or a woman who works in any of the media houses, writes or conducts news for the purpose of informing the public on issues of the moment that are of public interest, while on the other hand, can be described furthermore as anyone who has undergone either formal or on-the job training in the art of journalism and is competent to perform journalistic functions. However, a journalist is always expected to maintain certain ideal qualities. He must always put his professional interest before and above his own personal interest. A good pressman must have a good sense of fairness, must be able to discern news, must not allow himself to be used as well as eschew all acts that can bring the noble profession to disrepute. There are certain principles which journalism is built on. These principles are such as the ethical lights that guide the journalistic enterprise. The good journalist is often judged by the extent of his commitment to the journalistic ideas. These ideals or principles are cherished as ethical ideals in the field of journalism virtually in all parts of the world. They are, but not limited to:

1. **Truth:** The journalist must be ready at all times to publish the truth and factual information no matter the condition he finds himself. The publication of factual information makes the public to repose confidence in the profession. The journalist must know that the public is entitled to the truth and that, only correct information can form the basis for sound journalism and ensure the confidence of the people. The journalist must have

respect for the truth and publish only the truth to the best of his knowledge. Thus, truthfulness has to do with the publication of factual information. Traber & Davies (1991) underscore the importance of truthfulness in journalism when they said that "an inherent part of the general journalistic ethic is commitment to telling the truth." It is, therefore, not surprising to see that all the journalistic codes we have, lay emphasis on truthfulness- the international code, WAJA Charter and NPO code. It is, however, worthy to note that factual information may not be the truth. The journalist may get information from a reliable source that may give factual information, but that factual information may not necessarily be the truth. But the bottom line is that, the journalist should not deceive the people with his information; he must be truthful at all times.

2. **Objectivity**: Objectivity means detaching oneself from what one is saying or doing. To be objective means that one is not biased; one is not influenced by personal feelings or opinions. The journalist who is objective is the one who keeps himself from the news that he is reporting; he does not inject his personal feelings, opinions, ideas and thoughts into what is being reported. Okoye (2007) sees objectivity as "presenting all sides of an issue fairly, honestly and impartially and also allowing the audience to judge." In most cases, it is difficult to be objective. Professor Little argues that it is only God that is objective; that in one way or the other, human beings inject their ideas into what they are reporting. There are certain factors that can serve as obstacles to objectivity. These among others include religion, ethnicity, government pressure, ownership influence, prejudice, advertisement pressure, conflict of interest and laziness on the part of the journalist.

3. **Fairness**: By fairness, we mean that the journalist needs to treat the parties in a case equally. He must not show favour to sides or parties involved in an issue. You treat all sides according to rules and laws. Some scholars use fairness synonymously with balance. It is very important in the handling of burning issues. The ideal journalists should always present news fairly and impartially, placing value on significance and relevance. This, according to Okoye prompted the United States of America (USA) to introduce fairness doctrine that was later abolished.

4. **Accuracy:** The journalist must be ready to handle information accurately. Accuracy means that the journalist is free from errors. There must be good spelling of words, names, persons, places, objects, etc. Thus, names, addresses, quotations or information in general must be carefully handled. A

journalist who is in doubt should check, cross check and double cross -check facts. It is a mark of good journalism to guard against inaccuracies, carelessness, biases or distortions through emphasis, omission or technological manipulation.

5. **Integrity**: The ideal Journalist must have integrity which has to do with the state of wholeness, uprightness, honesty or purity. Integrity as we know makes a man. A journalist who has professional integrity will not be easily influenced by "brown envelope" to twist stories. A journalist with integrity is the type that is firm in decision making, his yes is yes while his no is no. He does not allow little things to wave him. Professional ethics naturally earns the journalist societal respect while the opposite of it is disrespect and scorn from those with whom the journalist interacts.

6. **Independence**: This implies that the journalist has to be free from all duties that can interfere with his duty to the public interest. The ideal journalist should not promote his private or personal life contrary to the general welfare. The journalist must not allow himself to be influenced by the government or owner of the media house he works for; he should not allow both external and internal factors to interfere with what he does.

7. **Social Responsibility**: An ideal journalist must be socially responsible to the audience. When a journalist enjoys press freedom, he should also remember that freedom goes hand in hand with responsibility. He should use his position as a journalist to inform, educate and socialise the audience and not using the media to cause problems. The ideal journalist, according to Okoye (2007), "must not use his power or that of his organisation for selfish interest or unworthy interest. The journalist should not act irresponsibly in the course of carrying out his assignments. He should exercise caution to ensure that he does not use the medium to further interests other than public good."

Criticisms against the Media

Media practitioners are often criticised for several reasons. It is believed that there are some practices or activities that the media carry out which often attract public criticisms such activities among others include:

1. **Brown Envelope/Junketing**: There are allegations that some journalists collect money from the people they interview so that they can publish their stories. The question of accepting bribes and gifts, called

"brown envelop" continue to pose problem for the credibility of journalism. Asemah (2009) says that many journalists often collect money to perform their normal responsibilities of information dissemination. The journalist is seen as the watchdog of the society. If the journalist is seen as the watchdog of the society, why will he have to collect money to carry out his duty? The criticism is against the backdrop that when a journalist collects money from the source before publishing his story, it may likely affect how he will report the story. Facts may be distorted or suppressed. This, therefore, means that journalists receive bribe in order to twist stories.

In journalism, the ethical problem of materialism is manifested in the form of bribery and acceptance of gifts. In the course of their duties, some journalists accept money and other non-monetary gifts. These might compromise their integrity and that of their respective media organisations. In Nigeria, the most common type of bribe in journalism is the so-called "brown envelope" which is a monetary bribe handed out to the journalist to pressurise him or her into doing what the giver wants. Once accepted, monetary bribes and other gifts "tie the hands" of the journalist who then becomes incapable of being objective in reporting events and issues involving people who gave the gifts. More so, some publishers are in the habit of getting contracts from the government; such publishers always try to discourage their newspapers and magazines from publishing stories that are critical of the government. This makes the journalist to be subjective. Junketing is widely viewed as a threat to objectivity. Junkets are trips by the news source, other than his or her own medium. The source normally stage events as an excuse, but the real motive has always been to maintain good relations with journalists as well as to generate some publicity in the process.

2. **Praise Singing and Sycophancy:** Praise singing and sycophancy is another criticism. The press today is normally employed by public office holders to praise them. Similarly, the journalist, because of the zeal for money embark on boot licking, and other dubious behaviour.

3. **Self-Censorship:** It is the practice of withholding information from viewers, listeners and readers especially during crises. This is touted as a crisis management tactic whose advocates fail to appreciate how much damage it does to their credibility.

4. **Advertorial**: For many Nigerian newspapers and magazines, advertorial which is the practice of failing to differentiate and separate advertisements from editorial matter is a survival strategy. They do not see anything unethical in this practice. In this case, the readers and the viewers

are the losers, for they no longer know where editorial matter begins and where advertisements take over. Where payment has been specifically made for the dissemination of news, such should be fully disclosed to its consumers.

5. **Deception**: Deception covers a wide range of practices, but at its heart is not being truthful with someone in order to get a news story. The absolutists would say no to this method. However, others would argue that there is nothing wrong if the method is used to get information so as to correct an abuse.

6. **Fakery**: One of the major ethical issues confronting the media is fakery-the publishing of false stories. The thoroughly unethical and unprofessional editor or reporter would knowingly publish falsehood. Most journalists publish stories that are not truthful just to make money.

7. **Junk Journalism**: It refers to the style of journalism that emphasises sensationalism and the unusual things that happen in the society. There are some other names given to this type of journalism. In the United States of America (USA), it is called " gutter press." This is because they present gory pictures and invade privacy In the United Kingdom, it is called " rag press" because they believe that the stories reported are aimed at whipping up sentiments. It is in Nigeria that we call it Junk Journalism. In reality, no journalism is Junk. It is because people have stupendous hatred for journalism hence, they call it Junk. The government of Nigeria under Babangida and Abacha called it "terrorism journalism" because their nefarious activities were being exposed by the press. Some people call it" have you heard journalism" while others call it" gossip journalism."

Junk journalism is the process through which journalists sensationalise stories. The stories can easily arouse feelings because they are gory. Sometimes, the headlines are not synonymous with the detail stories. Junk journalism, according to Asemah (2009), is a quick and excited reaction. The newspaper for example does this by showing stories with gory pictures, paying attention to disgusting aspect of a subject to play its news stories. It is a way of drawing attention of the people to the media. Thus, Asemah (2012) notes that it entails glorifying stories so frequently on the news that it is hard to be certain of the difference between entertainment and reality. A sensational story is often blown out of proportion to produce strong feeling of unusualness, shock and excitement. Rokeach & Defleur (1989) observe thus:

> The yellow journalists choked up the news channels upon which the common man depended with a callous disregard for journalistic ethics and responsibility. Theirs was a shrieking, gory, sensational loving, devil-may-care-kind of journalism, which lured the reader by any possible means. It seized upon the techniques of writing, illustrating and printing which were the pride of the new journalism and turned them to perverted uses. It made the high drama of life a cheap melodrama and it twisted the facts of each day into whatever form seemed best suited to produce sales for the howling newsboy. Worst of all, instead of giving its readers effective leadership, it offered a palliative of sin, sex and violence.

According to Rokeach & Defleur (1989), yellow journalism offended a sufficient number of groups and individuals to the extent that a storm of criticism gradually made clear to the operators of the mass media that they had exceeded the limit, which the society and particularly representatives of the norm bearing institutions would tolerate. Intellectuals in general and the literate in particular were deeply wounded. The great new means of communication, which held forth the tantalising potential of mass communication and moral uplift had in their eyes turned out to be a monstrous influence for social degeneration. In Nigeria, those who engage in junk journalism are called Junkalists. The issue of sensationalism started with the industrial revolution of the 18th century. Peter Zenger started sensationalism. He was always criticising government policies (programmes) so as to whip up sentiments. He was doing it so as to make the masses go against government policies. He established a newspaper called "New York Weekly Journal" in 1733. He whipped up sentiment by sensationalising views against the government pleas for massive support of the populace.

In 1896, Joseph Pulitzer one of the most prominent and one of the fathers of American Journalism and his friend, Williams Heart, established *New York World*. *The New York World* was for Joseph while *New York Journal* was for Williams. These two men introduced muckracking, which is another way of sensationalism. It is simply another name for Junk Journalism.

Style of Junk Journalism

The style of junk journalism embraces publication of sensational news like sex, divorce, crime, gossip, romance, scandal and violent news such as kidnapping, fire outbreak, war and insurrection. They normally use gory pictures and big headlines.

Why do Journalists Sensationalise Stories?

Journalists have reasons for sensationalising stories. Below are some of them:

i. To brighten up dull lives of the people who are tired of reading articles and news.

ii. To sell publication. They display gory pictures and other sensational stories to enhance heavy purchase.

iii. To boost circulation figures. If you sensationalise, people will buy your newspapers and circulation figures will increase.

iv. To beat competition. To defeat others competing with you in the market. It is done especially when your sales is not moving.

v. To draw government's attention to neglected people, issues or persons, especially the suffering masses in the slums and remote villages. You display their pictures to draw the attention of government.

vi. To draw people's attention to bad side of public figures. For example, Pastors, Political Leaders and Imams. These people are well respected and it is proverbially believed that they are semi-gods. If they betray the trust, journalist will use sensational headlines to tell their followers that the leader they considered pure and holy is a human being like them; that he too can make mistakes.

vii. To draw government's attention to issues that need to be redressed. If there are bad roads and hospitals, sensational stories will be used to draw the attention of government.

How Journalists Succeed in Junk Journalism

Journalists succeed in junk journalism because:

i. They normally engage in advertising. They advertise their stories in the normal news. They engage in self advertisement to enable people know about their upcoming stories thereby attracting them.

ii. They make public figures their subject of publication. They publish stories on public figures. They know that public figures have followers who will like to know more about their leaders.

iii. They write the stories of these public figures on their negative sides. The essence is for the public to learn from them.

v. The populace always want to know what is happening in the society. They want to know about bad things happening such as war, scandal and many others.

Advantages of Junk Journalism

Some of the advantages of junk journalism are:

i. It exposes corruption in government and other private services.

ii. It presents corrupt practices by past and present leaders.

iii. It reduces cases of high pretensions among public servants who engage in natural right activities, which is different from their roles.

Disadvantages of Junk Journalism in Nigeria

The disadvantages among others include:

i. They sometimes publish wrong things against innocent persons.

ii. They destroy the reputation of people.

iii. They affect peoples' jobs and positions in their places of work.

iv. They can ruin peoples' future.

v. Their reports affect political prospects and careers.

Obstacles to Press Performance

The issues of the official secret act, restrictive press laws and pressure to disclose sources of information have become some of the major problems confronting the Nigerian journalist. Let us quickly examine them:

1. **Official Secret Act:** This acts as the comprehensive legislation on the restriction on access to Nigerian government- held information and it concerns itself with the prevention of spying and sabotaging the nation's strategic installations. Section 1 of the Act makes it an offence for any person to transmit any classified matter to a person to whom he is not authorised on

behalf of the government. It is also an offence under this section, for any person without being authorised by government to obtain, reproduce or retain any classified matter. Also, a public officer who fails to comply with any instructions given to him on behalf of government, as to the safekeeping of any classified matters, which by virtue of his office is obtained by him or under his control, is guilty of an offence of the Act (International Journal of Communication, 2004).

When a journalist comes in contact with a classified document and publishes it, he is prima-facie liable for the offence. The Nigerian journalist finds himself between the devil and the deep blue sea in that, while state security matters are secrets to be kept away from the public, the media are not organs for keeping secrets, but for leaking and publishing them

2. **Restrictive Press Laws:** A courageous press that serves the reader as the guardian of his interest and the protector of his right, exposing abuse of power and criticising failure and wrong decisions, will be a thorn on the flesh of the government. The government uses methods, which consist of direct threat, intimidation, confiscation, censorship or even proscription. The press law in Nigeria is more restrictive of press freedom than, protective. In Nigeria, such laws include the infamous Public Officers Protection against False Accusation Decree 4 of 1984, Detention of Persons Decrees 2, 1978, Decree 12, 1986, Decree 33, 1988, among others.

3. **Pressure to Disclose Source of Information:** Journalism is a craft, which depends heavily on accessibility to sources of information. News sources are very crucial in newsgathering exercise and should be sought, developed and sustained so as to keep abreast of events unfolding in the journalist's area of operation and influence. The press is the agent of its citizens whose duty is to collect information and disseminate such information without being compelled to disclose its sources, either by means of discovery before trial, cross examination at trials or by subpoena. If journalists are compelled to reveal their sources of information, these sources will dry up, leaving misdeeds and injustice unattended to. The journalist's source of information must be kept away from embarrassment, exposure and threat to their lives and job security because information filtering to the media are from public servants, military personnel, policy makers, parliamentarians and business executives.

According to the code of conduct of the Nigerian Union of Journalists (NUJ), journalists are to observe the universally accepted principle of confidentiality and should not disclose the source of information obtained in confidence.

CHAPTER FOUR

PRESS FREEDOM

Introduction

The media are agents of information dissemination in our society. The media acquaint members of the public with happenings in the society. As earlier noted, the media are the watchdog of every society because they constantly go out to monitor trends- political, cultural, economic and many others so as to report back to the society. To do this effectively, there is the need for the press to be allowed to operate freely. Although, there is no part of the world where there is absolute (100%) press freedom but, when the freedom is to a large extent, it will help the press positively.

The free press and the freedom to publish and distribute information requires the liberty to invest in information as a marketable commodity. Freedom of information coexists with the simple economic fact that information is not free. The news must sell if it is to remain independent, but the need to sell creates constraints, which can go counter to the belief that information ought to be available freely. However, this feeling confuses the production and transmission of information with two other ideas: that opinions should be free and that knowledge (verified information) should ultimately become part of the patrimony of human kind. Press freedom and human rights are therefore linked indissocially (Mohamedou, 2002). Okoye (2007) notes that press freedom "is an essential ingredient of the democratic culture. The higher the degree of press freedom allowed in any country, the greater the degree of democracy its citizens enjoy."

Definitions and Explanation of Press Freedom

Scholars have variously defined the term “press freedom.” Such definitions are based on the understanding of the scholars. Thus, press freedom does not have a straight-jacketed definition. It is the right of the mass media to communicate ideas, opinions and information. It has to do with the right of

the media to criticise the political, economic and social institutions of the country. Press freedom is seen as the right to help in the enlightenment of every citizen of a country by providing him or her with open market place of ideas without any overt or covert systematic means of applying censorship, pressures or any form of inhibition on the part of both federal and state governments, institutions, organisations and individuals within the country, within the laws of libel, defamation and obscenity.

The foregoing simply connotes that press freedom is the system of journalistic practice that is free from both external and internal control; it is the journalism that is free from government control and even the influence of the owner. It has to do with the right of the journalist to gather and disseminate information on any issue without any form of censorship- be it pre-censorship or post-censorship. Pre-censorship here simply means that there should be no doctoring of news items before they are published while post-censorship means that the news media should not be policed after they have published certain issues. This explains why Ndolo (2005) defines a free press as the press that is free from government and the relationship of such a press to the form and stability of government and to economic growth and quality of life.

According to Onagoruwa (1985), "press freedom is the right of the press to publish without being subjected to any form of intimidation, molestation or blackmail." To Okoye (2007), "press freedom is the liberty to gather, hold, express and disseminate information and opinion without official or unofficial restrictions via written and unwritten laws."

To the author, press freedom is the liberty of the news media to publish whatever information they consider important for the public to know.

The above definitions show that press freedom connotes the liberty to publish news or information without formal or informal restraints. Press freedom is said to exist when journalists enjoy the right to report facts honestly and faithfully even when such facts will embarrass the individual in question. But does press freedom really exist in any part of the world? Press freedom exists in some parts of the world but not 100%. There is no part of the world where you have 100% or absolute press freedom and this is because we have external and internal restrictions on press activities. The government through different laws like, seditious law, law of defamation, copyright law, among others, restricts press from reporting certain stories in the society. Internally, we have ethics that are restrictions on press freedom. For example, we have the codes of ethics of journalism and it is a form of restriction. The idea of press freedom is thus a legality in antiquity, as no political or social system exists with a totally free flow of information.

Despite a nation's free press theory, the right to publish and to get the truth is either denounced or under constant attack.

Ndolo (2005) observes that "in the West, press freedom belongs primarily to the individual and secondarily to private groups, which include social, political or economic groups formed by individuals." In the communist world, press freedom is delegated primarily to the representative of the people. It is essential that the media speak with one voice; criticism must be constructive and controlled, hence, anti-communist propaganda and agitation are forbidden, as they are unfettered criticism of the government or the party. Sawant, cited in Jacdonmi (2008) outlines the rights and freedom of the press to include the following:

i. The right to seek and receive information from all available sources to enable the formation of proper opinions.
ii. The right to express and impart information, thoughts and opinions to whosoever one desires to.
iii. To do through whichever means it is feasible to communicate.

Government Pressures and the Press

Government pressures on press freedom manifests in different ways. These include:

1. **Legal Pressure**

This takes four forms. It is classified into:

i. **Constitutional Provisions**: Even though press freedom is guaranteed in the constitution, it limits proclaimed freedom to itself. That is, the journalist is not assured of the freedom. Even though it is guaranteed in the constitution, there is no statutory back up in Nigeria. There is freedom of expression but not freedom of the press. Journalists do not enjoy the fundamental human right to practise as provided for in the Nigerian Constitution partly because, instead of protecting these rights without the force of law as in the US first Amendment, these rights are not only qualified but also curtailed by the same Constitution. Section 39 of the 1999 Nigerian Constitution qualifies and tactically curtails freedom of expression and of the press. Subsection two of section 39 places prior restraint on the ownership of the media for the exercise of freedom of speech particularly, on the broadcast media. Chigbo (2007) observes that "section 39 subsection 3 validates and justifies any law made for the purpose of preventing disclosure of

information received in strict confidence while in the service of the state in government or in the armed forces and the police or the state security service or otherwise, required by the courts." Section 45 of the Constitution further limits the exercise of freedom of expression and of the press. It totally abrogates all the rights and gives constitutional backing to all laws made in the interest of national security (defence), public safety and public order (seditious law), public morality (obscene publications), public health (advertising) and the purpose of protecting the rights and freedom of other individuals in the society (law of defamation).

This, however, shows that even though press freedom is guaranteed in the Constitution of Nigeria, it is only a mere say as there are techniques used by government in most parts of the world to cynically dodge what has been guaranteed in the constitution. The Nigerian Constitution places an onerous task on the mass media and this is contained in section 22 of the Nigerian Constitution, but there is no correspondent legal backing to carry out these tasks. Section 22 says "the press, radio, television and other agencies of the media shall at all times be free to uphold the fundamental objectives contained in this chapter and highlight the responsibility and accountability of the government to the people. Unlike the US First Amendment which guarantees and protects freedom of expression and of the press, the Nigerian Constitution does not protect these rights the same way. Thus, when a journalist freely airs out his opinion on any issue especially as it affects the government, the journalist has no basis for defence because press freedom has no legal protection as it is only a mere statement.

ii. **Security Laws**: The journalist is not allowed to publish news, which can endanger national security. This happens in every part of the world. It is not limited to a particular country. There is no country all over the world that will allow breach of security because it poses serious danger to the country. Thus, the government will do everything possible to stop the journalist from publishing news that is dangerous to national security. A journalist who engages in this act or who contravenes the law will be charged with treason, espionage or violation of state security. For example, in Nigeria, the journalist is not allowed to publish any story that is likely to expose government to hatred or the story that can cause ill-fillings among the various ethnic groups.

iii. **Press Laws**: Except for the US, Britain, Belgium and Switzerland, many other countries, including Nigeria, tends to restrict the press. For example, the Nigeria Decree No. 4 does not allow attack on government. Chigbo (2007) observes that "the most controversial decree ever to be

promulgated by the military regime was the Public Officers (Protection against False Accusation) Decree No. 11 of 1976." According to Uche (1989), "corruption was shielded under this Decree and few newspapers, if any, took the risk of conducting investigative reporting. The decree made it impossible to claim privilege reporting on the conduct of public officials as provided by the Constitution." While the military administration insisted that the Decree was to curb irresponsible mass media practices of emotion and sensational allegations at the expense of the accused person's civil liberties, the decree went too far to the point of intimidating a newspaper and preventing it from giving the public what is generally considered to be investigative reporting. The Decree according to Chigbo (2007) provided that:

> Any person who publishes or reproduces in any form, whether written or otherwise, any statement, rumour or report alleging or intended to be understood as alleging that a Public Officer has in any manner been engaged in corrupt practices or has in any manner corruptly enriched himself or any other person, being a statement, rumour or report which is false in any particular material, shall be guilty of an offence under this decree and liable to conviction to be sentenced to imprisonment for a term not exceeding two years, without the option of a fine. In any prosecution for an offence under this decree, the burden of providing that the statement, rumour or report which is the subject matter of the charge is true in every particular material shall, notwithstanding anything to the contrary in any enactment or rule of law, lie on the person charged.

There was also the Newspaper (Prohibition of Circulation) (Validation) Decree No. 12 of 1978, promulgated to formalise the ban placed on the circulation of *Newbreed* Magazine. Other decrees during this period were the NTA Decree No. 24 of 1978, Nigerian Press Council Decree No. 31 of 1978, the Federal Radio Corporation of Nigeria Decree No. 8 of 1979, and the Daily Times of Nigeria Limited (transfer of certain Shares) Decree No. 101 of 1979.

There was also the Public Officers (Protection against False Accusation) Decree No. 4 of 1984, a near replica of the 1976 Public Officers (Protection against False Accusation) decree. The Decree came eleven days after two *Guardian* journalists- Messrs Nduka Irabor and Tunde Thompson

were arrested and detained without explanation over a report on ambassadorial appointments published by *The Guardian* of April 8, 1984. Both journalists were jailed on July 5, 1984 for two years. Their sentence was later shortened to one year, and they were released on March 3, 1985, 30 hours earlier than the expiration of their jail term. Their trial lasted for one month. The Guardian was fined N50, 000 to be paid within 24 hours of the judgment (see government and the media in chapter five for more on press laws).

iv. **Penal Laws**: There is no country in the world that allows the press total freedom with respect to information. Some countries disallow malicious publications or slander, obscenity and provide penalty when an individual does contrary.

2. **Economic and Political Pressure**

The government of a nation can use this as a tactic to restrict free circulation of information. This often takes the form of economic assistance, subsidies to pro-government newspapers. When a newspaper or a radio station is always supporting government policies and programmes, it will receive government favour and for the favour to continue, the media will kill some stories that they are supposed to report and report such stories that will be in the interest of government. Any media that received any favour from the government, political party or any politician cannot report against such an institution. The media will be selective in terms of what to report about such an institution. The pressure on press freedom can also be through restricting the distribution of anti-government newspapers or closing down of anti-government electronic media.

3. **Secrecy**

Secrecy limits the right of the people to know by hindering the press from having access to government sources and records. We have government agencies or officials evading journalists so that they cannot get information about government activities. There is also the classification of government documents and papers. This explains why we have Official Secret Act which was promulgated in 1962 and reviewed in 1990. The Official Secret Acts are legislations made by the government to prevent people who have custody of secret or official documents such as policy decisions, contracts and actions of government from recklessly revealing them to the public. The belief of the government is that any government without secret is likely to perish; hence, the Nigerian government enacted it. It serves as a check against the

publication of highly confidential information or documents that may weaken or limit the integrity of any government and by extension, threaten the security of the state. More so, the government can organise press conference where only the government journalists are invited. The essence is to prevent those journalists who will go against the government not to have access to the venue.

4. **Direct Censorship and Force**

In most cases, the government uses force, violence and harassment to restrict press freedom. There are many instances when journalists were physically brutalised in an attempt to cover an event. This best explains the violence and harassment. The government can even go as far as confiscating newspapers circulated when they find out that such papers have gone against its policies and programmes. This was prevalent in Nigeria during the military era when security men had to be visiting newsstands to check whether any newspaper or magazine has criticised the government. During Abacha's military regime in Nigeria, hundreds of copies of the Tell Magazine were seized because it was discovered that the magazine criticised government policies.

Direct censorship and force may take the form of closure of newspaper, radio or television station. All these were also prevalent in Nigeria during the military era. The government went as far as sending warnings and instructions to publishers and editors to be mindful of the kinds of stories they report. Journalists who refused to heed to the warnings and instructions "tasted the sledge hammer" of the government. What happened to Dele Giwa? He was killed with a letter bomb because he freely expressed his views on issues of public interest. In the present democratic era, we still have cases of violation of human rights in terms of press freedom.

In late October 2003, Daily Sun reported that overzealous policemen or the security squad of Vice President Atiku Abubakar who was the guest of honour at the Coronation of the 21st Oba of Lagos pounced on one Tunde Akinyele of the Daily Independent Newspapers and collectively beat him like a common criminal. They Punched and kicked the young man until he passed out (Babafemi, Ajiboye & Enyinnaya, cited in Chigbo, 2007). Police men and security men often smash camera and midget of reporters and go as far as beating them up. Such brutalisation is common in Nigeria even in this present democratic era and it tends to deny journalists their rights.

Still under direct censorship, we have some government agencies like the Nigerian Press Council (NPC), the National Broadcasting Commission (NBC) and the National Film and Video Censors Board (NFVCB) and the Media Council. They all regulate media activities. Merrill,

cited in Ndolo (2005) in a study of government and press control rank, ordered countries in three categories of strict, moderate and little controls:

i. **Strict Control:** China, Spain, Cuba, Iraq, Peru, Tunisia, Ethiopia, Bulgaria, Paraguay, Central African Republic, Zimbabwe, Egypt and Angola.

ii. **Moderate Control:** Co 'd'voire, Nigeria, Argentina, Spain, Portugal, Canada, Hungary, Denmark, Austria, Poland.

iii. **Little Control**: South Africa, Philippines, India, USA, UK, West Germany, Greece, Canada, Mexico, Japan, Norway.

Nigerian Press Council as a Regulatory Agency

The Nigerian Press Council (NPC) was established by Decree 38 in 1978. The Decree Minced no words about what it wanted the media to do. The primary duty of the press and every journalist, it said, "shall be the maintenance in spirit as well as indeed of the unity and stability of Nigeria." According to Momoh (2002), the Decree established the Nigerian Press Council to promote high professional standards for the Nigerian press, to register persons for the practice of journalism, to prepare a code of conduct for the guidance of journalists and to deal with complaints emanating from members of the public about the conduct of the press and journalists in their professional capacity.

Right from the time the Decree was promulgated, its provision about the composition of the council created great hostility against the council among the professionals whose activities it was set up to regulate. Parts of the provision gave government the power to appoint a majority of the council members, but the Nigerian Press Organisation (NPO) outrightly rejected these provisions perhaps, because it was seen as a limitation on press freedom (Okunna, 1999). The Decree was opposed by professional bodies (Nigerian Union of Journalists- NUJ, Nigerian Guild of Editors- NGE and Nigerian Press Organisation- NPO) because it did not provide most of their requirements. For example, the NPO had always required to know who the journalist should be and how to identify one and training he needs to undergo so as to recognise one. The NPO said the council ought to have been composed largely of professionals chosen by their respective organisations. What the NPO considered to be the major functions of a press council was omitted in the 1978 Decree. Some vital sections that were omitted are:

a. Preserving the freedom of the press.

b. Ensuring the maintenance of a responsible press.

c. Encouraging the development and strengthening of professional associations concerned with the mass media.

d. Seeking the protection of rights and privileges of journalists in the lawful performance of their professional duties.

The failure to include the points mentioned above, made professional bodies to reject the Decree. Referring to the failure of the council to function effectively, Duyile (1989) attributes the failure to its composition. Duyile further argues that the general boycott treatment accorded it by the Nigerian Press Organisation, Nigerian Union of Journalist, Guild of Editors and the Newspaper Proprietors Association of Nigeria, who would not have anything to do with the council due to its pro-government composition. Out of the 15 members of the council (including the chairman), only three were directly from the media. The promulgation of the Decree made the NPO to bring out a common code for the use of the media. The press council was composed of the following members:

a. One representative of the Newspaper Proprietors Association of Nigeria.

b. One representative of the Nigerian Guild of Editors.

c. Two representatives of the Advertising Practitioners Council of Nigeria.

d. One representative of the Nigerian Institute of Public Relations.

e. Two representatives of educational institutions concerned with the training of journalists.

f. One representative of Nigerian Bar Association.

g. Three persons representing the general public, one of whom shall be a woman.

h. Two representatives of the government of the Federation.

I. the Chief Executive of the Council as ex-officio.

After ten years of its existence, the appellation of the Nigerian Press Council changed to the Nigerian Media Council. (Nigerian Media Council

Decree 59 of 1988). This was also rejected by media professionals because it fails to meet their aspirations. The Council got bogged down by fresh controversy over its composition- it was still under government control, it was funded by government. The then Minister of information, Prince Tony Momoh held wide consultations with the stakeholders, which led to the promulgation of the Nigerian Press Council Decree in 1992. Eventually in 1993, the council became genuinely functional (Okunna, 1995).

The Nigerian Press Council Decree was amended in 1999, shortly before General Abubakar Abdulsalami left office. The amendment was due to the complaints of NPO and NUJ. Despite the amendment, the council is still under the control of the government. The council regulates the press, to guard against abuses not covered by the existing press laws such as inaccuracy in media reports, distortion or intrusion into citizens' privacy for no valid reason, false emphasis, reversal of facts and the treatment of crime and sex. The council according to Okunna (1995), is empowered by Decree to regulate virtually every aspect of the practice of journalism in Nigeria- from formal journalism education to ethical professional conducts by journalists

Importance of Press Freedom

Press freedom which has to do with the liberty to distribute or disseminate all forms of information without any form of censorship is very important in every society. In fact, any society that cherishes development must appreciate and accept press freedom. Okoye (2007) observes that "if there is no press freedom, at any time, it is not only journalists that will be hurt, but the entire society will bear the brunt of it."

The import of Okoye's assertion is that press freedom is not only important to the journalist; it is important to the journalist and the society at large because, it will help the journalist and also, the public. This perhaps explains why Jacdonmi (2008) says that press freedom is an essential element of every free state and modern democracy as the survival of any democratic government depends on the volume of flow of information and opinion. Annan, Matsunra & Robinson, cited, in Okoye (2007) observe that in every society, freedom of the press is essential to transparency, accountability, good governance and the rule of law. It cannot be suppressed without due consequences for social cohesion and stability when it is sacrificed. Whatever the reason involved, the chances are that, conflict is not far down the road.

From the foregoing, press freedom is important because it will enable us to have a government that is transparent, accountable and there will

be good governance. Through free flow of information, people get to know about government activities, programmes and policies. Through free flow of information, corrupt officials in government and private sectors are exposed. But when there is restriction, they will continue to wax stronger in other dubious activities. The Common Wealth Human Rights Initiative (CWHRI) says the right to information is crucial to democracy in several ways:

i. **It strengthens Democracy:** Press freedom is very crucial to the development and sustenance of democracy. When there is free flow of information, it will positively affect democracy. A nation where there is no press freedom cannot have sustainable democracy. This is because, when there is no free flow of information, there may be lack of understanding between the government and the governed, which will in turn bring about crisis.

ii. **Press Freedom is Very Crucial to the Development of a Nation**: Free flow of information can positively impact on the social, economic, educational and cultural development of a nation. When there are many media of information, the citizenry will be better informed and this will bring about development.

iii. **Press Freedom Leads to the Exposure of Corrupt Public Officials**: The free flow of information enables journalist to expose corrupt individuals including the government. This they do through their editorials, columns, news, features and many others. Thus, corruption will thrive in a country when there is no press freedom as the journalists would be scared to expose corrupt practices.

iv. **It Helps to Reduce Conflict**: Democracy and national stability are enhanced by policies of openness, which engender greater public trust in their representatives. People's trust in their government goes some way to minimising the likelihood of conflicts. Openness and information sharing contributes to national stability by establishing a two-way dialogue between citizens and the state, reducing distance between government and people and combating feelings of alienation. Systems that enable people to be part of, and personally scrutinise. Decision-making processes reduce citizens' feelings of powerlessness and weakens perceptions of exclusion from opportunity or unfair advantage of one group over another.

CHAPTER FIVE

THE MEDIA AND SOCIAL INSTITUTIONS

Introduction

Mass media play the role of the watchdog of the society. The mass media can be viewed from two different angles. First, as technological devices employed to disseminate information to a large and heterogeneous audience. These devices are radio, television, newspapers, magazines, books, films, cinema and GSM. Second, as a social institution; they refer to those highly organised or defined authority relationships and are responsible for the gathering, processing, packaging and dissemination of information for public consumption. Thus, the media organisation is also seen as a social institution or social system, which functions among other social institutions like government, family, political institutions and religious institutions.

An institution is an organisation, which moves to achieve some goals or activities that people feel are important. An institution may be a group or a social practice. An institution according to Ineji (2003) is described as the regular and firm way of getting things done in an area of life. The human race is made up of several social institutions and man finds himself in any of these social systems. A social institution is seen as any identifiable combination of individuals, groups, social organisations and corporate bodies. Social institutions include the family, schools, churches, political parties, hospitals, military institutions, government units, just to mention a few.

Mass communication functions within each of the above units to foster social interaction, exchange and sustenance of society. Each of these units is regarded as a social institution and mass media can be used to foster social action within the system. It is therefore, meaningless to discuss any social institution like mass communication as though it operates in isolation and unconnected to other social processes. Mass media function among other social institutions in our society. The media are very important in the provision of ideas and images which people use to interpret and understand a great deal of their everyday experience. They therefore relate both

structurally, through organisational ties and interaction and culturally, by conveying information and impressions about society. This chapter therefore examines the relationship between mass media as a social system and other social institutions like family, education, religious institutions, government and political institutions.

Government and the Media

Government is a body of people and institutions that make and enforce laws for a particular society. Jimoh in Agbebaku, Akpotor, Azelama & Jimoh (1996) says that "government has three meanings. First, it can be used to refer to an institution of state. Second, it can be used to refer to a field of study and third, it can also refer to a process or the act of governance." But in this book, we are more concerned with the first use that is, government as an institution. Thus, government is described as a body of persons who makes and enforces laws in the state. It can also be seen as a person or group of persons whose actions, either directly or indirectly affects the daily lives of the people. Some scholars see government as the agency through which the will of the state is formulated, expressed and realised. According to Appadorai (1978), "government is the institution by means of which the purposes of the states are sought to realise."

Government is, therefore, seen as the highest social institution in every nation. It is manned by individuals vested with the authority to make binding rules, formulate and implement policies, settle disputes and use coercion when their authority or that of their binding rules is being challenged. Government includes the sum total of the legislature, executive and judicial bodies in a state, whether of the central or local government, of all those who are engaged in making, administering and interpreting laws. It is however worthy to note that the kind of government we are referring to here is the democratic government.

Functions of Government

Government is an indispensable feature of a state. This is because of the nature of its functions in the state. The functions of government in modern states include:

i. Making and enforcing laws in the state thereby bringing about order and stability in the state.

ii. Maintaining law and order in the state through the instrumentality of the police, the army and the courts.

iii. Protecting the lives and property of the citizens. It does so through the police and the armed forces.

iv. Allocating resources in the state in such a manner as to ensure stability in the state. It does this through its annual budgetary estimates.

v. Providing essential services for the well- being of the citizens. For example, the provision of schools, hospitals, light, water and roads.

vi. Representing the state at international level, such as the United Nations and other international conferences.

vii. Providing employment opportunities for the people. This meansthat it is not enough to educate its citizens; it must provide employment for such people to enhance social and economic stability in the state.

viii. Providing an enabling atmosphere for the people to pursue their economic activities.

ix. Protecting the state from external aggression through the instrumentality of the armed forces.

Going by the above functions perform by the government in every state, it means that the government is so important in every society; otherwise, there will be no orderliness.

Organs of Government

Basically, we have three organs of government; namely: the Executive, Legislature and the Judiciary.

The Executive

The executive arm of government is the body that enforces the rules made by the legislature. The executive is the first organ of government. The executive arm of government is made up of the president and his ministers in the case of a presidential system and the prime minister and his ministers in the case of cabinet. There are two types of executive; namely:

a. **The Single Executive**: It exists in a presidential system of government where the president is accountable and responsible to the people for what is done or left undone. This means that it is only the president that is praised or blamed for what is done or left undone.

b. **The Plural Executive**: It exists in a cabinetary system where the prime minister and his ministers are jointly responsible for state actions. This is why we have what is called "Collective Responsibility." This means that it is the entire cabinet, rather than the prime minister that is praised or blamed for what is done or left undone.

In the single executive, the final control rests on the individual. The single executive has his ministers, but they are strictly his ministers, named by him and dependent on him. They are his advisers and agents, not his colleagues.

The single executive has one other advantage. It secures the unity, singleness of purpose, energy and promptness of decision so necessary for the success of an executive.

The position of the plural executive is different. The President is the Chairman of the Federal Council and exercises the usual powers of the Chairman. The other members of that council are his colleagues, not merely his agents or advisers.

The plural executive also has its many advantages. It is a maxim of experience that in the multitude of counsellors, there is wisdom. A plural executive is safer than the single executive. It renders more difficult, the encroachment of the executive on the liberties of the people in general. Sambe (2008) sees the executive arm of any government in a typical democracy as the arm that is saddled with the responsibility of implementing those laws that are made or enacted by the legislature. The role of the executive therefore is to see that laws made by the legislative arm are properly and efficiently implemented.

The Legislature

The legislature is that arm of government, which makes laws in any modern state. The legislative members make or enact laws in order to bring about good governance in a given democracy. The legislature is presided over by a Speaker. There are two basic types of legislature and they include the bicameral and the unicameral legislatures.

a. **Bicameral Legislature**: A legislature is bicameral when there are two law making houses in the state. That is, the constitution provides for two chambers - the Lower and Upper Chambers. The Upper House is called the

Senate in Nigeria and in the United States of America and the Lower House is called the House of Representative also in Nigeria and in the United States of America. The House of Senate is presided over by the Vice President in the United States while in Nigeria, it is presided over by the Senate President. The House of Representatives is presided over by the Speaker. The two Houses are collectively referred to as the National Assembly in Nigeria and the Congress in the United States.

There are several reasons why countries prefer bicameral legislature. The reasons among others are: it safeguards the despotism of a single chamber, it serves as a check upon hasty and careless legislature, it helps to provide adequate representation of the aristocratic element of the country, the second chamber makes it possible for people of political and administrative experience and ability to be brought into political life and made available for the service of the State.

b. **Unicameral Legislature**: A legislature is said to be unicameral when there is only one law making body in the state. This is simply referred to the legislature of House of Assembly. All states in Nigeria during the 2nd and botched 3rd Republics operated unicameral legislature known as House of Assembly.

The Judiciary

One of the tasks of a government is to look at the efficiency of its judicial system, for nothing more nearly touches the welfare and security of the citizen than his knowledge that he can rely on the certain, prompt and important administration of Justice. The Judiciary is the arm of government which is responsible for the interpretation of laws or the application of laws to individual cases and by so doing, to hold the scales even both between one private citizen and another and between private citizen and the government in the process of interpretation.

The judiciary is hierarchically organised from the Customary Courts, Magistrate courts, State High Court, Federal High Court, Federal Court of Appeal and finally, the Supreme Court, which is the apex. The Supreme Court is the final Court of Appeal in Nigeria; a status which it attained in 1963, when Nigeria became a Republic. Between 1960 and 1963, the Privy Council in London was the highest Court of Appeal for Nigeria and Nigerians.

The Relationship among the Media, Executive, Legislature and Judiciary

In every society, the media occupy the fourth estate of the realm after, the executive, legislature and the judiciary. The government makes law to guide people's existence in the society. They formulate laws to regulate the behaviour of its citizenry and the media practitioners are not left out. The role of the journalist is to interpret government activities, programmes and policies to the masses. This is because, the media are the watchdog of the society. It is the duty of the media practitioners to interpret government activities- executive, legislature and judiciary to the people. Any misinterpretation can lead to confusion. A journalist does not just record information that comes his way. He must go into research to ensure that all he tells the public is the truth. This explains why Sambe (2008) sees the relationship between the government and the media as an inherent inter-dependent relationship that can plunge the society into chaos and disorder if one sub-culture is found to dysfunction.

The media, which act as the watchdog of the society, are seen as playing complementary roles to those of the executive, legislature and the judiciary as provided in chapter 11, section 22 of the Constitution. It must be stressed here that it is the government that issues licences to media organisations before they can kick-start their operations. Thus, the media often derive their rights to carry out their watchdog duties from government agencies, which are often based on the constitution, which has been defined by the legislature, endorsed by the executive and interpreted by the judiciary. The question is, is it possible for “okro” to be taller than the planter? The answer to this question is not far-fetched, it is simply capital NO. The government issues licence to the media organisations which enable them to operate, thus, if they go against the rules and regulations of the government, they can have their licences withdrawn. It becomes mandatory for the media to obey the rules and regulations of the government and its agencies.

Momoh in Domatob, Jike & Nwosu (1987) observes that military rules used the press as mere pawns to inform the masses about what they thought the masses should know and support. They maintained that the press belonged to the office of the rulers and that private relationship of the media can only be granted on common agreement to support military rules policies by publishers. This type of press control eliminated what has come to be known as the most common press function check on governments. Even in those states which claim to have democracy, the general trend is not to tolerate the opposition in whatever form. The press which tend to generally fill in the gap of the opposition was so emasculated that it was assumed to have lost its right to criticise government preferring instead, to adopt the

docile attitude of praising at the slightest given opportunity. This was evident during late General Sani Abacha's regime when many journalists who did not have the boldness to criticise government decided to embark on praise singing. These activities did not only happen during the military era in Nigeria, they also happened in the democratic regime in Nigeria and many other countries. For example, during Obasanjo's regime, many journalists were physically brutalised and the late Yar'Adua's administration is not also left out.

The foregoing shows that the relationship between the government and the media in Nigeria is not too cordial. Thus, it will be right to say that right from the pre-independence era till date, there has not been cordial relationship between the media and the government. Jerome A. Baron, cited in Momoh in Domatob, Jike & Nwosu (1987), pointed out that "the classic liberation idea of free expression and traditional anti-trust policy, share the assumption of the learned Herd “that right conclusions are more likely to be gathered out of a multitude of tongues. While Justice Hugo Black in the same anti-trust context opines that the widest possible dissemination of information from diverse and antagonistic sources is essential to the welfare of the public and a free press in a condition of a free society."

Many media practitioners that is, the journalists have suffered in the hands of government, both in the hands of democratic and military government. Dele Giwa was killed, Tunde Tompson and Nduka Irabo were jailed for one year while the newspaper organisation, was fined #50,000.00. The government right from the pre-independence era has rolled out so many Decrees that have negatively affected its relationship with the media, such Decrees as identified by Momoh in Akinfeleye (1998) are, cinematography Act No. 7 of 1963, Public Officers (Protection Against False Accusation) Decree No 4 under the Buhari/Idiagbon's regime, Official Secrets Act of 1962, Defamation Act of 1961, contempt of court provision in the constitution among others. When the mass media breach these laws, conflicts are bound to occur and more often than not, when they do, the media are left at a disadvantage.

Sambe notes that from 1960 to 1966 in the first republic, the press-government relationship remained soured despite the fact that Nigerians were in control of the government. These according to Sambe (2008), occurred, because Nigerian rulers then still held onto and perpetuated many ugly aspects of the English common laws mainly because they helped them to hold on to political power at all cost and still remained immune to press and public criticisms. Okoye in Akinfeleye & Okoye (2003) has this to say about the government and media relationship between 1960 and 1966 (First Republic):

> The post-independence government headed by Alhaji Abubakar Tafawa Balewa was criticised for maintaining the obnoxious laws used by the colonial masters against the forces of nationalism. The government, which was the first indigenous one in Nigeria, enacted more laws that were aimed at restricting the journalists from carrying out certain activities. In otherwords, the laws were directly aimed at placing a limitation on the freedom of expression and of the press. The laws included the Seditious Meeting Act No. 48 0f 1961, the Defamation Act No.66 of 1961, the Official Secrets Acts No. 26 of 1962, the Defamation Amendment Act No. 1 of 1963 and the obnoxious Newspaper Amendment Act of 1964. Although, many anti-press laws existed in the statutes, they were rarely enforced. Even in cases where they were enforced, it was not with the same brutality with which the colonialists clampdown on the nationalists. This period was marked by a lot of civil unrest and the media took sides with the political parties and tribal groups that sponsored them, yet, it cannot be said that the relationship between the press and the government was worse than the situation during the Colonial Administration.

Okoye's assertion shows that government-media relationship was not that bad in the first republic in Nigeria. The Seditious Meetings Act No.48 of 1961 lists meetings to be deemed seditious and prescribes penalties for contravention. The Defamation Act No. 66 of 1961 sets out statements that may amount to defamation and the defences that may be used. The Official Secret Acts No. 26 0f 1962 gives protection to official information, protection to defence establishments with power conferred on the police to search (with warrant) on suspicious premises in an endeavour to gather evidence, which contravenes the Act. The Cinematograph Act No. 7 of 1963 empowers the Minister of Internal Affairs and the Federal Film Censorship Board to regulate and control film and filming in Nigeria. All these and other press laws were used to restrict press freedom in the period.

The first military coup in Nigeria took place on January 15th, 1966. The coup brought in the late Major General J.T.U Aguiyi Ironsi as the Head of State. When he assumed office as the Head of the country's first military government, General Ironsi appeared to have started off with a lot of goodwill, but his task was obviously not an easy one. His government had to act quickly to resolve many of the political problems which it inherited from

its predecessors, some of which had weakened and eroded the people's confidence and morale especially, in the west. Major General Ironsi took some positive steps to improve government- media relationships such as the lifting of the bans which several regional and municipal governments had placed on the circulation of certain newspapers in their areas of jurisdiction (Irukwu, 1983 and Abayomi in Akinfeleye & Okoye, 2003).

It was during Ironsi's regime that Decree No. 1 was promulgated. With Decree No. 1, section 3 of 1996 promulgated by Ironsi, the powers to enact laws for the peace, order and government of Nigeria was vested in the Supreme Military Council, which was under the chairmanship of Major General Aguiyi Ironsi. Section 6 of the Decree states "that no Court of law in Nigeria shall have the power to entertain any case concerning the validity of the Decree and other Decrees promulgated by the government of the Federal Republic of Nigeria." Section 7 of the Decree vests the executive authority of the Republic in the Head of the Federal Military Government. The Decree strengthened the position of the government of the armed soldiers and legitimised it as successors to the ousted civilian government of Sir Tafawa Balewa. Aguiyi Ironsi only ruled for six months- January 15th, 1966 to July 29th, 1966 (Okoye in Akinfeleye & Okoye, 2003).

On July 29th, 1966, Nigeria had its second military coup which was followed by a new military government. On August 1, 1966, General Yakubu Gowon (who was then a Lt. Colonel) assumed office as the Nigeria's Head of State and Commander- in- Chief of the Armed Forces following the overthrowing of Ironsi's government. Yakubu Gowon ruled Nigeria for nine years (1966- 1975). Abayomi in Akinfeleye & Okoye (2003) notes that the media did not fare better under Gowon's military regime. The newspaper and magazine press suffered a great deal under this regime. In 1967, the administration enacted the Newspaper Prohibition of Circulation Act No. 17, which some overzealous state Governors misused by prohibiting newspaper circulation within their states. Abayomi in Akinfeleye & Okoye (2003) comments thus:

> General Adeyinka Adebayo of the Western region, who was then a colonel prohibited the circulation of Morning Post and Imole Owuro newspapers in the state. Earlier, the same Morning Post, a Federal Government owned newspaper and the then privately owned Daily Times had been banned from circulation in certain local government council areas in Eastern Nigeria. These prohibition orders created a floodgate of bans on "enemy newspapers" while journalists were subjected to physical, emotional and

mental torture by the government through the security agents. It is on record that many newspaper houses and journalists suffered under the military rulership of General Yakubu Gowon.

This shows that the press did not enjoy freedom during General Yakubu's regime.

Nigeria's third military coup took place in the early hours of July 29th, 1975. This coup brought in a new military Government under the leadership of General Murtala Ramat Mohammed to replace General Yakubu Gowon whose regime was terminated by the coup. Murtala Mohammed's regime was in no way different from other military regimes. The attacks on the media began with the government taking over the Daily Times of Nigeria. On September 1, 1975, the Federal Government through the National Insurance Corporation of Nigeria (NICON) acquired 60 per cent equity shares of the newspaper (which was the longest surviving newspaper in Africa and the first and only newspaper to be quoted on the stock exchange) and its subsidiary and the management that was headed by Babatunde Jose was sacked. Decree No.101 was promulgated to legitimise the action of the government. The government also acquired 100 per cent equity of *New Nigerian* newspaper.

General Murtala Mohammed only ruled for six months before he was assassinated. The assassination was carried out on Friday, February 13, 1976. General Mohammed was assassinated in Nigeria's coup number four led by Colonel Bukar Sukar Dimca. Shortly after the announcement of General Mohammed's death, the Supreme Military Council unanimously decided to appoint General Olusegun Obasanjo (who was then a Lt. General and the Chief of Staff, Supreme Headquaters) the second in-command to Murtala Mohammed as the new Head of the Federal Military Government and Commander- in- Chief of the Armed Forces. Obasanjo promised to implement all the programmes initiated by his late boss. The programmes according to Abayomi in Akinfeleye and Okoye (2003) included:

i. Hand-over to a democratically elected government in 1979.

ii. Creation of more state.

iii. Inauguration of Constituent Assembly to work out acceptable constitution for Nigeria.

iv. Inauguration of Constitution Drafting Committee.

v. Public/Civil Service overhaul for efficiency and good administration.

vi Implementation of Nigerian foreign policy with Africa as the centrepiece.

Obasanjo pardoned the Editor- in- Chief of *African Spark Magazine*, late Dr. Abarogie Ohunbamu who published an editorial seriously castigating the Head of State, Murtala Mohammed. It was during Olusegun Obasanjo's regime that the Nigerian Press Council was established. The NPC was established to serve as a mechanism for ensuring ethical standards in the practice of journalism in Nigeria. In 1976, the military government under the leadership of Olusegun Obasanjo promulgated Decree 11 titled, Public Officers Protection against False Accusation. The Decree was meant to act as a limitation on press freedom. In 1978, Obasanjo resurrected the Newspaper Prohibition Circulation Act of 1967 which forced the *Newsbreed Magazine* published by Chief Earnest Okoli out of circulation for two publications.

It is on record that the military regime was the government that churned out the greatest number of restrictive military decrees against the mass media. These decrees have already been mentioned in the preceding pages and in the previous chapter of this book. Many Nigerians and Nigerian Journalists however vehemently resisted the decrees but there was no success, as it is known that an individual cannot successfully fight the government. Most Journalists ended in the prison for daring to resist such repressive press laws. Thus, things were not all that smooth between the government and the media in this era as would be expected. The Nigerian Journalists experienced several harassments and detentions without trial, making them to indulge in self-censorship.

When a democratic government was ushered in 1979 under the leadership of Shehu Shagari, it was expected that there will be better government and media relationship, but the expectation soon turned to a dream as the government in this second republic that earlier removed all the military decrees maintained the law books and used the already existing media restrictive laws in Nigeria. These laws were the law of sedition, contempt of court, defamation and official secret act, which were already in existence in Nigeria. Sambe (2008) notes that law books were frequently used at federal and state levels and it greatly affected the media-government relations. More so, party control of the media and editorial policies in many media houses further strained the media- government relationship in the period in question.

The relationship between the media and the government was not that cordial during Buhari/Idiagbon's regime who came into power through a military coup on December 31st, 1983. Two Decrees were promulgated during this regime- the State Security (Detention of Persons) Decree No. 2 of 1984 and the Public Officers Protection against False Publication Decree No.4. Under Decree No. 2, many Nigerians especially Politicians were detained for long periods without trial. Going by Decree No. 4, it was an offence for any media to publish any story or rumour that is calculated to bring public officials to ridicule or disrepute. As earlier noted, Tunde Thompson and Nduka Irabor were the Journalists that first fell victims of this press law. They (Tunde and Nduka) were jailed for publishing the list of ambassadorial nominees before it was made public by the government. Despite the fact that Nigerians and Nigerian Journalists seriously criticised the Decree, the government paid deaf ears to the criticisms. Thus, Akinfeleye, cited in Sambe (2008) posits that it led to the practice of "Journalism of Decrees" and loss of many media and individual rights.

On seizing power in 1985, General Babangida endeared himself to most Nigerians and the media, by striking a media-friendly posture. One of his first tasks was to repeal the notorious 1984 Decree No. 4 which had been used by the previous regime to imprison two Guardian Journalists, Tunde Thompson and Nduka Irabor, for publishing leaked government documents in the public interest and for refusing to disclose their sources. Babangida also granted the journalists an official pardon. This gesture and others, including seemingly unimportant things such as, striking up first name friendships with journalists and sending them birthday gifts, suggested that he was a likeable and a benevolent dictator if such a thing ever existed. Babangida also outlined programmes like, return to civil rule, conduct of National Population Census and inauguration of Political Bureau, headed by Dr. J.S. Cookey. Okoye in Akinfeleye & Okoye (2003) notes that the administration approved a mass communication policy for Nigeria in 1990.The communication policy was a brainchild of the conference that was held in Badagry in 1987. The conference attracted the who is who in the Nigerian press. The National Broadcasting Commission (NBC) Decree 38 was also promulgated during Babangida's regime. This Decree allows private ownership of radio and television stations. The broadcast industry was regulated with the granting of licences to the first set of private broadcasters in 1992.

By 1990, he had twice extended his own transition timetable to hand over power to a civilian government. He had become public enemy number one and this was reflected in relentless criticisms of his regime in the media. The October 1987 death by a letter bomb of Dele Giwa, Editor-in-Chief of Nigeria's first *News Weekly Newswatch* signalled the beginning of hostilities

between the media and Babangida. Giwa had been accused by the regime of blackmail shortly before his death. In April 1992, the *African Concord*-Weekly Magazine, edited by Bayo Onanuga delivered a devastating blow to the Babangida junta, which had yet again promised to hand over power in 1993. An edition of the magazine was dedicated to a "special report" on the Babangida's regime. The report was a catalogue of the political and economic policies of the regime and their tragic consequences for the country. Alerted by its agents, the regime seized the first print run of 80.000 copies; 200 policemen led by soldiers and military officers attacked the premises of the Concord Group of Newspapers. Over 300 members of staff were thrown out at gunpoint and the premises sealed off.

To avoid permanent closure of his publications and government hostility to his other business interests, Chief Abiola, owner of the Group, asked his editor, Bayo Onanuga to issue a public apology to Babangida. Onanuga refused and preferred to resign. Four other African Concord journalists- Dapo Olorunyomi, Babafemi Ojudu, Kunle Ajibade and Seye Kehinde, resigned with him. These five constituted the founding members of the *News Weekly Magazine*. The News was the first publication of the stable, which included Tempo, PM News, an evening paper, and the now defunct Tempo Football and AM News. According to Okoye in Akinfeleye & Okoye (2003), the factors that affected the relationship between the media and Babangida's administration are:

a. The killing of the founding editor of Newswatch Magazine, Dele Giwa, by a parcel bomb in October 1986.

b. The six month ban imposed on Newswatch Magazine in 1987 after it had published the report of the political Bureau which prescribed the guidelines for the return to civil rule.

c. The annulment of the June 12, 1993 Presidential Election that was presumed to have been won by the late Chief M.K.O Abiola.

d. The refusal of the administration to return the country to genuine democracy and its decision to opt for Interim National Government (ING).

Ogbonda, cited in Odumu (2010) notes that, in 1993, the government seized about 100,000 copies of *Tell Magazine* in connection with the magazine's critical commentaries on the annulled June 12, 1993 election. Subsequently (July 12, 1993), six media houses were closed down- Abuja

Newsday, *Concord*. *Nigerian Observer*, *The Punch*, *The Sketch* and Ogun State Broadcasting Corporation. Uche Chukwumerije who was the then information secretary explained that the action was necessitated by the excesses of the affected media houses. Chukwumerije explained that the action was taken because of the excesses of these media which continued inspite of repeated warnings. Odumu (2010) notes that "in July 1993, government security agents arrested and detained Olayinka Stella, the Abuja Bureau Chief of *The News*, which was a weekly magazine. The government did not give any reasons for its action. In August 1993, the officers of the State Security Service (SSS) invaded the Wuse District Office of Abuja *News Day* and took away its Editor, Emmanuel Udoka, Production Editor, Victor Effiong, Marian Osakwe and a Sales Officer of the newspaper. The Editor-in-Chief, Bukar Zarma, was later picked up in his residence in Kaduna and taken to Abuja where he was detained for two days." The action of the government according to Odumu (2010), "was prompted by the newspaper's publication in July, the issue that Deji, the son of M.K.O Abiola (who aspired to take over political power from Babangida) and Aisha, Babangida's daughter, might wed."

In August 1993, General Babangida was forced from power by mass protests and handed over power to an unelected civilian government headed by Chief Earnest Sonekan. According to Okoye in Akinfeleye & Okoye (2003), ‘‘Shonekan's Interim National Government did not command the respect of Nigerians and the Nigerian press because, it was considered a brainchild of the military which annulled the presidential election. By November 1993, when it became clear that another round of protests led by the powerful oil workers' unions was going to bring down the imposed regime, Babangida's Chief of Army Staff, General Sani Abacha, who was also Sonekan's Minister of Defence, seized power and proclaimed himself Head of State. Like Babangida before him, one of Abacha's first acts was to unban and lift the suspensions on publications and radio stations.’’ This time around, no one was fooled into believing Abacha was the long lost friend the media community was searching for.

If General Babangida was considered to be an enemy of the media, Abacha turned out to be their worst nightmare. For a start, several publications, including the unbanned ones, were banned in mid 1994 and over a thousand journalists became unemployed. In response, Bayo Onanuga and his colleagues defied the regime's action and launched AM News. Under Abacha, the media were treated like an enemy of the army and the armoury against them was expanded. No longer were arbitrary arrests, detentions and seizure of publications considered to be enough. Abacha's henchmen

introduced tactics that even during war are frowned upon by the Geneva Convention. Families of wanted journalists were routinely taken hostage; arson attacks were carried out; commando style stakeouts and abductions; arrests of journalists at airports and border posts, all became regular occurrences. When all these did not work, made up charges, treason, trials and assassinations were introduced.

By 1995, after dozens of raid and tens of thousands of copies had been seized, the regime decided to permanently neutralise those it felt were vital to the survival of the unrepentant publications. The editor of The News, Kunle Ajibade, found himself facing a military court martial for supposedly aiding and abetting an alleged military coup against the regime. Three other journalists from Tell, TSM and Classique Magazines met with the same fate. It was the first time ever that the so-called "accessory after the fact of treason" crime was heard of. The arrests followed stories in the magazines, which exposed the arrest and trial of several army officers over an alleged coup to nothing, but a frame up. The trial and sentencing of Ajibade and the others saw hell. To avoid a similar fate, Editor-in-Chief, Bayo Onanuga and other Editors went permanently underground. As if to press home its point, unknown persons suspected to be agents of the regime, firebombed one of Tempo's offices in December 1995.

Journalists from the publications began to keep away from government establishments after their defence correspondent and some regional correspondents were arrested on government premises. Simultaneously, their accreditation for the Ministry of Defence and the stock exchange, among other places, was withdrawn in addition to the State House, where they had long become persona non-grata. In addition, several commercial printers were warned to desist from publishing The News and Tempo as well as Tell magazine or face the consequences. Surely, the publications could not take much more. Yet, they continued to publish. Unable to understand how the publications and its journalists could continue to absorb heavy persecution and commercial loses, the regime declared that hostile foreign governments were funding them. In 1997, the regime secretly drafted an anti-terrorism Decree, aimed at publications, which portrayed opposition figures in a positive light. So many publications defied it that it never saw the light of day. In November, the manhunt intensified and another founding Editor- Babafemi Ojudu was arrested at the Seme border while returning from a conference in Kenya. He spent 8 months in prison. Unable to keep ahead of the regime's agents, Bayo Onanuga fled abroad. With two editors in prison, two in exile and other senior personnel in hiding, the journalists of the publications kept publishing under extremely difficult conditions. Out of frustration, the regime raided the offices of the three publications on April 21, 1998 and dragged out all of the staff members at

gunpoint. Abacha was said to describe reading the papers as "waste of time" as nothing good about him would ever be printed. The logical follow up to this viewpoint was that any medium that did not support him was an enemy to be crushed.

None paid a greater price for this attitude than The News, Tempo, PM News and AM News. In addition to other persecution, all the three newspapers were banned from government offices and at government ministries and parastatals and private companies dependent on the government were instructed not to advertise in them. The first casualty of this policy was AM News, which was forced into bankruptcy after about one and a half years of publication. Bayo Onanuga, Editor-in-Chief of AM News stated that "a National daily comes with a lot of costs: a fleet of vehicles to distribute it, continuous newsprint to be purchased, whether the daily sells or not. The cost is enormous. The then Minister of Information announced that "we killed AM News… and The News will soon follow it to its grave." In pursuance of this goal, all The News' computer production equipment was seized in a well-coordinated swoop of combined police and army teams in April 1998.

The government and even some well-meaning critics of The News and Tempo had sometimes accused them of publishing sensational stories and not checking their facts with the government before going to press. While professing to democratise the country for a hand-over in May 1999, General Abdulsalam Abubakar was still keeping the lid on the media. On August 18th 1998, the Head of the Task force on Terrorist activities- Asst. Police Commissioner Zakari Biu, announced that James Bagauda Kaltho, the Kaduna correspondent of The News who had been declared missing since February/March 1996, had died while planting a bomb, which went off in Kaduna in January 1996. He added that the publishers of Bagauda's magazine were involved in the bombing. A series of press conferences, editorials and public support succeeded in debunking Biu's claims and aborted what seemed like a move to arrest and try the publishers of the magazines for terrorism and silence them permanently.

In 1997, the year in which late General Sani Abacha openly began implementing his self-succession bid, 94 journalists and media workers were individually attacked at various times, 32 of them were from The News, Tempo and PM News. At the height of the crackdown on the media in 1997 and 1998, 14 out of the 26 journalists and media workers in prison were from The News, Tempo and PM News publications. They also had the highest number of journalists underground or in exile. Overall, the group also had more editions of publications seized than any other publishers in the history of Nigerian journalism. Of the four journalists that were killed under circumstances that pointed to the hand of the regime, one of them, Bagauda

Kaltho, was a correspondent of The News. Of the 23 Decrees aimed at curtailing press freedom and freedom of expression, at least, half of them were at some point used against The News and Tempo and sister publications.

The Obasanjo-led civilian government sworn in on May 29th 1999 urged the media to be responsible. No Nigerian journalist however, can forget that General Obasanjo on retiring as military dictator in 1979 placed a large sign at the gate to his estate, which read "No Dogs and Journalists allowed". That he emerged as President through a manipulated and controlled process did not enhance his democratic credentials. The only hope of his being more tolerant of freedom of expression is the fact that he was also a victim of a frame- up under late General Sani Abacha and was jailed alongside several journalists who exposed his arrest as pre-meditated. In its editorial of 10th of June 1999, Tempo stated that "the fact that he went to jail under the draconian rule of late General Sani Abacha suggests that he has seen both "the deep blue valley and the mountain top" (Sankore, n. d).

The civilian regimes of Olusegun Obasanjo, late Umaru Musa Yar'Adua and Jonathan Goodluck tend to have a good relationship with the media, even though we had some violations of human rights during Obasanjo and late President Yar'Adua's regime, they cannot be compared with what we used to have during the military era.

The regime of Goodluck Jonathan was in for a good relationship with the media because of the emphasis on the rule of law and the respect for human rights. During Obasanjo's regime, *The News Magazine* dared to expose the forgery of Alhaji Salisu Buhari, the former speaker of the House of Representatives and nothing happened to the magazine.

It is however worthy to note that the government and the media need each other. They both need each other to operate effectively. The government cannot operate successfully when there is no communication of its activities, policies and programmes to the people. Also, the media cannot operate successfully when they do not maintain mutual understanding with the government. Thus, Galadima (2000) says that the government needs the media for the following reasons:

a. For propaganda.

b. To sharpen public opinion because the success of any government depends on public opinion.

c. To publicise its policies, programmes and actions to its citizenry.

d. The government also needs the media because they are used to support its programmes.

e. The government uses the media to persuade and mobilise the people.

f. They also reach a large audience and as such, the government uses it for information dissemination.

However, the media also need the government. The reasons are:

a. The news media are in the business of news and they can get a lot of news items from the government. The government has a lot of news items as a result of their activities, either in the executive, legislative or judicial arm. The government is seen as one of the sources of news. Thus, for this reason, the news media cannot do without the government.

b. The media need the government because it is the governmentthat protects the interest of the media and also provides laws that will make the media to operate favourably. The government can decide to close down media houses if they do not dance to their tune.

c. More so, the government gives the media permission to operate, thus, the media need the government.

d. Government is the biggest advertiser in the media and this also makes the media to need the government.

e. The government issues licences and permits the operations of the media.

Based on the above reciprocal gesture, the relationship between the government and the media ought to be cordial; the freedom of information bill should be signed into law so that Nigerian journalists can enjoy freedom of expression. Under the right to freedom of expression and press, section 39 (1) of the 1999 Constitution states that:

> Every person shall be entitled to freedom of expression, including freedom to hold opinions and to receive and impart ideas and information without interference, without prejudice to the generality of subsection (1) of this section,

> every person shall be entitled to own, establish and operate any medium for the dissemination of information, ideas and opinions.

The relationship between the media and the government is determined by the political system as every society gets the media it wants based on the political system. That is, every political system determines the operation of the media in the society. The normative theories of the press have been used to explain the relationship between press and government (These theories have been explicitly discussed in chapter nine). However, in the communist system, media ownership is government. This structure is consistent with communism because of the centralisation of the ownership and control of the system's means of production. The role of the media in the communist or socialist system therefore, is to promote, protect and sustain the communist system.

The authoritarian theory, which is the oldest of the press theories insists that truth is located near the centre of power. The press therefore being a symbol of truth, functions from the top down. The military rulers use the press as mere pawns to inform the masses about what they thought the masses should know and support. They maintained that the press belonged to the office of the rulers and that private ownership of the media can only be granted on common agreement to support military rulers' policies by publishers.

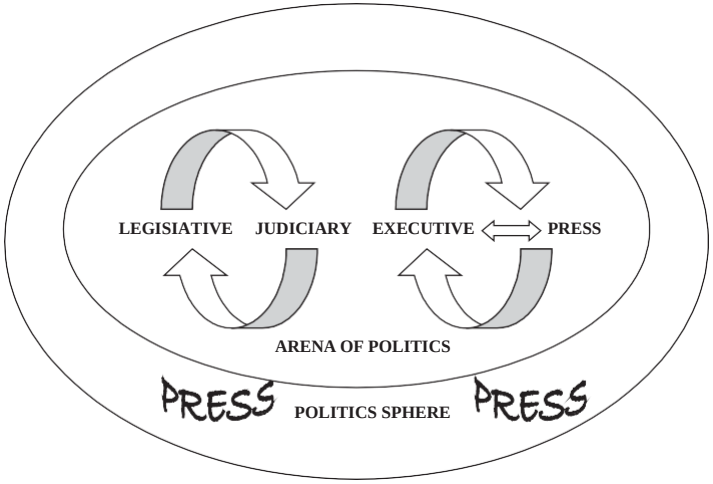
The libertarian theory on the other hand calls for press freedom. Thus, it is believed that man is a rational human being and that, truth is not centered on power. Here, the press does not belong to the office of the ruler. The social responsibility theory calls for responsibility on the part of the press. Thus, any press that enjoys freedom should remember that the freedom carries concommittant responsibility. And in a situation whereby the press fails to live up to expectation in terms of responsibility, then an agency will be used to force the press to be responsible. That is why today in Nigeria, we have the National Broadcasting Commission (NBC), which regulates broadcast media. The Commission was established in 1992 during General Ibrahim Babangida's regime.

Other theories are developmental and democratic participant media theories. The development media theory simply says that the media can be employed for development strategies while the democratic participant media theory simply calls for multiciplicity, smallness of scale, locality and decentralisation of the media. The journalist should therefore study the theories closely so that he will be able to understand the relationship that exist as this will enable him to know how to operate in every political dispensation.

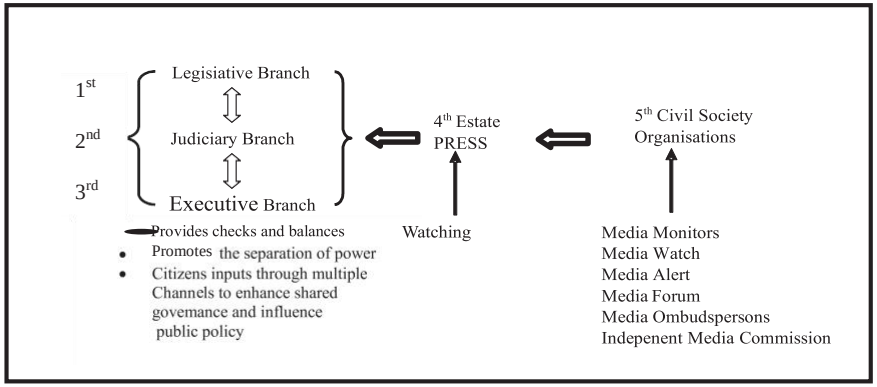
Okoye in Akinfeleye & Okoye (2003) says that ‘‘the relationship between government and the mass media is of utmost importance in any given society. Any polity where government does not allow the press enough freedom to perform its traditional role of watchdog, will continue to pay the price in terms of having bad government, lack of development, stagnation and stunted growth of the democratic culture.’’ Nwosu (1988) notes that the level of the relationship may be related to the country's level of development, but then recommends that it should be in a continual state of improvement of progressive development for meaningful progress to be made. But, Nzimiro (1988) notes that in Nigeria, the relationship between the government and the media continues to change from regime to regime. The media and government derive their legitimacy and objectives from the Nigerian Constitution. But most of the time since 1900, the relationship between the government and the media has been a bad one. Okoye, however, sees mutual distrust, too much government secrecy, corruption of government officials, refusal by the government to take the media into confidence on matters of public interest, the "Pull Him Down Syndrome" (PhD) and undue recognition imposed on the media by government through obnoxious legislations and extra-judicial actions as the major causes of friction between government and the media.

Abayomi in Akinfeleye & Okoye (2003) opines that "the government needs the press for its survival because of its many, but invaluable roles of watchdog, agenda setting, transmission of cultural values into the society." The press cannot perform these roles in the absence of freedom. Government should cooperate with the press, which over the years has supported, cooperated and stood with government to arrive at where we are today. Since the nation building is a continuous exercise, there is therefore the need for symbiotic relationship between the press and the government in order to move forward. There are many ways to think about media or journalistic relationship to government.. We can identify media relationship to government in three ways: Harmonistic and disharmonistic, adversity and supportive, free and controlled. The media relationship to government can also be considered in other ways; namely: as an equal contender, as a cooperative servant and as a forced slave.

In the first case, the press units are inter-dependent of government. There is competition among them. Each is a self-developed and managed entity. In the second case, the press unit in essence forms partnership. In the third case, the media system as a forced slave will be subservient to government. It will cooperate involuntarily with government out of coercion or force. The diagram below explains the relationships among the government, media and the society.



Situating the Press in the Arena of Politics



Concept of a Fifth Estate

Media and Political Institutions

The word "politics" comes from the Greek word "polis" for city-state. Man is by nature a political animal. By this, we mean that the essence of social existence is politics and that two or more men interacting with one another are invariably involved in a political relationship. There is a natural and inevitable pre-disposition among men and very few people prefer an isolated existence to one that includes social companionship. As men seek to define their position in society, as they attempt to gain personal security from available resources and as they try to influence others to accept their point of view, they find themselves engaging in politics. In this broad sense,

everyone is a politician. Thus, the only way to maximise one's individual capabilities and to attain the highest form of social life is through political interaction with others in an institutionalised setting- a setting that is designed to resolve social conflict and to set collective goals for the state.

From the forgoing, we can conclude that political institution is a social institution that moves towards winning the minds of the citizens to vote for their candidate so that they can win an election thereby, controlling the affairs of a country for a defined period of time. The political institutions in a society need the media just as the government needs the media. They need the media for their survival. The mass media are thus an integral part of political life.

Generally, the media are agents of information dissemination. Political institutions use the mass media to carry out their political activities so as to make the members of the public to be acquainted with their candidates during elections. The electorate appear to acquire new information during electioneering campaigns about the issues, parties and personalities involved, but attitudes to these things vary much less. Any change in attitudes and information are proportional to the extent of exposure to campaign materials in the media. In a situation where much television viewing arises from habit and where the political content of the medium is suddenly enlarged by the launching of an election campaign, the group most likely to undergo a substantial increase in exposure to political communication will consist of those individuals who would not normally seek out political campaigns. Thus, the media can be said to function effectively in a society only when its relationship is compatible with the political philosophy of that society.

According to Asemah (2008), the media need the politicians because the politicians can provide the media with news items, especially during elections, campaigns and manifestoes. Politicians always advertise their political activities in the media and advertising is one of the ways of getting money. The politicians however need the press because the press is persuasive in nature and they can reach a large audience. During campaigns, the press makes it easier for politicians to reach a large crowd than interpersonal communication. Radio, television and other mass media can reach a very large audience that cannot ordinarily be reached by face-to-face mode of communication. During the 2011 presidential elections in Nigeria, all the registered political parties used the press to carry out their political activities. The Peoples Democratic Party (PDP) went round the 36 states of the federation campaigning for its candidate, President Goodluck Jonathan. The campaigns were shown on television. Thus, for this reason, we say that both the media and the politicians need each other.

Politicians only support any media house that supports them. Political parties in the first and all the republics have used the media a great deal to achieve their aims and objectives. Thus, the politicians need the press for their survival because of the many but, invaluable roles of watchdog, agenda setting, transmission of cultural heritage or values etc. Also, the press cannot perform these activities when there is no mutual understanding or cordial relationship between them and the politicians.

Many communication experts agreed that out of all the affairs of human society, communication is the most wonderful. This is because from the onset, communication was necessary before people could live together in the society; it is necessary for all the adjustment and understanding that society demands of its members and for reaching the agreement without which society would disintegrate. By communication, man maintains his social institutions each with its values and ways of behaving, not only from day to day but also, from generation to generation. In every society, communication performs four functional roles. They are the roles of watching, teaching and entertaining. Every society has its watchers who provide other members of that society with information and interpretation of events and reports on the threats and dangers as well as the good omens and opportunities.

In deciding on what to do with the threats and opportunities, the society uses its communication system as a forum. Because its ways are always changing, the society needs some ways of reaching agreement on what those changes will be and how they will be affected. It is the communication system that provides the opportunity for exchange of ideas and opinions on the very changing environment. Society also needs its communication system as a teacher, to pass the social heritage from one generation to another. The saying that "governments come and go while the people always remain" has a salient instruction. The people always have a stake in every regime's transition. In a democracy, transition is treated as a necessary ritual during which the people renew the legitimacy of representatives by granting them mandate in elections. The role of the press is crucial. It informs the people of the choices available in terms of parties, programmes and candidates and serves as the forum for contenders to contest ideas. The press also monitors the political process providing the civic education necessary for citizens' empowerment.

Of all the relationships or institutional linkages, the one between mass communication and the political institution is one of the most noteworthy. Communication is a political instrument all over the world and the relationship between politics and communication is an indissoluble one. Golding (1977) observes that in the advanced industrial societies, the mass

media are actually an integral part of political life, serving as their major or only link with government and provides for them the information which they require to make political judgments and on which they base their political attitudes.

The Media, Religious Institutions and the Family

Religious Institutions

Religion is found in all human race or societies. But what precisely do we mean by religion? Well, there is no uniformity in the way the concept has been defined. Mangai (1999) describes religious institutions as a joint style of beliefs and practices through which a combination of people gives explanation to real life predicaments and to things that are sacred. To Ember and Ember (1966), religion refers to any set of attitudes, beliefs and practices pertaining to supernatural powers, whether the powers are forces, gods, spirits, ghosts or demons. Wallace (1996) sees religion as a kind of human behaviour, which can be classified as beliefs and rituals concerned with supernatural beings, powers and forces.

Going by the above definitions, we will discover that religion, as a kind of human behaviour can be verbal or non-verbal. The non-verbal aspect of religion or religious behaviour, including rites and specific religious acts and activities. The verbal aspects include beliefs, mythology, ethical standards, conception of the supernatural and religious ideology. Religion is broad enough to apply to all human population, that is, it is encountered in all human societies. Religion is concerned with the supernatural, which is the non-natural, the more than natural, and a realm outside of the everyday world, strange and mysterious in ordinary terms. One of the most widely acceptable definitions of religion is the one offered by Emile Durkheim. According to him, religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden- beliefs and practices which unite into one moral community… all those who adhere to them (Ogwo, Nnaemeka & Asemah, 2013).

From the above, we can safely say that religion developed as a result of man's attempt to establish a link with the un-known or the supernatural. This becomes necessary in order for his existence to be meaningful and relevant. Today in Nigeria, there exist several religions, with various beliefs and rituals. Notable ones include Christianity, Islam, African traditional religion such as Olokan, Ogun, Sango, Oronmila, to mention a few. These religions exist to serve some functions. The means through which these religions carry out their practices are simply referred to as religious

institutions. Religious institutions perform the following functions in our society:

a. Interpreting and explaining human problems.

b. Legalises the existence of other institutions.

c. Explaining and defending doctrines.

d. Tolerance to people by taking whatever happens to be an act of God.

e. Providing means of overcoming life's problems (Ogwo *et al* 2013).

The Family

The family is a kinship group consisting of an adult male and female living together with their children in a permanent relationship, which is approved by the society as marriage. Thus, we have family of procreation, extended family, nuclear family and the family of orientation. However, the family is also seen as a social group that is characterised by a common residence, economic cooperation and reproduction. The concept of "family" in this book means the entire society. The world as we know today has become one big family where people easily get to know about things taking place in other parts of the world through the mass media and this is made possible through the technology of mass communication. Thus, the entire society can be seen as one big family. It is therefore from this angle that the author looks at the concept of the family.

Mass Media and Religious Institutions

The media as the watchdog of the society cannot be divorced from religious institutions. The media need the religious institutions to survive while the religious institutions also need the media to survive. Broadcast media can be used to propagate morals, ethics and godliness which are the basic principles for nation building in a country that forbids the establishment of broadcast stations for outright religious broadcasting. The power of the media can be used to redress and reconstruct a country's national value system by carrying out religious activities. The media can communicate religious messages that will assist the people to achieve loafty ambitions and greatness through hardwork, godliness and civic principles. The media as social institutions have the potentials to affect our religiousness.

Religious institutions use the media to carry out their activities so that the members of the public will know about their programmes. There are several religious programmes on the electronic media, which are aimed at inculcating certain morals and attitudes into the people. Today, churches use radio, television, newspapers, magazines, handbills, books, posters and many other mass media channels to carry out evangelism. For example, on NTA Jos there is the Christian Half Hour where different denominations preach the gospel. More so, many churches today use the mass media to reach out to millions of people across Nigeria and outside Nigeria. Thus, the media provide or serve as means through which churches carry out their religious programmes.

There are also Islamic programmes that are carried out in the media. This means that the Muslims also use the media to propagate their religious activities; they use the media of mass communication to reach out to thousands of people. We also have different programmes on Nigerian television- AIT, NTA. These programmes are mostly carried out on Fridays. Through the newspapers, magazines, radio, billboards, posters and handbills, Islamic programmes are disseminated to the members. Thus, we say that the media also need Islamic institutions.

We can say that the media and religious institutions are inter-dependent. The media as earlier noted are in the business of newsgathering and reporting. The media need religious institutions because these religious institutions like church, mosque serve as sources of news. Through this, they get news. Religious institutions also need the media because the only means through which they can reach out to a large audience is through the mass media and not through interpersonal communication. Media technology has a complex relationship with religion or at least, with organised religion. Many faith communities have noticed that media messages can affect the attitudes and behaviours of their followers, often in ways contrary to religious teachings. The relationship between religion and the media has recently been subject to more thorough reflection in academics as well as in public debate. Today, we witness not only a spared of televangelical format in Pentecostal religious bodies, but, also, there is the deliberate and skillful adoption of various electronic and digital media- cassettes, radio, video, television, internet and the format associated with these media. New forms of religion not only transform religious discourses and practices, but religion also features in films, videos and television programmes in framework of entertainment or infortainment. To address the link between religion and cultural identity, it is important to analyse the commodification and proliferation of media and religion as part and parcel of mass culture while avoiding three major pitfalls. Religion and media interact in contemporary culture in complex ways.

Religious bodies have different ways of using the media. Through various programmes, religious bodies air out their programmes. For example, Christian programmes could come in form of Christian films, Christian radio programmes like drama and musicals. Christian network and radio stations. Religious bodies also use television to air out their religious programmes. There are Christian television stations and Christian television networks. Religious bodies, whether Islam or Christianity, in most cases, show drama and other programmes that are aimed at inculcating positive attitudes on the people and also, with a view to influencing them. Religious bodies that do not have their private broadcast media often buy air-time so as to air their religious messages. This is because, in some countries, religious institutions are not allowed to operate their private broadcast stations. For example, in Nigeria, the National Broadcasting Commission Decree forbids religious and political institutions from having their private media for the purpose of disseminating religious programmes. Thus, the religious institutions in Nigeria do not have options than to seek for air-time to carry out their religious activities. They carry out their programmes through drama, preaching, musicals and films. This could be through local or network broadcast.

There are some religious bodies that receive licence from the international media and they operate their own international religious broadcast media. For example, the Synagogue of All Nations has its own television station called "Emmanuel Television" which it uses to carry out religious activities to millions of people across the globe. Christ Embassy and other religious bodies also have their own television stations which they use to disseminate their religious programmes to millions of people across the world (Note that the broadcast stations operated by these religious bodies are not regulated by the NBC, hence, they have their private broadcast media). Their air-waves and signals cannot be stopped by the NBC. This implies that religious bodies in Nigeria are not given licence to operate either a radio or television station in Nigeria for the purpose of disseminating religious programmes. They are only allowed to buy air-time in the broadcast media to air their programmes.

Religious bodies also use the print media to disseminate their religious messages. There are some religious bodies that have their print media for disseminating their messages. For example, The Apostolic Church has *The Apostolic News*, there is also the Women Mirror owned by Deeper Life Bible Church. Religious bodies through the print media, write articles, features and news about their activities and the essence is to publicise their activities.

Religious Publications

Religious publications may be defined as publications that primarily cover religious topics. Consequently, they need to be carefully distinguished from ethnic publications that cater to specific ethnic communities some of which are ultimately based on religious beliefs and practices. According to the existing definition used by the Publications Assistance Programme Applicant's Registration Guide, religious periodical are periodicals primarily religious in purpose and content.

Accordingly, religious periodicals are magazines and newspapers that identify with a religious tradition to express and/or evoke a sense of the sacred through the recognition of a divine or trans-divine focus. Stories and testimonials about primal experiences, religious feelings and experiences, accounts of institutional and communal rituals, communal and individual acts inspired by faith, myths and doctrines and the interaction of the believer with the surrounding society, including advice about daily living as a believer, provide the primary content of religious publications. Ethical and moral teachings are an important aspect of all religious traditions.

Religious publications play a major role in creating and maintaining a sense of community for many people across the world. Clearly, religious magazines are more important as a means of maintaining a sense of a country's identity. Churches and similar religious institutions publish most religious magazines and newspapers. Through these publications, they seek to maintain a sense of community among their members by sharing news and ideas. Three methods are used to finance religious publications. These are:

i. **Direct Subscription:** Where individuals pay an annual fee to receive the publication. Such publications are largely interdenominational. Individual subscriptions plus small advertising revenues support magazines of this type.

ii. **Indirect Subscription**: Where formal membership of a church or other institution involves an automatic subscription to a particular publication. This is the case with many large church publications. A congregation member is asked to collect a nominal subscription and deliver individual issues after receiving batch consignments. The advantage of the automatic membership-subscription method is that it radically cuts management and promotion costs.

iii. **Advertising Revenues**: Where the publication is usually a “free” interdenominational community type newspaper. These papers cater

to a specific locality where they are given away to whoever wants a copy through "Christian bookstores. This type of publication, which relies entirely on advertising to pay salaries and production costs, is a relatively new development that has really developed over the last fifteen years. "Free" community papers of this type appear increasingly popular because they meet real needs and provide an important service to local communities.

Religious publications are read by most church members and attendees. The number of people who pick up religious publications from display tables at the back of churches is remarkable. Working for a religious publication or even publishing one, is a labour of love not, something undertaken to grow rich. The average worker in the religious publications industry appears to be relatively low-paid. Consequently they are constantly looking for ways to cut costs and are often in danger of bankruptcy. Although the exact content varies from publication to publication, various themes emerge. First, there are devotional articles dealing with the relationship of the individual and even community to God. Second, there are practical articles about how one ought to live. Here, one often finds advice about coping with life's problems, marriages, children, etc. Then there are historical articles about the achievements of great religious figures. Finally, news items relating a particular faith to the rest of the world play an important role in religious publications and are often linked with appeals to support less fortunate people and nations.

The prime target of each publication varies, but in general, religious publications are aimed at specific markets identified by or with a religious tradition. Having said this, five patterns of a publication may be observed. First, there are official denominational publications, which target everyone in a particular denomination. Second, there are various unofficial denominational publications which represent the views of particular groups within denominations. Third, numerous interdenominational protestant publications, which attempt to appeal to a wide readership. Fourth, there are publications issued by different religious orders, shrines and mission groups that have highly specific readerships drawn from people who support a particular cause. Finally, the newer "free" community papers appeal to anyone interested in reading them within a geographic area.

The Position of the Law on Broadcasting and Religion in Nigeria

The body that is saddled with the responsibility of regulating the broadcast media in Nigeria is the National Broadcasting Commission (NBC). This commission came into being in 1992 with the promulgation of Decree No. 38 of NBC under the leadership of General Ibrahim Babangida. The Nigerian

Broadcasting codes forbids granting of licence to religious bodies. Religious broadcasts are usually classified as commercial programmes and individual programmes on radio and television stations in Nigeria. Religious bodies can broadcast certain programmes but, it is subject to certain conditions. According to NBC codes, the book containing the rules and regulations of broadcasting, appropriate opportunity for religious presentation shall be made available to the various religions in the community. All religious programmes must maintain a proper balance and wide range in their subject matter. The religious materials should not be the subject of any advertisement. A station shall ensure a fair and equitable representation of the various religions in its coverage (NBC CODE, 1993).

The law that established NBC (Decree No. 38 of 1992, as amended by an act of parliament) gave it the power to establish a code which can be used to regulate the broadcast media. Based on this, NBC has the power to take any action against any broadcast media in Nigeria that goes against its rules and regulations. The NBC code has become law in itself. By this law, the NBC is able to regulate all broadcast media contents, including religious programmes. Religious beliefs and practices are central to people's lives and are capable of evoking strong passions and emotions. Nigeria is a community with different faith and varying sensibilities and sensitivities. To avoid offending any religious belief or practice, the law, that is the NBC code mandates broadcast stations in Nigeria to do the following:

a. Give equal opportunities and equitable airtime, not less than 90 minutes of a station's weekly airtime to all religious groups in the society as a civil responsibility without charge.

b. Present religious programmes respectfully and accurately.

c. Religious broadcast over which members of a specific religion exercise control shall be presented by responsible representatives of the given religion.

d. Religious broadcast shall not contain an attack on or a ridicule of another religion or sect.

e. Broadcasters shall avoid the casual use of names, words or symbols regarded as sacred by believers.

f. A religious broadcast shall restrict itself to the content of its creed and shall not be presented in a manner as to mislead the public.

g. A programme promoting religion in any form shall present its claims especially those relating to miracles in such a manner that is provable and believable.

h. Rites or rituals involving cruelty and obscenity shall be avoided except in programmes designed specifically to teach the beliefs of a religion.

i. Religious broadcast shall not exceed 10%.

According to the NBC code of 1993, an advertising promoting religion in any form shall:

a. Present its claims, especially those relating to miracles in such a manner that is verifiable, provable and believable.

b. Not use the peculiarities of broadcast technology to mislead the viewer/listener.

c. Not cast aspersions on any other religion or sect and shall be seen to exploit the weakness handicap, shortcoming or state of desperation of members of the public.

Mass Media and the Family

The mass media cannot also be separated from the family. The family virtually relies on the media to know what is happening in the society. The media of mass communication can serve the family in several ways. The media like radio, television, newspapers, magazines and films are social partners at home. They help to make life more meaningful. This explains why Ineji (2003) says that "mass communication can be used to promote social goals, foster group action, common interest and public interests. Mass communication helps to foster both individual and collective interests. Thus, the family needs the mass media. Imagine the family being cut off from all forms of information and the mass media. Life itself would become meaningless."

The media of mass communication can be used to educate, inform and entertain the family (society). They help different families in the society to live in harmony. Mass media help to integrate group and aggregate social behaviours. Through the mass media, the family can learn social norms and behaviours can be sharpened in certain ways through selective emphasis and presentation. According to Asemah (2009),

people use the media to satisfy various needs. The needs highlighted by Asemah are:

a. **Diversion/Tension Release Needs:** The members of the public use the media to ease themselves of tension. They use the media to divert their attention from loneliness, anxiety and troubles. This is simply the entertainment function of the mass media.

b. **Cognitive Needs:** People use the media to get knowledge, information about issues, events and happenings in the society. Through this, people are able to get information that may help them accomplish certain tasks.

c. **Personal Relationship Needs:** The mass media serve as substitutes to our friends, parents, wives and brothers, who are not around us.

d. **Psychological Needs:** We simply use the mass media for value reinforcement and self-understanding.

e. **Affective Needs**: Individuals use the media for emotional and pleasurable experience.

f. **Social Integrative Needs**: People use the media to have contact with their friends and family members, after a very long time of not seeing each other.

The foregoing suggests that the media serve the family in different ways. Thus, people cannot do without the media. The family members use the media to gratify their needs. And this is simply the assumption of the utility (uses and gratification) theory, which states that people have various reasons and purposes for using the mass media. More so, the family relies on the media to get new ideas and innovations in the society. The cultivation theory propounded by George Gerbner has it that, watching television has effect on the viewer. Gerbner says that television has become a member of the family because it tells us what is happening around us. The basic assumption of the cultivation theory is that repeated exposures to consistent media portrayals and themes influence our perception of these items in the direction of the media portrayals (read more on cultivation theory in chapter ten).

Based on the above, we can say that mass media cannot be separated from the family. The family members need the media and the media also need the family for their survival. This is because, when the family does not use the

media for advert of their products, goods and services, the mass media cannot survive. More so, the media need the family because family members use the mass media for announcements and many other things. These are some of the ways through which the mass media get funds. However, audience members often criticise the media for certain reasons. It is believed that the media often engage in sensationalism and other negative activities and this often strains the relationship between the media and the family. (Read more in chapter three). But the media can indeed be a partner in achieving greater goals for the family. The media through their explanations bring understanding to the people about some complex and innovative issues. These can be in matters of health and policies. The media can alert people on the dangers of certain diseases.

CHAPTER SIX

MASS MEDIA AND MEDIATION OF CULTURE

Introduction

This chapter aims at critically analysing how media and culture interact in the society. Communication and reality can be linked. Communication is a process that is fully embedded in our everyday lives and it informs the way we perceive things; the way we understand and construct our view of reality and the world. Thus, we see communication as the foundation of our culture. Mass communication is an aspect of communication. Communication can form the foundation of our culture. One definition says that communication is the process whereby reality is produced, maintained, repaired and transformed. Therefore in this chapter, we shall examine the relationship between mass communication and culture.

Definitions and Explanation of Culture

Culture may be defined as ideas, beliefs, objects and activities that help characterise a group of people. These cultural characteristics have a certain meaning to people who are part of the culture. Advertisers draw from these meanings and reflect them in their advertisements to make them more appealing (Chevere, n.d, cited in Asemah & Edegoh, 2014). Culture is the learned behaviour of members of a given social group. It is the learned, socially acquired traditions and lifestyles of the members of a society, including their patterned, repetitive ways of thinking, feeling and acting. Taylor (1991) sees culture as "that complex whole, which include knowledge, beliefs, art, morals, laws, customs and any other capabilities acquired by man as a member of the society. Culture can be seen as the whole way of life of a people which include their customs, habits, beliefs, religions and crafts, language, technology and dance." It includes the rules and regulations that govern the behaviours of people in a given society. Society is known by its culture.

The concept of culture is the specific system of norms, beliefs, practices, techniques and objectives that the people of a given society have inherited from their fore-fathers, have invented or have adopted from other sources. Culture is all that man has added to nature. According to Gertz, cited in Taylor (1991), "culture is a historically transmitted pattern of meaning embodied in symbolic forms by means of which people communicate, perpetuate and develop their knowledge about and attitudes towards life." Pelfrey & Hall-Pelfrey (1985) argue that "every human being within a given culture conforms in varying degree to cultural models." This is, however, in line with the 1988 Nigeria's cultural policy which describes culture as the totality of the way of life evolved by people in their attempt to meet the challenges of living in their social, political, economic, aesthetic and religious norms and modes of organisation thus, distinguishing a people from their neighbours. Culture is the term used by social scientists to refer to a system of symbols by which meaning and significance can be understood, shared and expressed among a people. Culture includes the language, the philosophy, the religion, the values and ideologies to be found among a people. It also includes its science, political beliefs, moral cases, forms of art and recreation. Culture provides the basic form of the many ceremonies and rituals of social life such as weddings, funerals, among others. Culture is found in our everyday life. The way we cook, furnish our homes and dress are modes of culture.

Our daily lives are invaded and surrounded by popular culture. This involves music from radio, home videos, drama and "soap operas" from TV, comic books and sports that we cannot think of life free from it. Popular comes from the Latin word for “people” and means common to the people, accepted by the people or liked by the people. A popular culture, then, is a culture commonly shared by the people.

Most popular culture today, although a culture of the people, is not from the people. There is a situation where culture is manufactured and marketed by a cultural industry. This refers to mass culture. A mass culture is one that cuts across and includes a range of social classes and groups. TV soap operas (super story, the rich also cry, sweet and sour and Izozo.) attract an audience of millions that ranges from parents, students to workers. From the above, it can be inferred that culture is learned. The people's cultural values sum up the totality of the people's common customs, ideas, beliefs, images of the world and language. Thus, the culture of a people has a unique way of bringing about unity and commonality of interest among the people that share in it. Culture can manifest in the way we speak, the way we dance, the way we talk and the way we act. Cultural influence manifests itself in the various activities we engage in our society. Culture serves as a purpose; it

helps define us, our world and our place in it. Culture is a configuration of a number of interacting cultural patterns. The cultural patterns of a given society include reproduction and care of the young, religious practices and ideals of life. This explains why every society has its own norms, customs, beliefs and social institutions.

Characteristics of Culture

Culture has several characteristics. The characteristics among others are:

a. **It is a Societal Creation:** Different cultural norms are given different symbolic interpretations within and without human societies.

b. **Culture is Transmissible:** Society outlives individual with them. Societal values need to be handed down from one generation to another for organised social life to continue. For this reason, parents teach their young ones the appropriate time and manner of exhibiting their natural instincts. They do this according to the prevailing conducts and norms of their immediate society. This is cultural transmission or process of socialisation. The process takes place within different institutions of the society: the family, religious institutions, schools and various centres of economic activities.

c. **Culture is learned:** The process of cultural transmission assumes that cultural values can be learned. The learning process is organised and progresses within the institutions involved in the transmission process. Within the family for example, parents teach and are expected to teach their young ones accepted eating habits, dressing patterns, language forms and usage. Children are often rewarded according to how they have learnt these societal expectations.

d. **Cultural Values are Both Societally Shared and Enforceable:** Apart from creating cultural norms, the society shares the same as binding on its members. Many norms prevailing in human societies have persisted because the societies see them as beneficial for an organised social life to continue. The naming ceremony as a shared cultural process is symbolic for it conveys to the society in an accepted way, the label or identity of its new members. The marriage ceremony gives societal approval and recognition to a conjugal relationship between couples. The hostility shown to unmarried mothers in some cultural areas attest to how society can be harsh to violators of the norms.

Through the enforcement of accepted cultural values, society ensures mutual coexistence of its members, their observed differential endowments, notwithstanding. This enables the rich to relate to the poor, the weak to the strong and the wise to the foolish. Although, conflict of values is not uncommon in most human societies, society ensures that this is moderated through correcting her erring members.

e. **Culture is Variable:** Culture is not a static concept. It emerges as the need arises, flourishes as long as it meets those needs, becomes institutionalised when seen as indispensable for societal well-being, declines in importance when its functional relevance is in doubt, although it hardly disappears because of its resilience or super-organic quality. As culture changes, it receives different levels of participation from different individuals within the society. Some members may devise their own peculiar ways of adapting to the needs being met by the larger societal culture. This manner of adaptation forms the concept of sub-culture.

Mass Media and Cultural Mediation

The mass media as channels of information dissemination are used to promote culture. The media are used to disseminate cultural and artistic products for the purpose of preserving the past heritage of the people. The media can also help in the development of culture by awakening and stimulating the imagination and aesthetic creativity of individuals, thus, leading to the production of cultural artifacts. The relationship between the mass media and culture is closely linked.

Mass media reflect realities; they construct realities. Culture according to Baran (2002), "is socially constructed and maintained through communication." The media of communication generally define our realities and in the process, they shape the way we think, behave, feel and act. Culture defines our realities, but who are those that contribute to the construction and the maintenance of culture? Because culture is constructed and maintained through communication, it is in communication that cultural power resides. Because mass communication or mass media are such a significant part of the modern world, increasing attention is being paid to the interaction between mass media and culture. Baran further maintained that "creation and maintenance of a more or less common culture occurs through communication, including mass communication." When we talk to our friends, when a parent raises a child,

when religious leaders instruct their followers, when teachers teach, when grandparents pass on recipes, when politicians campaign, when media professionals produce contents that we need, watch, listen to, meaning is being shared and culture is being constructed and maintained. The media through their programmes can limit our options and provide useful guidelines for behaviours. The media can be used to form a certain opinion or notion about an issue and we begin to look at the issue from the angle of the media. This is in line with Sambe (2008) who observes that "the media through their coverage of cultural festivals, traditional dances, exhibitions of local arts and crafts, folklore and vernacular discussion programmes on radio and television, as well as, publications in newspapers and magazines, play a role in the enforcement and transmission of culture." Sambe further argued that "the role is heightened by the media's ability to define, analyse and interpret issues that manifest in the form of news, features, editorials and documentaries."

The foregoing implies that through the definition and interpretation of events in the society, the media transmit norms and values, which the audience will subsequently imbibe as culture. The media through their various programmes teach and socialise the people. Through their teachings and socialisation, we learn values, norms and beliefs that will help us to be better members of the society. This is construction of meaning, which is culture. Communication is seen as an integral part of every society and this is because, it serves as the channels through which we transmit norms and values of the culture of society. The audience in turn live on these norms and values, which to a very large extent determine its existence as a society. This is in line with Akpan, cited in Sambe (2008) who notes that "the transmission of social heritage from one generation to the next involves shaping values, notions, traditions and customs and passing them on from generation to generation." This according to Akpan is "the teaching function of the mass media responsible for keeping community members to have respect for common set of intuitions, similar norms, customs, traditions, beliefs, attitudes and way of life. This implies that the media are so powerful to the extent that they can tell the audience how to think and how to behave."

The audiences learn, imitate and model their behaviours after characters they have watched on television. Gerbner's cultivation theory says that watching television has effect on the viewer. Television according to Gerbner has become the eye opener of the family because it tells us what is happening around us. Television among other media of mass communication has acquired such a central place in daily life to the extent that it dominates our symbolic environment. If television programmes emphasise violence as an acceptable means of resolving a crisis and perpetuate sex and racial

stereotypes already created by other media, then children and adults may pattern their lives accordingly. These children and adults may do this because they believe that television mirrors realities and if such a programme is being shown on television, it means that when such an action is taken, then it is right. Thus, mass media are seen as the major carriers of culture.

We learn acts of behaviours by observing the actions of others through the media. Media critics are particularly concerned about the socialisation effects of the mass media. According to the agenda setting theory, the mass media set agenda for the people to follow. The pictures we store in our brains are largely due to media reports and as we store such media reports in our brains, they become part of our culture. Dressing, cooking, talking and many other things can be learned through the mass media. Through constant exposure to media programmes, audiences internalise certain values and norms, which is culture. Mass media play a crucial role in forming and reflecting public opinion. The media can connect the world to individuals and reproduce the self-image of society. Thus, the consequences and ramifications of the mass media relate not mainly to the way newsworthy events are perceived (and which are reported at all), but also to a multitude of cultural influences that operate through the mass media. The mass media have a strong socio- cultural influence or impact on the society. This is predicated on the ability to reach a wide audience, which often sends a strong and influential message.

Research has shown that the extent to which the audience engages with media content can be roughly split into three categories. The first of these is primary involvement. In this case, the audience is solely concentrating in consuming the media text. For example, they are sitting down to watch their favourite programmes. Second, we have the secondary involvement, which is a situation when an audience's concentration is split between the media text and another distraction. For example, working on the computer while watching television. Third, we have the tertiary involvement, which is a situation whereby the media text or content is merely in the background, with no real concentration upon it at all. For example, glancing at a newspaper on a crowded terrain. While the story is somewhat simplistic, it provides a clear and probable explanation as to the changes in audience reception of media messages. The media are cultural instruments, which supply the cultural fare and shape the experience of many audiences. Ineji (2003) says that "the media of communication have been described as cultural instruments, which promote or influence attitudes." The mass media motivate and foster the spread of certain behavioural pattern. They serve as principal means of

access to culture and all forms of creative expressions. Thus, the media can be seen as socio-cultural facilitator. Ineji maintains that the media have been described as cultural industries where all sorts of cultural portrayals have been displayed for creative impressions, imitations and adoption by the society.

The mass media constitute themselves into a veritable tool where the plethora of cultural signification thrives. This implies that media institutions are custodians of behavioural norms, values, cultural values and beliefs. As audience members expose themselves to media like radio, television, magazine and newspaper materials, they knowingly or unknowingly learn how to act in certain ways and appreciate certain values. Many at times, the media consciously try to instill patterns in the audience members. Many values are learned through mass media. These among others include modes of dressing and worship. Mass media have powerful effects on culture and have a vital role to play in socialisation. They have the potential to articulate, interpret and create a society's culture. They mediate culture. They are the channels where all sorts of cultural expressions thrive. The media in an attempt at playing or serving as a socio-cultural facilitator can be didactic, which means that the media also teach us about people; they show us how they act and what is expected of them. The media present us with role models that we may observe and perhaps, imitate.

CHAPTER SEVEN

CULTURAL AND MEDIA IMPERIALISM

Introduction

The world no doubt today has become a global village; it has become one big family where there is inter-relatedness between and among nations of the world. This has been made possible with the help of technology of mass communication. The question that is often left unanswered is, is the world actually a global village? If the answer to the question is yes, then who is the head of the global village? Okunna (1999) says that because mass communication is such a powerful vehicle for the dissemination of culture, there has always been fears that massive flow of foreign mass media contents into societies other than those in which such contents are produced, will negatively influence local cultures. According to Ansah (1989), "the fear is prevalent that through the use of modern technology and mass communication, some cultures risk losing their identities and become submerged by the cultures belonging to those who control modern technology and mass communication software."

The developing world is where there is weak communication infrastructure and modern communication technology. Due to this, there is pre-dominant culture, which is known as the popular culture. Mass culture has to do with a wide variety of popular activities, which include music, films, books, spectacles and other types of entertainment materials. The contents of international mass communication are cultural materials, which reflect alien ways of life and promote foreign values, attitudes and behavioural patterns in third world countries. One of the consequences of globalisation and communication revolution is domination and exploitation. Thus, the level of inequality in all ramifications between the developed and developing nations has further being widened. The new information and communication technologies have automatically opened up great opportunities for the developed nations of the world to dominate, exploit the developing nations culturally, politically, socially, economically and educationally. The

establishment of a radio station in Nigerian in 1935 had political, cultural, social and economic undertone. The aim was to exploit Nigeria socially, economically and other wise and the exploitation has not stopped today as majority of the people in the third world countries now pattern their life style after what they see or hear on radio and television (foreign media).

Because the western countries have the technological facilities, they are on top of the pyramid in terms of world communication while the third world countries that lack these technological facilities are below the pyramid. Thus, there is cultural and media imperialism.

Cultural Imperialism

Cultural imperialism is a term that is used to describe the imposition of the Western cultures on the developing countries. They do this through the mass communication media and it is because they have the necessary technological facilities. Beltran (1978) notes that "cultural imperialism is a verifiable process of social influence by which a nation imposes on other countries, its sets of beliefs, values, knowledge and behavioural norms, as well as overall style of life." Izebili & Okiri (2003) corroborated Beltran 2003 when they noted that "cultural imperialism is designed to take charge of the entire African society by exercising multipurpose influence through the super imposition of values, perspectives and beliefs." Izebili & Okiri, however, noted that "the extension of western culture cuts across economic, political, media and cultural dimensions."

Chigbo (2003), commenting on cultural imperialism, notes that "media are a large business corporations that are employed to guarantee the cultural dominance and economic dependency and maintain the difficulty in free exchange, equality and balance in international communications and free flow of information. The industrialised North retains absolute monopoly of the invention, ownership and control of the communication media and information technologies."

Many people in the developing countries now prefer the western culture to their own. This is made manifest in the way we dress, the kind of food we eat and even mode of worship in churches. Many Africans have abandoned their native food for foreign food. For example, the Ibos are known for “Akpu,” the Yorubas are known for “Amala” and pounded yam, the Igarras are known for “Uka.” We have our traditional African food, but we discover today that most people in the third world countries are no longer interested in their local food. Africans have their traditional attires, but how many people wear traditional attire? A visit to our banks today will give you a perfect example. In fact, it is mandatory in the banks that you wear a suit

except on Fridays that you are allowed to wear native attire. The question is, is wearing of suit African culture or Western culture? Please answer the question on your own. Many people are even ashamed of speaking their local dialects in the public. They prefer to speak English because they believe that it is the best language to speak. We often see couples who both hail from the same village in Nigeria whose children cannot speak their native language instead, they speak English and even in most cases, they do not speak simple and correct English.

Cultural imperialism also manifests in bearing of names. Most parents now christen their children English names to the neglect of local names. This perhaps explains why Izuogu in Nwosu & Soola (2007) says that "the world is gradually reducing into one entity in which everything "West" is held as a model against all things from other parts." Think of a situation where African jeans are termed illicit, our mode of dressing criticised as uncivilised and all that stuff, while the West engages itself in the replacement of our socio-cultural values with theirs. Nigerians, especially the youths now imitate values like gansterism, pornography, drug addiction, rape, semi nudity, etc. These values have very dangerous effects on the third world youths, who ignorantly mimick them as a way of life. The import therefore is that cultural imperialism is used to describe the western domination of international mass communication because the Western culture imposes its values, beliefs, assumptions and language, upon a dependent third world culture through the process of global mass communication. This relationship, according to Okunna (1999) is described "as "imperialistic" because the powerful western countries impose themselves on and dominate the weaker third world countries, the unwilling victims of this domination, which is too weak to resist." Okunna went further to say that research evidence over the years has shown how massively western cultural materials, particularly American, were flown into developing countries through the media. A good example according to Okunna can be seen in the importation of television programmes by developing countries. Owens Ibie, cited in Okunna (1999) notes that "globalisation is setting the pace in the interaction of cultures with the sequence that local cultures are overwhelmed." Okoye in Okunna (1993) discusses how heavy viewing of foreign culture in video films could overwhelm Nigerian culture among Nigerian children, resulting in their alienation from their local surroundings thereby making them strangers in their own country. Okoye, however, warns that this alienation will not augur well for national development because the preservation of a people's culture is essential in their development. Most Nigerians for example do not patronise shoes made in Nigeria. They often claim that it is "made in Aba."

This will not help the country, when we do not patronise our locally manufactured products, the economy will not grow.

The MacBride Report of 1980 by the United Nations Educational Scientific and Cultural Organisation (UNESCO) studies the question of how to maintain national and cultural sovereignty in the face of rapid globalisation of mass media. During this period, many third world countries were concerned that international news coverage was dominated by the West, especially the US and the Western-produced content was overcoming the media of developing countries which lack sufficient facilities to create their own quality content. It was feared that their cultural values would overshadow and displace those of other countries. These countries saw this as a form of colonisation or cultural imperialism. That is, the invasion of an indigenous people's culture by powerful foreign journalist (Baran, 2002).

Third world countries appear to be encouraging the process of cultural domination of their own countries by allowing themselves to be controlled by the profit motives. Owens-Ibie, cited in Okunna (1999) has shown how Nigerian producers of video films propelled by the profit motive exhibit superficial commitment to Nigerian culture because of their attempts to mainstream along the line of global commercial culture. Such producers produce video films, which are very similar to imported films in terms of the cultural values exposed in the films. Films, as Owens-Ibie reminds us, are a very powerful tool for the transmission of cultural values. Nigerian film makers are apparently wasting their chances to harness the great potential of this tool to shake off the yoke of cultural imperialism on the country and develop the indigenous culture.

Media Imperialism

Media imperialism is a concept that describes the over-concentration of mass media from larger nations as a significant variable in negatively affecting smaller nations, in which the national identity of smaller nations is lessened or lost due to media homogeneity inherent in mass media from the larger countries. It is a term that is used to define the social, economy, cultural and political domination of one society by another which is always the invading powers. According to Oliver Boyd Barrett, cited in Gofwen (2003), "the term refers to a process whereby the ownership, structure, distribution or content of the media in any one country are singly or together subject to substantial external pressures from media interest of any countries or country without reciprocation of influence by the country so affected." The foreign description of media imperialism implies that the information only flows in from a one way traffic and it is usually from the West that is, the developed

countries of the world to the third world countries (developing countries) and rarely from the later to the former. This uni-directional flow of information is as a result of:

a. Dominance of western control of international news agencies. The global news agencies are found in the western world and this has given the western world the advantage of this imperialism. The prominent news agencies in the world are based in the developed nations. Thus, information only flows from their zones to the developing countries. They only focus on the third world countries when there are negative news like war, crisis, earthquake, polio, cholera, HIV/AIDS, etc. These news agencies are: Associated Press, New York, Reuter in London, Agence France Presse (AFP) in France, Telegrafnoie Agentsvo Sovetskavo Soiuza (TASS) in Moscow, United Press International (UPI), etc. The regional and national news agencies are not as recognised and prominent like the international news agencies; thus, they are not able to compete favourably with them. Agencies like Pan African News Agency (PANA) and News Agency of Nigeria (NAN) cannot favourably compete with Reuters and AFP.

b. News information is determined by the developed nations in such a way that will advance their interests. The Western media have the interest of their countries at heart and when any event takes place, they quickly report to the entire world. The western media do not see anything good about the third world countries. The general belief is that African countries have no news.

c. The western media often associate their practices to the slogan of free press and principles of free flow of information; all as a guise to penetrate other areas beyond their reach for propaganda purposes and advancement of their interests.

d. The international news agencies focus undue attention on the reports that have to do with crises, conflicts or negative news especially if coming from the third world countries. This absence of reciprocity within this context has equally led to the cultural invasion of the third world countries.

e. The gap between the advanced and developing countries in information flow is also widened by the technological superiority of

the west. Galadima (1999) notes that the technological advancement in developed countries is one of the factors that have contributed to the unequal coverage of news in the world. The western countries are more developed than the third world countries in terms of technology and because of this, they receive best coverage than the developing countries; they have better film industries. This informs why CNN, BBC, VOA, Voice of Germany and Sky news are all dominating the whole world today. These international radio and television stations have dominated the world to the extent that when you visit most of the institutions in Nigeria today, you will find out that they mostly watch foreign media. A visit to our banks and other bigger institutions will convince you. Hardly will you go to any bank in Nigeria today and see them showing AIT or NTA News. What you will see is mostly CNN. The author visited most of the banks in Jos and it was discovered that they all watch Cable News Network (CNN).

f. Third world countries also lack finance and revenue for quality programme production, which force their own media to accept foreign programmes thereby giving room for cultural imperialism. The western countries have a buoyant economy compared to the third world countries.

g. The Western Engineers offer training services to staff of these developing countries and therefore, consciously articulate in them the views and values of their ethics in relations to true professionalism.

According to Barrett in Curran, Gurevitch & Woolacot (1997), the academic analysis of international media activities has revealed two outstanding features of the influence of the process. The first of these is the uni-directional nature of international media flow. While there is a heavy flow of exported media products from the United States of America to Nigeria and other African countries, there is only a very slight trickle of Nigerian media products in USA. The secured accounting feature according to Barrett, is the very small number of such countries accounting for a very substantial share of all international media influence around the world. These countries are primarily USA, West Germany, Britain, France and Russia.

Thus, the term media imperialism is adopted in reference to forms of international media activities, which exemplify these two outstanding features. The absence of reciprocation of media influence by the affected country combines both the element of cultural invasion by another power and the element of imbalance of power resources between the countries

concerned. These two elements of invasion and imbalance of power resources justify the use of the term "imperialism". The study of media imperialism is concerned with all aspects of relationships between mass media systems, not simply between those of the developed and of the developing nations. Similarly contributing on the same subject matter, Jeremy Cunstal views media imperialism in terms of its historical origin and development. According to him, each of the major mass media- newspapers, magazines, films, records, radio and television originally emerged from different countries. But each of these media was first given its characteristic large market shape within a single nation in the United States. All other nations in the world were then exposed either directly or indirectly to the American media product or to home style limitation.

Related to this idea is the issue of inventiveness and high competition among media organisations in the west, which led to big conglomerates. Therefore, it would not be out of place to view media imperialism primarily on the premise of economic maximisation by these large conglomerate groups in Europe. Furthermore, it is pertinent to stress as earlier observed that the already given posture of everything about skills and professionalism makes communicators, especially in the major national media looks towards New York or Los Angeles, British or France for leadership and ideas. With this kind of orientation and perspective sandwiched in the American and Western standard journalism, the mass media in the developing countries set out for the task of imitative competition in which American standards are given local expression. Other salient formats include: style of news writing in which ideas detrimental or opposing to the system are put in some obscure manner. This conforms to how the western media gross- focuses idea concerning racial discrimination in America and women liberation.

Forms of Media Imperialism

There are different forms of media imperialism; let us examine some of them:

a. **The Shape of the Communication Vehicles**: By virtue of their early advancement in industrialisation and the development of sophisticated modes of communication which served to link together geographically separated populations for the expedition of business and the development of national consciousness, Britain, France, Germany above all, the United States of America were responsible for what we may call crucial strategic choice decisions in the formulation of media systems. These decisions have to do in the first place, with the shape taken by each successive vehicle for

mass communication. The Western countries had access to technological facilities for information dissemination earlier than the third world countries, hence, they are able to invade these third world countries that are just running a rat race in terms of technology in order to catch up with the western countries.

b. **The Set of Industrial Arrangements**: The structure of a media organisation also goes a long way in contributing to media imperialism. This implies that the structure of an organisation and finance are important determinant of media imperialism. These arrangements are subjected to activities of export and dissemination. The early structure of the Hollywood film industry in America is a good example. Hollywood innovated a number of structural arrangements, which have come to seem entirely natural and which in many ways inspired the shape taken by other film industries across the world.

c. **Values of Practice:** The 'term values of practice' according to Barrett in Curran, Gurevitch & Woollacot (1977) refers to both highly explicit and visible cannons or values about appropriate tasks behaviour in media organisations. And also, to less explicit but effective attitudes and assumptions about things which may not normally be subjected to reflective consideration.

Values of practice manifest in several aspects- idealised notion of objectivity in news reporting, assumptions about the most appropriate forms of technology for specific media tasks, assumption about what constitutes a good television series. Many of these values are often exported and in the process, media imperialism takes place. We have the formal training provided by western media organisations for non-western media organisations and journalists. This is a typical case of export of values, which is the exposure of non-western journalists and the broadcasters to the products and practices of western media organisations. For example, the journalist from a third world country can be exposed to western values of objectivity through the handling of wire copy from the international news agencies. As the journalist is exposed to these values, he becomes used to sourcing for news from CNN, VOA and BBC and as he does this, he is invading his own territory with foreign programmes.

d. **Media Content and Market Penetration**: The actual export of media contents is probably the most visible form of media imperialism. Western media have penetrated virtually every part of the world. Western media like CNN, BBC, VOA and many others, dominate the international

communication market. This market penetration by the few western media is evident in films, television programmes, records, news, books and periodicals. Their programmes and media are wide spread. Most television stations in Nigeria concentrate on foreign programmes. Thus, making most Nigerians to prefer foreign programmes to locally made ones. The question is, how many television stations in the western countries will put "Aki and Pawpaw" or" Ukwa" for people to watch? Hardly will you find one.

The third world countries even allow them to penetrate their territories. You often find people buying satellite dish and once they buy it, they forget about NTA, AIT and other local television stations. Most of them depend on the international news agencies as their sources of news. Thus, they import television programmes and even news.

Consequences and Implications of Media Imperialism

Below are some of the consequences of media imperialism:

a. **One of the Consequences is Imperialism**: It means the reduction of the world into one entity in which everything "West" is held as a model against all other things from other parts of the world.

b. **Promotion of False Values**: The promotion of abominable values like gangsterism, pornography, drug addiction, rape and semi nudity has a very dangerous effect on the third world youths who ignorantly mimick them as a way of life. Think of a situation where a girl is almost half naked on the street and also think of a situation where boys now plate their hair like women. All these are what they have learnt through the western media.

c. **Erosion of National Sovereignty**: The western countries like USA, West Germany, Russia and Britain through their news agencies, and multinational corporations, have expanded their control over international news flow. This has brought about the entire globe heavily depending on western nations.

d. Lack of respect for indigenous tradition.

How to Protect Indigenous Culture

There is no doubt that the indigenous culture of the third world countries is fast eroding. People in the third world countries are getting more and more exposed to foreign media programmes through global mass communication. To counter this, the following steps must be taken seriously:

a. **Local Production:** The production of local television and radio programmes should be taken so seriously. The media especially the electronic media should be ready to mass produce programmes with local content and make an attempt to penetrate the international market with their indigenous programmes. Radio and television stations in Nigeria should be discouraged from disseminating foreign programmes to the audience. The absence of local or indigenous television and radio programmes or films that reflect the cultural values of Nigerians will promote the heavy reliance on foreign programmes. The electronic media should therefore, be encouraged to produce programmes that will be compatible with local cultures. This will in turn have beneficial effects on the people.

b. **Protectionism:** This has to do with the protection of local culture by the government through its national communication policy. The government can make the media to have a particular percentage for local production of programmes. Many countries have incorporated a measure of protectionism in their national communication policy all with a view to protecting local culture. Protectionism is an effective means of protecting indigenous cultures. Thus, Okunna (1993) says:

> Protectionism as a measure for warding off cultural imperialism is neither new nor peculiar to developing countries. When the threat of cultural synchronisation due to American dominance in the production and export of media culture became too alarming in the 1970s, even the developed capitalist countries like Canada resorted to protectionism to safeguard their national values. The Canadian Radio and Television Commission stipulated that at least 30% of all records played by AM stations must be Canadian made while television programmes must be at least 40% Canadian.

The import of the above is that the governments of developing nations have their destiny in their hands. They can reduce cultural invasion by western media through the protection of their indigenous cultures. Many developing countries according to Okunna (1999) have apparently adopted this measure and have formulated communication policies, which stipulate the proportion of local content, which can be carried by their mass media. In Nigeria for example, the National Broadcasting Commission Decree stipulates that the local programme content of any broadcast station must not be less than 60%.

c. **Exchange of Media Programmes among African Countries:** Africans generally have a similar culture. Thus, Nigeria and Ghana for example can exchange media programmes instead of importing programmes, which are alien. Through this exchange of programmes, African countries can also ward off cultural imperialism.

d. **Censorship:** This simply entails the scrutinisation of foreign programmes that are being imported. Media programmes and contents should be checked so as to remove the aspects that are not in line with our local culture. The National Film Censor Board (NFCB) should, therefore, be active in terms of censoring television, video and feature films while other methods should be applied to the print media. However, to effectively carry out this assignment, the National Film Censor Board (NFCB) must be well equipped (Finance and manpower).

e. **Government in the Third World Countries must be ready to Invest in the Communication Sector:** This will enable broadcast industries in Nigeria to be able to meet up with the challenges of international communication. Western media for example have gone digital, but most media in the third world countries are still analogue. This is as a result of lack of finance to purchase the needed technological facilities. It is therefore important for government and those in private sector to invest in communication, as this will bring about improvement in the communication sector thereby making the media in Nigeria to be able to ward off cultural imperialism. African Independent Television (AIT) launched its Daarcomsat while Nigerian Television Authority (NTA) launched the Nigcomsat some years back. All these are steps in the right direction. It is believed that when there is more investment in the communication sector, Nigerian broadcasting industry will perform better.

f. **Campaigns aimed at Persuading Nigerians to accept and imbibe their Culture:** Through these campaigns, the attitudes of Nigerians will be changed for the better. Nigerians will be able to know that their culture is the best. There should be campaigns aimed at encouraging Nigerians to imbibe their indigenous culture. Thus, if all Nigerians including the media practitioners imbibe Nigerian culture, they will easily resist alien culture. But, if on the other hand, they resist Nigerian culture, they will easily accept alien culture.

PART TWO

COMMUNICATION THEORIES

CHAPTER EIGHT

AN OVERVIEW OF COMMUNICATION THEORY

Introduction

This chapter examines communication theories and their relevance in mass communication. Theories have become so important in mass media because they enable us to understand the relationships that exist between government and the media and also, how media and culture affect each another. The theories and their applications form the basis of our understanding of how media and culture affect each another. Communication has existed since the beginning of human beings, but, it was not until the 20th century that people began to study the process of communication. As communication technologies developed, the studies on communication became more serious. When World War I ended, the interest in studying communication intensified. The social-science study was fully recognised as a legitimate discipline after World War II. Before becoming simply communication or communication studies, the discipline was formed from three other major studies: psychology, sociology and anthropology. Psychology is the study of human behaviours, Sociology is the study of society and social process and anthropology is the study of communication as a factor which develops, maintains and changes culture.

Communication theories focus on communication as central to the human experience, which involves understanding how people behave in creating, exchanging and interpreting messages. Communication theory has one universal law posited by S. F. Schudder (1980). The Universal Communication Law states that, "all living entities, beings and creatures communicate." All of the living communicates through movements, sounds, reactions, physical changes, gestures, languages and breath. Communication is a means of survival. For example, the cry of a child indicates that he is hungry, hurt or cold. The browning of a leaf communicates that it is dehydrated, thirsty per se, dying. The cry of an animal communicates that it is injured, hungry or angry. Everything living communicates in its quest for

survival. It is helpful to examine communication theory through one of the following viewpoints:

i. **Mechanistic View**: This view considers communication as a perfect transaction of a message from the sender to the receiver.

ii. **Psychological**: This view considers communication as the act of sending a message to a receiver and the feelings and thoughts of the receiver upon interpreting the message.

iii. Social Constructionist: This view considers communication to be the product of the participants sharing and creating meaning.

iv. **Systemic View**: This view considers communication to be the new messages created via "through-put," or what happens as the message is being interpreted and re-interpreted as it travels through people.

v. **Critical View**: This view considers communication as a source of power and oppression of individuals and social groups.

Definitions and Explanation of Basic Concepts

Let us quickly remind ourselves of the following concepts:

Theory
Mass communication
Communication theory

Theory

There are various definitions of the term "theory." But as varied as the definitions are, they have similar meanings. A theory is simply seen as an attempt at synthesising and integrating empirical data for maximum clarification and unification. According to Rudner, cited in Folarin (1998), a theory is a systematically related set of statements including some laws like generalisations that is empirically testable and the sort of systematic relatedness is deductive relatedness. Bowers & Court Right (1984) gave a traditional definition of theories when they said that theories are set of statements ascertaining relationships between or among classes of variables. In a similar vein, McQuail (1987) says that theories are set of ideas of varied status and origin, which may explain or interpret some phenomena.

Contributing to the numerous definitions of theories, John (1989) describes theories as any conceptual representation or explanation of a phenomenon. To Asemah (2009), a theory is simply seen as a set of interrelated construct (concepts), definitions and prepositions that present a systematic view of a phenomenon or explanation and prediction of a phenomenon. Schramm (1963) describes a theory as "a crab-detector, which enables us to separate scientific statements from unscientific ones." Severin & Tankard (1982) define a theory as "a set of systematic generalisations based on scientific observation and leading to further empirical observation." Babbie (1989) describes a theory as "a generalised and more or less comprehensive set of statements relating different aspects of some phenomena."

Based on the above definitions, we can infer that a theory is a statement that explains events in the society. It can be seen as a deduced statement that is based on the happenings in the society. This therefore implies that a theory is postulated based on the happenings in the society. Individuals can propound a theory based on experience they have had from the society. These explanations are however tentative; they can change with time because the society we find ourselves changes with time. The society is dynamic thus, as it changes, theories change with it. The society changes as a result of social situations. This explains why Osuala (2005) defines a theory as "an attempt at selecting and putting together, information that has been scientifically tested (empirical data) so that it can clarify and unify all happenings in the society." When a hypothesis is proven correct, it becomes a theory. Hypothesis is a conjectural statement or a declarative statement about the relationship between variables. When the hypothesis is tested and it is correct, it becomes a theory. Problems therefore give birth to hypothesis, hypothesis gives birth to a theory while the theory gives birth to law. Every individual has a number of personal theories based on postulations and assumptions of varying degrees of adequacy and truth from which he makes deductions.

Functions of Theories

The purposes served by theories can be summarised as follows:

1. **Organising and Summarising Facts and Knowledge:** Human beings need to organise and synthesise phenomena in their environments to enable them get a meaning out of them.

2. **They Systematise Ideas**: They help us to clarify or put ideas into system and sub-systems.

3. **Theories Generate Research:** This is often referred to as heuristic or investigative function. A good theory generates research. The validation of speculation in theories generates data through research and this is vital to the growth of knowledge. When a theory is propounded, more and more researchers begin to conduct research so as to ascertain whether or not the theory is correct.

4. **Theories Simplify Research Findings**: They allow us to predict the outcome and effects of what you have gathered. That is after gathering your data. This is often referred to as predictive function. Many theories allow the investigator to make predictions about outcomes and effects of data. This is especially important in communication areas like persuasion, attitude change, psychotherapy and organisational communication.

5. **Theories Serve as Observational Aids**: They are used as observational aids to researchers. They point out what to observe and how to observe those things. Theories give precise indication about what is meant by a particular concept. By following directions, the reader may be led to observe the peculiarities elaborated by the theory.

6. **They Help in Clarifying Observations**: The theory tells us the cause and effect relationship between observed relationship and between observed phenomena. They help in interpreting, explaining and understanding complex phenomena that we observe. Theories help the observer to understand correlation and causal relationships in communication. And also, to interpret scientific events in daily interaction. They make complex process of phenomenon appear simple to comprehend.

Characteristics of a Good Theory

The following are some of the characteristics of a good theory:

a. A good theory must have a mechanism that permits for its interpretation and for such conclusions that must be reached.

b. It must seek to explain the existing data in simple terms. That is, it must be parsimonious. The law of parsimony simply means explaining issues in simpler terms or breaking complex issues into bits that can easily be understood by everyone. Your theory must seek

to explain in most simple terms, the issues at hand. Thus, a good theory should be simple to comprehend.

c. A good theory must be compatible with observable and previously validated data. It means that your theory should not go out of existence; your theory only gives a new dimension to an existing phenomenon.

d. A good theory must be based on empirical facts and relationships. It has to be based on events and happenings in the society. Thus, we say that theories are postulated based on experience. They are postulated based on what has been observed in the society.

e. Good theories are the ones that are opened to modification. The society is dynamic so, the social situations might change, thereby calling for the change of the postulated theory.

f. A good theory must be predictive. The good theory is the one that predicts the outcome of a situation- uses and gratifications theory for example predicts that people use the media to gratify their needs while the agenda setting theory predicts that the mass media set agenda for the public to follow.

g. Heuristic value: Some theories suggest the ways in which further research may be conducted. By presenting an explanatory model, the theory generates questions or hypotheses that can be operationalised easily.

h. Validity: It may seem obvious that for a theory to be good, it must also be valid. Validity refers to the degree to which the theory accurately represents the true state of the world.

Generally, theories can be propounded by deductive or inductive reasoning. Deductive reasoning is the type that starts from a general perspective to a specific one. While the inductive reasoning starts from a specific to a general perspective.

Framework for Studying Communication Theories

Theories can be studied and organised according to ontological, epistemological and axiological framework imposed by the theorist.

i. **Ontology:** It essentially poses the question of what exactly is it that the theorist is examining. One must consider the very nature of reality. The answer usually falls in one of three realms, depending on whether the theorist sees the phenomena through the lens of a realist, nominalist or social constructionist. Realist perspective views the world objectively, believing that there is a world outside of our own experience and cognitions. Nominalists see the world subjectively, claiming that everything outside of one's cognitions is simply names and labels. Social constructionists straddle the fence between objective and subjective reality, claiming that reality is what we create together.

ii. **Epistemology:** The word epistemology is a derivation from two Greek words, episteme, meaning, knowledge and logo, meaning, study. When we combine the two words, it means the study of knowledge. Put more succinctly, epistemology is the study of knowledge by which we mean the branch of philosophy that is concerned with posing, reflecting and examining questions that are related to knowledge or knowing. Questions about knowledge and knowing can only be examined, using the tools of philosophy. This implies that we do not search for evidence or empirical proofs. All we are interested in, is so think about these questions and reflect on different points of view. Epistemological framework is therefore, an examination of how the theorist studies the chosen phenomena. In studying epistemology, particularly from a positivist perspective, objective knowledge is said to be the result of a systematic look at the causal relationships of phenomena. This knowledge is usually attained through the use of the scientific method. Scholars often think that empirical evidence collected in an objective manner is most likely to reflect truth in the findings. Theories of this ilk are usually created to predict a phenomenon. Subjective theory holds that understanding is based on situated knowledge, typically found using interpretative methodology such as ethnography and also interviews. Subjective theories are typically developed to explain or understand phenomena in the social world.

iii. **Axiology:** Axiology has been described as the study of values. It is the branch of philosophy that is concerned with various criteria, which underline the choices we make or with the factors, which affect our desires, interests, needs, likes, performances, etc. Man is a valuing animal who, often prefers some things to others. As a rational animal, man reflects on these interests, choices and preferences. It is concerned with what values drive a theorist to develop a theory. The values that may drive a theorist to formulating a theory may be his interest on the issue or his preference for such an issue. This

explains why we have different angles to communication theories. Theorists must, therefore, be mindful of potential biases so that they will not influence or skew their findings.

Mass Communication

The term 'mass communication' has subjected itself to several definitions. However, all the definitions emphasise the same thing. Mass communication occurs when a small number of people send messages to a large, anonymous and usually heterogeneous audience through the use of specialised communication media. Mass communication represents the creation and sending of a homogeneous message to a large and heterogeneous audience through the media. Mass communication studies the uses and effects of the media by many as opposed to the study of human interaction as in other communication context.

Baran (2002) sees mass communication as the process of creating shared meaning between the mass media and their audiences. To Dominick (2008), "mass communication refers to the process by which a complete organisation with the aid of one or more machines produces and transmits public messages that are directed at large, heterogeneous and scattered audiences." According to Janowitz, cited in Gofwen (2003), "mass communication comprises the institutions and techniques by which specialised groups employ technological devices either through the press, radio, film, (cinema) to disseminate symbolic content to a large, heterogeneous and widely dispersed audiences- people with different religious affiliations, ethnic compositions, personal and psychological traits." Wilson (1993) defines mass communication as the process whereby professional communicators use technological devices to share messages over some distance to influence a large audience. Mass communication is human communication on a massified level. Thus, Asemah (2009) says that mass communication is the grand extension of human communication process. It is human communication on a massified scale incorporating all the six basic elements of communication (source, encoder, message, channel, decoder and receiver and with the seventh element; feedback). Mass communication is seen as the process of sending messages from a source to a large and heterogeneous audience through the use of technological devices like radio, newspapers, magazines, books, GSM, etc. Through the use of these devices, it is possible to reach a large audience in different locations. Through mass communication, we can reach millions of people across national frontiers that would have otherwise been difficult to reach through interpersonal communication. The concept of mass

communication denotes a large, elementary and spontaneous collective grouping of people who are heterogeneous in character and anonymous. They do not know each other and they are not even aware of each other's existence.

Mass communication is different from other forms of human communication- intra-personal, interpersonal, group and public communication because, the receivers of mass communication messages are large. More so, there is no personal relationship between the sender and receivers of mass communication messages. The newscaster on NTA for example, does not know who is watching him or her while casting news; all he or she knows is that people are watching. Mass media messages are received simultaneously in different locations. This, however, is applicable to electronic media.

Mass communication messages are public; every member of the public receives them. Thus, Governors, Presidents, Actors, Lecturers, Teachers and Furniture makers, watch television programmes and read newspapers and magazines. Although, there are targeted audiences, everyone has access to the messages. Radio and television massages are always on the move; they are always on motion; the receiver cannot ask for the repeat of what was not clearly heard. Dominick (2008), however, summarises the traditional defining features of mass communication thus:

a. Mass communication is produced by complex and formal organisations.

b. Mass communication organisations have multiple gate keepers.

c. Mass communication organisations need a great deal of money to operate.

d. Mass communication organisations are highly competitive.

The above characteristic features differentiate mass communication from interpersonal communication and other forms of communication.

Communication Theory

As earlier noted, a theory is a tentative explanation of events in the society based on experience. Communication is a tricky concept and while we may casually use the word with some frequency, it is difficult to arrive at a precise definition that is agreeable too. Mass communication is deeply rooted in human behaviours and the structures of the society. It is difficult to think of

social behavioural events where communication does not feature. Communication consists of transmission of information from one person to another. In fact, many scholars of communication take this as a working definition and use Lasswell's Maxim "who says what, to whom, to what effects" as a means of circumscribing the field of communication.

Communication theory is therefore simply described as an attempt to explain and describe precisely what communication is. The theory is an explanation of a class of observed phenomenon. Karl Popper described a theory as the net, which we throw out in order to catch the world, to rationalise, explain and dominate it. The idea of a theory lies in the heart of any scholarly process and while those in the social sciences tend to adopt the tests of a good theory from natural sciences, many who study communication adhere to an idea of theory that is akin to that found, in other academic fields. Baran (2002) defines mass communication theories as explanations and predictions of social phenomenon that attempt to relate mass communication to various aspects of our personal and cultural lives or social systems.

The above implies that there are different theories, but not all are relevant to communication as a field. Communication as we know has one broad objective- to influence the behaviours of the audience. Mass communication theories are therefore seen as those tentative explanations and predictions of social phenomenon that are connected to mass communication or communication generally. These communication theories help us to have a better understanding of how communication works, how media practitioners should relate with government and many others. Baran (2002) has, however, given us four important points to note about mass communication theories:

a. **There is No One Mass Communication Theory:** This implies that the theories of mass communication are many; there are theories that talk about government and press relationship- the six normative press theories. There are those that talk about media effects on the audience- magic bullet, klapper's reinforcement and consistency theories. Thus, in mass communication, we have many theories.

b. **Mass Communication Theories are often borrowed from Other Fields**: This implies that communication theories are not just restricted to the field of communication. There are theories of mass communication borrowed from the field of psychology, philosophy and sociology. Social construction of reality theory for example is borrowed from the field of sociology and the attitude change theory

is borrowed from the field of psychology. Mass communication adapts these theories borrowed from other fields to issues, concepts and happenings.

c. **Mass Communication Theories are Human Constructs**: Theories are human construct and mass communication theories are not left out. The creation of the theories are often influenced by human biases; these biases often come in the time we live and the position we occupy in the mass communication process.

d. **Mass Communication Theories are Dynamic**: They change with time and this is because the society we live in is dynamic. A theory postulated today may wear away with time. That means, a theory can be falsified. Baran (2002) says that mass communication theories often undergo frequent recasting, acceptance and rejection. Theories that were developed before television and computer networks became outlets have to be re-examined and sometimes, discarded in the face of these new media.

CHAPTER NINE

SIX NORMATIVE THEORIES OF THE PRESS

Introduction

The normative theories of the press "talk about" the relationships that exist between the mass media and the government. The way the media in a society operates depends on the kind of political dispensation in place. The political structure of a particular society determines how the media will operate. This implies that the political system of a society determines its media system.

Siebert, Peterson & Schramm (1956) conducted research to find out how the media operated in every political dispensation. At the end of their work, they discovered that every society gets the media it wants based on the political and economic system. According to Siebert, Peterson & Schramm (1956), the theories are authoritarian, libertarian (free press), social responsibility and soviet communist theory. But in 1987, Dennis McQuail added two more theories, which were democratic participant and development media theories. The theories are called normative theories because they talk about the relationship that should exist between the government and the media in any given society. The theories describe, explain and set standards or rules of language or behaviours which should be followed for the media practitioner.

1. **Authoritarian Media Theory:** The theory was formulated by F. S Siebert, T. B Peterson and Wilbur Schramm in 1956. The authoritarian media theory is often regarded as the oldest press theory. This media theory is widely acknowledged to question the authority of the Monarch. The Monarch used certain measures to restrict the press from freely carrying out their activities. As observed by Galadima (1999), the measures were:

a. Appointment of few printers with licences to print specific books like Bibles or books of the interest of the Queen.

b. All those who had no licence to print and yet, went ahead to print were beheaded.

c. Printers were always accused of being critical to government's policies. This was done to prevent even the printers that were given licences from printing anything against the government.

d. Stamp taxes were imposed on publishers/printers and this made printing less attractive to people.

e. Publishers/printers were always charged with sedition, that is, that they tried to over throw the government.

Thus, it can be said that the attempt to control the press or the media set the stage for the authoritarian theory. The general view of the authoritarian theory is that of the nature of man and truth. As regard man, not everybody is wise and, therefore, the society needs wise men to direct and guide the masses. In the authoritarian theory, man is considered to be an irrational human being; man lacks knowledge and wisdom and that man is not intelligent thus, there is the need to direct and guide him. In this theory, it is believed that truth is centered on power. That is, it is only those who have power that know the truth. So, if you do not have power, you do not know the truth. In the sixteenth and seventeenth centuries, the Kings, Queens and Churches were the only privileged ones to tell the truth and what was right. The government only gave information and the people were not expected to go against such information. What was needed was only the support of the people. Government owned and controlled the media and they allowed private ownership. In some instances, licences were provided for the operation of a media outlet but most of the people were friends, relations, acquaintances, who also had limitations on what they should inform the people about. Government dictated what should be relayed to the public. The systems of control under the system as identified by Okunna (1999) were:

a. **The Patent System:** The government issued licences or patents or permits to individuals to own the press privately. Anybody who did not possess a licence was not allowed to publish. Through this method of control, only wealthy friends of the government, whom it was obvious would not criticise the government, were given licences, thus, effectively bringing the private media under the control of the government, as was the case with their government-owned counterparts.

b. **Journey Men:** They were trained to serve as apprentices to printers of newspapers and other printed publications. By limiting the number of journeymen to be trained, authoritarian governments were able to exert a lot of control on the private press.

c. **Censorship:** As a method of press control, it means that the contents of the media must be scrutinised by government censors who should grant approval for any publication. In pre-censorship, materials were read and approved before publication, while post-censorship entailed the reading and approval of press content after publication, before it was distributed. In the authoritarian regime in England, post-censorship was the main vehicle of government control.

d. **Legal Control:** People who printed materials, which were unfavourable to the government, were tried for sedition and treason. If found guilty, which was invariably the case. Such people could face a punishment as terrible as death for sedition. They could also be put away in prisons for very long periods; their least punishment was the payment of fines, which were as stiff as the government could make them.

The basic assumptions of the authoritarian theory according to McQuail (1987) are:

a. Media should not do anything that will undermine established authorities.

b. Media should always be subordinate to established authorities.

c. Media should avoid offence to majority or dominant moral and political values.

d. Censorship can be justified to achieve these principles.

e. Unacceptable attacks on authority, deviation from official policy or offences against moral codes should be criminal offences.

In an authoritarian press system, criticising the leader is forbidden. In fact, it is considered a taboo. The people are not even allowed to offer constructive suggestions on how the state should be governed since it is believed that they are not intelligent enough to do that. Going against the rules and regulations attracts stiff penalties which may even be death. The authoritarian theory has its criticism. The theory does not allow press freedom. A society where there is no press freedom cannot experience

development. The best way to use the media to develop a society is to allow as many opinions as possible to be aired.

2. **Libertarian Media Theory:** Sierbert, Peterson and Schramm formulated the theory in 1963. Libertarian theory is also referred to as “free press theory.” It takes a different viewpoint from the authoritarian theory. Okoye (1995) observes that "the industrial revolution had given rise to urbanisation and modernisation thereby creating a media dependent society and new ways of thinking and conducting social and economic relations." Galadima (1999) says that the industrial revolution brought about the following advantages to the printing press:

a. It made printing more available to the people and equally cheaper.

b. It brought about railways and stream engines, which conveyed people from one place to the other.

c. It brought about the development of urban areas. This in turn led to the development of more printing press. Because the people needed information, the working class was eager to know what was happening around them.

This era also produced many apostles of free press. Among these apostles were John Milton, Benjamin Franklin, Thomas Jefferson, James Madison and John Stuart Mill. These apostles of free press were so unanimous in their fighting for press freedom. They vehemently fought for press freedom in the 18th century and finally, they achieved it in the 19th century. Okoye observes that the libertarian philosophers argued that truth was not the preserve of the ruling elite, but a product of men's intellect. They canvassed that man should be free to find truth in his own naturally endowed intellect. Milton argued that "truth and falsehood should be allowed to grapple and let a winner emerge." In the seventeenth and eighteenth century, the Monarchy was challenged religiously by the secularly that was emerging in relations to the activities of the industrialists. The libertarians recognised the importance of the state so far it provided the individual with the environment of achieving societally acceptable goals.

John Milton, one of the libertarians argued that “let all who have something to say be free to express themselves and that the truth will survive, whereas the false and the unsound will be vanquished”. Thomas Jefferson, in a similar vein held the view that "the government that governs least was the best." James Madison, cited in Yaroson & Asemah (2008) expresses his views on the importance of a free press thus:

> Nothing could be more irrational than to give the people power and to withhold from them information without which power is abused. A people who mean to be their own governors must arm themselves with power which knowledge gives. A popular government without popular information or means of acquiring it is nothing, but a prologue to a farce or a tragedy or perhaps both.

In a similar vein, Thomas Jefferson who was another libertarian in (1987) wrote a letter to his friend and the letter reads thus:

> I am persuaded that the good sense of the people will always be found to be the best army. The army may be led astray for a moment, but will soon correct themselves. The people are the censors of their governors; and even their errors too will severely be to suppress the only safeguard of the public liberty. The way to prevent these irregular interpositions of the people is to give them full information of their affairs through the public channels of the public newspapers and to contrive that those papers should penetrate the whole masses of the people. The basis of our government being the opinion of the people, the very first object should be to keep that right and where it is left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate a moment to prefer the later.

The struggles of the libertarians for press freedom therefore gave rise to the libertarian theory or free press theory in the nineteenth century. Libertarian simply connotes liberty, which is freedom. In the libertarian theory, man is regarded as a rational, intellectual and a reasonable human being. Thus, truth is not centered on power as in the case of authoritarian theory. The libertarian theory totally reverses everything about the authoritarian theory. This theory believes that you must not have power before you can determine what the truth is. Man can decide what is true and what is wrong (lie). Man is free and being regarded as rational and intelligent. Truth is no longer seen as the instrument of power. The people from the low classes can equally use their intellects. Truth is a rational thing that man can search for. The journalists and men are seen as porters in the search for the truth.

The libertarians believed that if the press must function well, it must be free; it must be free from government control and influences. Okunna (1999) says that libertarianism, as a philosophy believes that people are rational beings capable of thinking for themselves and of distinguishing truth from falsehood. This philosophy, therefore, advocates that people should be left free and given access to all types of ideas from which they should freely choose. The libertarian theory of the press advocates that the mass media should be owned by anybody who has the means and desires to do so. Okunna further states that the libertarians also advocated that the media should be liberated from government control so that they can provide a free market place of ideas for the enlightenment of the people. Thus, the fundamental assumption of the theory is that, people should have access through the media to all kinds of information and opinions from which they are expected to make the right decisions by applying their rationality. Thus, Galadima & Asemah (2014) note that libertarians believe that the media should be liberated from government control so that they can provide a free market place of ideas for the enlightenment of the people.

The foregoing implies that in the libertarian theory, there is press freedom. The journalist, to a great extent, enjoys press freedom under the libertarian theory. The libertarian theory has brought about two ideas as regard the place of the media in the society. These are:

a. Its role as the fourth estate or branch of the government.

b. The principles of the right to know.

Therefore, the main purpose of the media in the libertarian theory is to inform, entertain and to sell or make profit, thereby helping the minorities and individuals to discover the truth and should have equal access to the media as well as the rich. The assumptions of the theory as identified by Daramola, cited in Anaeto, Onabajo & Osifeso (2008) are:

a. Publications should be free from prior censorship.

b. There should be no compulsion to do anything.

c. Publication of error is protected equally with that of truth in matters of opinion and belief;

d. No restriction should be placed on the collection of information for publication provided it is done by legal means.

e. There should be no restriction on export or import or sending of messages across national frontiers.

f. Journalists should be allowed to claim a reasonable degree of autonomy in their places of work.

The libertarian media theory which calls for press freedom has its bad sides. The journalist who enjoys freedom is likely to act irresponsibly. The journalist in a libertarian society is likely to invade people's privacy, sensationalise stories, write and publish defamatory and seditious stories. There is the tendency for human beings who enjoy freedom to misbehave and the journalist is not left out.

3. **Social Responsibility Theory:** Social responsibility is an extension of the libertarian theory of the press which places emphasis on the moral and social responsibility of persons as well as institutions which operate the mass media (Okoro & Naji, 2012, cited in Ezegwu & Asemah, 2020). Social responsibility means that the press must be free to perform its traditional social functions, but has to do this within the precinct of the law (Wogu, 2007, p. 69, cited in Illah, Ogwo & Asemah, 2012). The mass media are responsible to the society, no doubt in their functions of gathering and reporting news (Santas & Asemah, 2014)

The theory sprang up in the middle of 20th century. Okunna (1999) describes it as a modern theory because it was born in the twentieth century. According to McQuail (1987), the social responsibility theory owes its origin to an initiative- Commission on Freedom of the Press. Its main impetus was a growing awareness that in some important respects, the free market had failed to fulfill the promise of the press and to deliver expected benefits to the society. The theory has a wide range of applications since it covers several kinds of private print media and public corporations of broadcasting, which are answerable through various kinds of democratic procedures to the society. The theory has thus tried to reconcile independence with obligations to society.

The theory emerged because the press abused the freedom, which they enjoyed as a result of the free press. Under a free press, there is supposed to be a flow of objective information that will allow citizens to make intelligent political decisions and other decisions affecting their lives. The excesses and distortions in yellow journalism and sensationalism did not allow these objectives to be achieved. The press engaged in sensationalism, invasion of privacy, defamation of character and other negative activities that fell short of the idealistic libertarian goals. As the press grew large in the

20th century, it became an object of criticism. As a result of the negative activities by the press due to press freedom, the Hutchin Commission was set up in 1947 to look into the criticisms of the press. The committee after its meetings made it clear that, freedom and responsibility go hand in hand and that the press should be periodically reminded of its responsibility. Peterson, Siebert & Schramm (1956) later expanded the theory thus:

> Freedom carries concomitant obligations and the press which enjoys a privileged position under a government (democratic government) is obliged to be responsible to society for carrying out certain essential tasks of mass communication in contemporary society. To the extent that the press recognises its responsibilities and make them the basis of operational policies, the libertarian system will satisfy the needs of society. To the extent that the press does not assume its responsibilities, some other forces must see that the essential functions of mass communication are carried out.

To this end, the social responsibility theory rests on the notion of free press acting responsibly. The press, which enjoys a privileged position under the government is obliged to be responsible to the communication in contemporary society. The theory implores media practitioners to ensure representation of all facets of the society. This means that it is obligatory for the journalists to ensure that his good image is maintained in the society and should consider the coverage of rural areas as part of the responsibility. The press is supposed to be responsible for the presentation and clarification of the goals and values of the society. If on the other hand, the media fails to do just that, then the government agency should be used to ensure that they are forced to do that. For example, we have the National Broadcasting Commission (NBC), which is saddled with the responsibility of regulating radio and television industries in Nigeria. Thus, when the electronic media for example act irresponsibly, it is the duty of the NBC to ensure that the right thing is done. The essence of the social responsibility theory is that media have an obligation to behave in certain ways. If they meet that obligation voluntarily, fine; otherwise, the government may be forced to make them meet it. The journalist who enjoys certain measures of freedom should remember that such freedom also carries correspondent responsibility. So, freedom without responsibility is dangerous.

Notably, social responsibility cannot be adequately or effectively realised without media ethics in relations to practice and lawfully embraced by the practitioners. Oluagbade (2003) defines communication ethics, as the

basis for conforming to recognised standard; of course, the point of communication ethics is to prevent good men from going bad. Ethics emphasises responsibilities of the media in the packaging of their contents. Among such responsibilities of the media in the packaging of the contents as noted by Schramn (1979) include:

a. The media as watchmen.

b. The mass media widen horizon.

c. Mass media can focus attention (agenda setting).

d. The media raise aspirations.

e. Can create a climate for development.

f. Partake in the decision process.

g. The media touch all facets of human existence.

McQuail (1987, p. 116) summarises the functions of the media thus:

> An assumption that the media do serve essential functions in society, especially in democratic politics, a view that the media should accept an obligation to fulfill these functions-mainly in the sphere of information and the provision of a platform for diverse views, but also on matters of culture; an emphasis on maximum independence of media, consistent with their obligations to society.

According to McQuail (1987), the principles of the social responsibility theory are:

i. Media should accept and fulfill certain obligations to society.

ii. These obligations are mainly to be met by setting high or professional standards of informativeness, truth, accuracy objectivity and balance.

iii. In accepting and applying these obligations, media should be self-regulating within the framework of law and established institutions.

iv. The media should avoid whatever might lead to crime violence or civil disorders or give offence to minority groups.

v. The media as a whole should be pluralist and reflect the diversities of their society, giving access to various points of views and granting all the right to reply.

vi. Society and the public, following the first named principles, have a right to expect high standards of performance and intervention can be justified to serve the public good.

vii. Journalists and media professionals should be accountable to society as well as to employers and the market.

This is an acceptance of the view that there are certain standards of performance in media work that can be stated and should be followed. In short, media ownership and control is to be viewed as a kind of public stewardship, not a private franchise and there is a pronounced shift away from the relation about end characteristics of free press theory and from optimism that the "free market-place of idea" will really deliver the individual and social benefits. Nevertheless, there are some misgivings about the application of the main principles of the social responsibility theory. For instance, Ciboh (1998) believes that it is not a parallel theory. He insists that:

> Social responsibility is itself not a parallel theory. It might in fact, be said that all press operational systems are socially responsible if they satisfy the norms, codes and prerequisites in a particular society. When a press system does not mirror its country's political philosophy, it is then irresponsible. A social responsibility philosophy does not exist alongside or in addition to the authoritarian, libertarian and communist theories, but in fact a part or an outgrowth of any or all of these other.

Castly (1973) supports the above assertion by saying that so far, social responsibility is still a theory than practice. However, in spite of the misgivings about the applicability of the social responsibility, it has continued to retain a center stage in most discourse on mass communication and the mass media. One good thing about this theory is that, it reminds the journalist of his responsibility to the society; when a journalist enjoys press freedom, he should not see it as an opportunity to do the wrong thing. The

social responsibility theory reminds the journalist of his duty to the society; he must not sensationalise stories or use the media to cause confusion in the society.

4. **Soviet Communist Theory:** The theory was formulated by Sierbert, Peterson and Schramm in 1963.The theory, which is also called Marxist theory, is an offshoot of the authoritarian theory. It is referred to as the new authoritarianism because of its similarity with the authoritarian theory. Both Soviet communist and authoritarian theories are based on the principle of absolute control of the mass media. Like the authoritarians of old, communist believe in strict control of the press. Okoye (2007) corroborates this when he said that Soviet communists media theory is similar to the authoritarian theory in that both systems operate under dictatorships were the media are officially censored. But the major difference is that while the authoritarian system allows private ownership and control of the press, the soviet communist theory does not. All the media under the soviet communist system are owned and controlled by the government directly or through the communist party. The media are important instruments for the propagation and mobilisation of the masses for the sustenance of the communism and therefore, cannot be left in the hands of just any entrepreneur.

Thus, in the Soviet communist system, there is no private ownership of the press as everything belongs to the government. The media is seen as an apparatus of government, the media is seen as a mobiliser and as a teacher. The fundamental purpose of the theory as defined by the communist is to support the government so that it will be able to achieve its aims and objectives of communism. There is no question of the media opposing the government or the policies and the programmes of the government. The media are part of the government; they are an integral unit of the government and the government operations of the press and censorship is a very strong weapon of state control. Wilson, cited in Yaroson & Asemah (2008) says that Lenin, the founder of the Soviet state explains why an unregulated press would be such a threat to Soviet communist thus:

Why should freedom of speech and freedom of the press be allowed? Why should government which is doing what it believes to be right allow itself to be criticised? It would not allow opposition by lethal weapons, ideas are much more fatal things than guns. Why should any manbe allowed to buy a printing press and disseminate pernicious opinion calculated to embarrass the government?

Lenin's declaration, therefore, shows that private ownership of the press in Soviet communist system was dangerous to the realisation of the communist idealistic goal. Hence, private ownership was disallowed. This

was the media system in operation in the defunct Soviet Union and still exists in the remaining communist countries of China, Cuba and North Korea. The communist socialist system of government according to Okoye (2007), was based on the writings of Karl Marx and Frederick Engels which were modified by the leader of the 1917 Revolution in Russia, Vladimir Lenin. These great thinkers according to Okoye had envisaged a system of government in which the traditional class struggles between the rich and the poor would be eliminated. Everything would be collectively owned and people's needs would be met through the commonwealth. Thus, it can be said that the theory developed in parts from the ideas of Karl Marx with regards to the socialist society and envisaged communist utopia. He identified the main function of the media as that of disseminating social policies of the state for the further advancement of the socialist system. To play this role effectively, the media should be an integral part of the state, which owns it under the direction of the communist party or its agencies. This was in line with the Marx's conception of the state as the custodian of the interest of the masses. Therefore, the role of the leadership within the state was transitional as the case with the transition from socialism to communism. Once the communist state has reached, the state was expected to wither away.

The soviet communist media theory has its bad sides; it does not allow private ownership of the media. The media as agents of development ought to be owned and controlled by individuals and governments.

5. **Development Media Theory:** The development media theory was formulated by McQuail in 1987.This theory seeks to explain the normative behaviours of the press in countries that are conventionally classified together as developing countries. It is pertinent to recognise certain common circumstances or characteristics of developing countries that make it difficult to apply the other normative theories of the press. These include:

i. Absence or inadequate supply of required communication infrastructure.

ii. Lack of cultural production resources.

iii. Limited availability of media literate audience.

iv. Limited supply of requisite professional skills.

v. Dependence on the developed world for technology, skill and cultural product.

Though, they tend to be more homogenous in one respect, their primary aim in media use is at least, professedly development. The theory owes its origin to the UNESCO's MacBride Commission set up in 1979. This theory is opposed to dependency and foreign domination and to arbitrary authoritarianism. It accepts economic development and nation building as overriding objectives. Press freedom should be opened to restriction according to economic priorities and the development needs of the society. In the interest of development ends, the state has the ultimate control (Ndolo, 2005).

The theory holds that the media have a role to play in facilitating the process of development in the developing countries. According to the development media theory, the media are to be used to serve the general good of the nation. These, the media can do by functioning as government instruments for achieving economic growth, political growth, cultural development and national sovereignty. The media are seen as agents of development and social change in any community thus, the theory says that the media should be used to complement government's efforts by carrying out programmes that will lead to positive behavioural change among the people. Based on this, we can say that the theory is peculiar to developing countries because they are the ones that need to achieve the goals of development. Thus, the development media theory is mainly practised in the developing countries where there is under-development; the media can be used to affect the people's attitudes positively thereby, leading to development.

The development media theory according to Okunna (1999), cited in Santas & Asemah, (2013) accepts that economic development and nation building should take precedence over some freedom of the press and of individuals. In addition, the theory advocates that the mass media should assist the government in the task of nation building and that government should control the media as well as journalist to achieve this goal. The underlying fact behind the genesis of this theory was that there could be no development without communication. Under the development communication theory or development support communication as it is otherwise called, the mass media are expected to carry out positive development programmes, accepting restrictions and instructions from the state. The media need to subordinate themselves to political, economic, social and cultural needs. Hence, the stress on development journalism.

The theory which is often seen as the combination of libertarian and social responsibility theories is anchored on communication for development where the media are seen as reliable tools that can be used to champion social, economic, political, educational and cultural development.

In simple term, the theory is all about positive usage of the media in national development for the autonomy and cultural identity of the particular nation. The development media theory, therefore, holds that the press should set their priorities in news and information packaging to link with other developing countries, which are closed geographically, culturally and politically. Dennis & Defleur (1988) note that the basic concept about this new idea of communication is to report or write about development issues in developing countries, which do not form the agenda of international media discourse. They further noted that:

> Those in less developed societies who receive the content produced and distributed by those global systems are exposed to what many in the audience perceive as attractive alternatives to their own materials, cultures, values and traditional ways of life. Such audiences are led to adopt or want to adopt the goods, services, values and life styles that they see portrayed in the western media which creates both political unrest and markets forgoods that can be exploited.

Summarily, the fundamental tenets of the theory as identified by McQuail (1987) are:

a. Media should accept and carry out positive development tasks in line with nationally established policy.

b. Freedom of the press should be opened to restriction according to economic priorities and development needs of the society.

c. Media should give priority in news and information to link with other developing Countries, which are close geographically, culturally or politically.

d. In the interest of development ends, the state has the right to intervene in or restrict media operations and devices of censorship, subsidy and direct control can be justified.

e. Journalists and other media workers have responsibilities, as well as, freedoms in their information gathering and dissemination tasks.

6. **Democratic Participant Media Theory**

The theory was propounded by Dennis McQuail in 1987.The democratic participant media theory as part of the working normative media theories embraces the principles of democratisation of the media for the purpose of accessibility by all and sundry. The theory simply lays emphasis on the need for popular participation and plurality in the ownership and access to the media. The bottom line of this theory is that, every individual and every part of the society- religious institutions like churches, mosques and many others in the society should have access to the media so that they too can air their views about happenings in the society. Through this, they are automatically exercising their rights to self-determination. The theory calls for democracy in the ownership of the media. The theory calls for the establishment of local media by local communities and groups so that they can meet their own needs and that potential users of the media can have access to them.

According to Yaroson & Asemah (2008), the democratic participant media theory stresses the need for access and right to communication by all. The theory calls for pluralism in place of monopolisation and in the place of centralism, it advocates decentralisation and localism. It insists that media conglomerates be replaced or juxtaposed with small-scale media enterprise. It calls for horizontal in place of the top down communication, which is a concern for feedback, socio-political communication and an acknowledgement of the feedback so as to realise the completed communication circuit. The theory favours multiplicity, smallness of scale (community newspaper, radio and television) locality, decentralisation of the media where all groups, communities and individuals, own, have access to and operate small media organisations. When this is done, the people can have their views, opinions and ideas aired out and therefore, take part in governance. The basic assumptions of the theory as identified by McQuail (1987) are:

a. Individual citizens and minority groups have right of access to media and rights to be served by the media based on their determination of needs.

b. The organisation and content of the media should not be subjected to centralised,
political or state bureaucratic controls.

c. The media should exist primarily for their audiences and not for the media organisations, professionals or client of the media.

d. Groups, organisations and local communities should have theirown media.

e. Small scale, interactive and participative media forms are better than large scale, one- way and professionalised media.

f. Certain social needs relating to mass media are not adequately expressed through individual consumer demands, not through the state and its major institutions.

Going by the theory, everyone in the society should be allowed to have access to the media. But does this really happen? The answer is simply no. This is because, there are certain factors, which hinder the populace from having access to the media.

Implication of the Normative Theories on the Media

The six normative press theories have serious implications on the journalist. The journalist is saddled with the responsibility of surveying the environment. But his ability to carry out his duties virtually depends on the government and the nature of the political economy in place. As earlier noted, the theories of the press were propounded to find and qualify the roles of the press in a political setting. Those who propounded the theory- Peterson, Siebert and Schramm took a look at the historical development of the media vis-à-vis political dispensations. They tried to categorise the media in each political era. They concluded that every society because of the politics of that era got the media it wanted.

The import of the above is that every political system determines the operation and activities of the media. Thus, it behoves on the journalist to critically examine every political dispensation so as to know the theory, which is obtainable as this will help to operate better without problem. The normative theories have been used to explain the relationships between government and the press. An understanding of the theories will help the journalist to operate better. The mass communicator must be aware of which category of media system his country operates. A critical look at the theories shows that the type of government in place is the determining factor of the operation of the media. The government in place affects or determines the kind of messages that can be sent or disseminated to the public. The different theories that make up the theories of the press have their various features. The authoritarian theory does not allow press freedom and it generally sees the press as a tool that can be used to support government programmes and

policies. The libertarian theory says that man is rational and based on that, press freedom is allowed. The Soviet communist theory simply sees the media as an integral part of government and that the media should be used to support the communist idea. Social responsibility theory says that the press that enjoys freedom should remember that such freedom goes with responsibility. Development media theory sees the press as agents of development and thus, the press should be used to foster political, social, cultural and economic development. While the democratic participant media theory calls for democratisation of the media industry. It simply says that there should be multiplicity of the media thereby, giving room for large scale of mass media ownership.

All these theories must be well studied by the journalist. For example, the authoritarian press theory does not allow press freedom. The journalist is not free to publish messages the way he wants. The journalist therefore can pick among three options. He can be vocal, he can decide to be a coward and he can also decide to be a praise singer. Most journalists who were vocal during Abacha and Babngida's regimes were either incarcerated or killed. Tunde Thompson and Nduka Irabor were arrested and locked for one year after they were released, their newspaper- *The Guardian* was asked to pay the sum of N50, 000. Dele Giwa was killed with a letter bomb in October 1987. But the journalists who were praise singers were spared by the military. The journalist, therefore, needs to examine the kind of political system in operation, as this will guide him in terms of how to carry out his operations within the tenets of the theory.

CHAPTER TEN

CULTURAL THEORIES

Introduction

The cultural theories are among the theories that have gained the most support among today's media researchers. Baran & Davies, cited in Yaroson & Asemah (2008) note that these theories share the underlying assumption that our experiences of reality is an ongoing social construction, not something that is only sent, delivered or otherwise, transmitted to a docile public. The import of the above is that audiences actively process the information that they receive; they reshape this information and store only what serves their cultural needs. These set of theories therefore say that the media and the audiences negotiate meaning and effects as they interact in the culture. There are many theories of mass communication that fall under this group. Let us examine some of them:

Cultivation Theory

The theory was proposed by Gerbner and his Associates in 1976. It argues that television plays an extremely important role in how people view their world. According to the theory, in modern culture, most people get much of their information in a mediated fashion rather than through direct experience. Mediated sources can shape people's sense of reality. This is especially the case with regards to violence. Cultivation analysis posits that heavy television viewing cultivates a sense of the world that is more violent and scarier than is actually warranted. The theory says that television has become the main source of storytelling in today's society. Those who watch four or more hours a day are labelled heavy television viewers and those who view less than four hours per day, according to Gerbner, are light viewers. Heavy viewers are exposed to more violence and therefore are affected by the Mean World Syndrome, an idea that the world is worse than it actually is. According to Gerbner, the overuse of television is creating a homogeneous and fearful populace.

The theory proposes that watching television has effect on the viewer. Television as the eye opener of the family or home has become a member of the family because it tells us what is happening around us. It says that repeated exposures to media portrayals and themes influence our perception of these items in the direction of the media portrayals. In effect, learning from the media environment is generalised, sometimes incorrectly, to the social environment.

The dominance of television creates a common view of the world and reflects different cultures. Television portrays the society as a bad place to live in leading to people becoming distrustful of the world. Overtime, particu1ar symbols, images, messages and meanings become dominant and are absorbed as truth. Television has monopolised all other sources of ideas such as newspapers, magazines and radio, because many people fully depend on television for all information. Gerbner and his associates however said that the consequence of watching television is that people begin to cultivate and imitate what they see on the screen. Although, cultivation analysis was developed by media researcher, George Gerbner and his colleagues out of concern over the effects of television violence, it has been applied to countless other television- cultivated realities, such as beauty, sex, roles, religion, the judicial process and marriage. Television is essentially and fundamentally different from other mass media. Unlike books, newspapers and magazines, television requires no reading ability. Unlike the movies, television requires no mobility or cash; it is in the home and it is free. Unlike radio, television combines pictures and sounds. It can be consumed from people's very earliest to their last years of life.

Cultivation theorists argue that television has long-term effects, which are small, gradual, indirect but cumulative and significant. They emphasise the effects of television viewing on the attitudes rather than the behaviours of the viewers. Heavy watching of television is seen as "cultivating" attitudes, which are more consistent with the world of television programmes than with the everyday world. Watching television may tend to induce a general mindset about violence in the world, quite apart from any effects it might have in inducing violent behaviour. Gerbner argues that the mass media cultivate attitudes and values, which are already, present in a culture. The media maintain and propagate these values amongst members of a culture, thus binding it together. According to Evra (1990), "cultivation research looks at the mass media as a socialising agent and investigates whether television viewers come to believe the television version of reality the more they watch it. People who watch a lot of television programmes are likely to be more influenced by the ways in which television programmes frame the world than individuals who watch less, especially regarding topics

of which the viewer has little first-hand experience. Light viewers may have more sources of information than heavy viewers." Evra argues that by virtue of inexperience, young viewers may depend on television for information more than other viewers do.

According to Dominick (1990), "cultivation theorists are best known for their study of television and viewers, and in particular for a focus on the topic of violence." However, some studies have also considered other mass media from this perspective and have dealt with topics such as gender roles, age groups, ethnic groups and political attitudes. The difference in the pattern of responses between light and heavy viewers (when other variables are controlled), is referred to as the cultivation differential, reflecting the extent to which an attitude seems to be shaped by watching television. Older people tend to be portrayed negatively on television and heavy viewers (especially younger ones) tend to hold more negative views about older people than lighter viewers. Most heavy viewers are unaware of any influence of television viewing on their attitudes and values. The theory has the following assumptions:

i. Television creates a shared view of the world because of its dominance.

ii. Television homogenises different cultures.

iii. Television portrays the world/society as a bad place in which to live.

iv. Effects are small, gradual, indirect, but, accumulate over a long time.

v. Television is unique because it is persuasive.

vi The persuasiveness of television gives it the power to establish cultural mainstream.

vii. Television cultivates broad assumptions as opposed to specific attitudes.

viii. Television is a medium of conservative socialisation because it reinforces cultural norms and practices.

ix The observable effects on culture are relatively small.

x. New technology extends television's influence.

The theory has the following criticisms:

i. Television viewing causes fear.

ii. Fear causes television viewing.

iii. A third factor causes both fear and television viewing.

Implication of the Cultivation theory on the Mass Media

The implication of the cultivation theory on the media is that the media should endeavour to portray programmes that will build the audience positively - positive programmes should be shown on television. This is because, children especially, mostly believe that whatever they see on television screen is real since the media mirror reality. Having this is in mind, the media practitioner should avoid programmes with violent contents like shooting, fighting and romance. When they watch such programmes, they believe that is the nature of the society.

Diffusion of Innovation Theory

The theory was proposed by P. Lazarsfeld, B. Berelson and H. Gaudet in 1944. This theory traces the process by which a new idea or practice is communicated through certain channels over time among members of a social system. The model describes the factors that influence people's thoughts and actions and the process of adopting a new technology or idea. Diffusion is the process by which an innovation is communicated through certain channels over time among the members of a social system. Diffusion is a special type of communication concerned with the spread of massages that are perceived as new ideas. An innovation is an idea, practice or object that is perceived as new by an individual. The characteristics of innovation as perceived by the members of a social system determine its rate of adoption.

The diffusion of innovation is the spread of a product, process or idea perceived as new, through communication channels, among the members of a social system over time. Innovations can be a new product or output, a new process or way of doing something or a new idea or concept. The “newness” of an innovation is subjective, determined by the potential adopter. Diffusion of innovation theory attempts to explain how an innovation is spread and why it is adopted at both the micro and macro levels of analysis. The four main elements in the diffusion of innovation process are: innovation, communication channels, time and social system. Individuals'

innovativeness or psychological factors such as communication needs, are analysed as micro-independent variables. At the macro-social level, this theory assumes that social systems, such as norms, can affect an individual's adoption or use of an innovation. In terms of communication channels, diffusion of an innovation involves both interpersonal channels (micro) and mass communication channels (macro). By utilising both mass and interpersonal communication channels, people can get information about an innovation and perceive its usefulness. Therefore, diffusion theory requires both micro-individual and macro-social analysis.

The essence of diffusion of innovation theory is to communicate to members of a social system a discovery or ideas based on research. Diffusion theory started with the agricultural extension in America. This is because the American government wanted farmers to adopt the new (new seeds and medicines) ideas of agriculture that will help improve their productivity. If these new methods are to be accepted by the farmer then, the best way to do this is to use the mass media. The theory is talking about the source, medium, channel and receiver. Since we have agreed that mass media have effects on the people, if new products are to be disseminated to members of the society, the new things have to be made known to people through the mass media. What is the process through which message is to be sent to the people? First of all, it is sent to the opinion leaders and then the early adopters; the local people get the information from the opinion leaders and the early adopters. What we have to understand here is that information gets through the opinion leaders and early adopters because as at then, there was no radio, newspaper, television, etc, at the early access of local people. Today, the story is different because people can afford newspapers, radio and television. Any successful dissemination of information must adopt knowledge, persuasion, innovation and reinforcement.

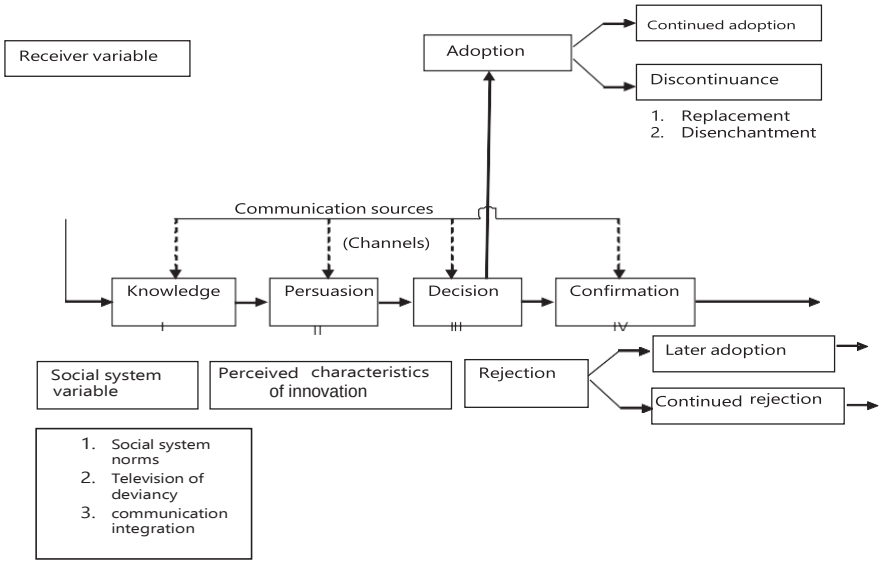
However, some scholars have criticised this theory. The supremacy of the mass media has been questioned. Are they the only means of disseminating information? Interpersonal communication has been considered here as another means of sending information. They have stipulated that the mass media cannot convince people as such to an extent instead, they said that mass media and interpersonal communication be combined to give effective result. Attitude change takes place because of inter-related variables and not because they listen to media messages. This is to say that people can decide on their own to adapt to new innovations but not because they listen to the radio or watch the TV or have read newspapers. However, certain factors inhibit the effectiveness of the role of the media in the diffusion of innovation process. These factors include:

a. **Lack of Mass Media**: Some societies are known to have very few newspapers while some parts of the same society may not even receive message from their radio and TV stations.

b. **Lack of Access to the Media System and Message from Radio Stations:** It is often the case that many people cannot afford to buy newspaper, not to talk of radio and TV sets.

c. **The Code (language) of the Mass Media**: Not many can understand the mode of expression of the mass media. For example, in Nigeria, the national language is English. The literate ones can only comprehend the newspaper printed in English language.

The diagram below explains the diffusion theory



Implication of Diffusion Theory on the Media

The diffusion of innovation theory also has its implication on the media. The media practitioners are expected to use the language that will be easily understood by the audience whenever they are disseminating new ideas and innovations to the people. This, therefore, implies that they must consider the target audience. There is also the need to combine the mass media with interpersonal communication for effective and successful diffusion.

CHAPTER ELEVEN

MINIMALLY POWERFUL MEDIA THEORIES (LIMITED EFFECT MEDIA THEORIES)

Introduction

Media messages do not have direct effects on the audience. This is because we have individual differences; what appeals to Mr. A might not appeal to Mr. B. More so, people perceive media messages differently because, they have different psychological dispositions, past experiences, cultural expectations and social relationships. Many mass communication researchers like Paul Lazarsfeld and Joseph Klapper never supported the idea that mass media messages have direct effect on the audience (as assumed by the magic bullet theory). Their refusal to support the theory gave rise to the law of minimal consequence, which means that there is limited effect of mass media messages. Baran (2002), however, classifies all the theories into the limited effects theory era. Klapper (1960) formulated several generalisations on the effects of the media. His research shows that:

> Mass media ordinarily, do not serve as a necessary and sufficient cause of audience effect, rather, they function through a nexus of mediating factors and influences. These mediating factors render mass communication as a contributory agents in a process of reinforcing the existing conditions. Mass media alone cannot be the sole cause of audience change, they must work with other variables or factors to make you do what they want you to do.

The import of Klapper's assertion is that mass media messages are minimally powerful; they have limited effects on the audience. We shall therefore examine some theories of mass communication that fall under the limited effect theories in this chapter.

Consistency Theories

Consistency theories assume that media messages must work in line with the pre-existing attitudes of the audience before they can have direct effect on them. The messages must be consistent with the needs, interests, beliefs and attitudes of the audience if they must have direct effect on them. The theories hold that the audience is made up of different people with their different characteristics. People are different in terms of attitudes, personality and lifestyles. Individuals perceive things differently. Based on these factors, the mass media audience will respond differently to the same message from the radio, television, newspapers and magazines. What Mr. A likes is not what Mr. B will like.

Research has shown that people are all different in their psychological make-up. While the entire audience share the behaviour pattern of their culture, every individual has a different cognitive structure of needs, perceptions, beliefs, values, attitudes and skills. These theories simply hold that "one man's meat is another man's poison" The consistency theories can be further classified into the following:

i **Selective Exposure:** People selectively expose themselves to media messages. This screening aspect depends on many factors; such as reach of media, accessibility, age, cultural acceptability and taboos. Individuals expose themselves to selected messages and because of this, it is difficult for other messages to have effect on them. The effect of the message depends on the type of message you expose yourself to. Messages you do not expose yourself to cannot have effect on you. The media cannot change your attitude if other factors more fundamental are not inclusive. The mere fact that we have selective exposure makes it difficult for media messages to have effect on you. People tend to expose themselves to those mass communication messages, which are in agreement with their attitudes and interests. It is an irrefutable fact that people seek out those information which only cater to their own interests, beliefs and boost their own ego while avoiding those ones that are contrary to their own dispositions and attack their self-image. This determines which newspapers to subscribe to or read, which television stations to tune to and which programmes to watch. Baran (2002) opines that selective exposure or attention is the process by which people only expose themselves or attend to those media messages +consistent with their pre-existing attitudes and beliefs.

ii. **Selective Perception**: This predicts that people will interpret messages in a manner consistent with their pre-existing attitudes and beliefs.

This is the tendency to interpret communication messages in terms of one's existing attitudes. People of distinct psychological characters see media content in different ways; this depends on factors such as age, values, family and opinions. Selective perception is influenced by social relationships. Each of us tend to perceive and decode communication messages in the light of our previous experiences and current dispositions- our needs, moods and memories. The way Mr. A perceives things is different from the way Mr. B perceives. People selectively perceive media messages.

iii. **Selective Retention**: This is the ability of an individual to retain certain messages in his mind while ignoring others. This is influenced by various psychological factors such as choices, values, culture and emotions. This theory assumes that people remember best and longest those messages that are consistent with their pre-existing attitude and beliefs. People tend to retain messages that are useful to them when they are exposed to a certain medium. The mass media audiences do not retain everything; they only retain and remember the important details and as such, it becomes difficult for those ones not retained to have any effect on them. Two people cannot have the same interest. The different mass media audiences have their different interests. None of the audience can remember all the massages received either through the electronic or print media. People tend to forget some messages more quickly than others. We remember accurately those messages that are favourable to our self-image than messages that are unfavourable.

iv. **Selective Attention:** People select which information to pay attention to at any given time. The messages that do not arrest the attention of the audiences will not have direct effect on them. This explains why advertisers use all kinds of gimmicks to catch and retain audiences' attention. These selective processes help us to select what information we consume, remember and interpret in personally important and idiosyncratic ways. They work in a rather complex ways and not in isolation. The media are full of competing messages. The process of screening vast amount of information in which one has no interest through mental filters is called selective attention, for example, an adult will be more tuned to listening to the news while a child would rather watch a cartoon show.

Implication of Consistency Theories on the Media

The theories lay emphasis on the need for research on the part of the media practitioners. Through research, the media practitioner or the journalist will be able to know the needs, interests and aspirations of the audience. The

media industries must design and disseminate media messages that are in line with the culture, belief and religion of the people if they must have direct effect on them. Messages that are not in line with the culture of the people will not have direct effect on them. When such messages are disseminated, it will amount to waste of time, money and even energy.

For example, when your target audience is predominantly Muslims, you need to take them into consideration. Thus, any media house that advertises pork meat in Sokoto or Kano for example should be rest assured that the response will be negative. As it is against their religion to eat pork meat. It therefore behoves on the media to consider the culture, environment, religion and the level of education of the people when designing media messages.

Uses and Gratifications Theory

Thus, the theory explains how and why people deliberately select specific media and how they make use of such media to please their desires (Halpern, Valenzuela Katz & Miranda, 2019, cited in Ajayi, Fatukasi & Asemah, 2021). The uses and gratifications theory of the media is one of the theories of mass communication that call attention to what people do with the media rather than what the media do to people (Edegoh, Asemah &Nwammuo, 2013). The theory explains the positive effect of individual media use (Edegoh & Asemah, 2014). The theory, which is also called utility theory, seeks to explain what function a particular kind of media content serves in a particular circumstance. The theory seeks to investigate what people do with a communication content instead of what the communication content does to them. Folarin (1998) notes that the theoryperceives the recipient as actively influencing the effect process since theyselectively choose, attend to, perceive and retain the media messages on thebasis of their needs and beliefs. The focus according to Folarin was shiftedfrom media production and transmission functions to the mediaconsumption function.

During the era of limited effects theory, the researchers turned their focus to media consumers to further explain how influence is limited. The new body of thought that resulted was called the uses and gratification, theory which claimed that media do not do things to people; rather people do things with the media. In other words, the influence of media is limited to what people allow it to be. Uses and gratifications approach also postulates that the media compete with other information sources for audience's need

satisfaction. As traditional mass media and new media continue to provide people with a wide range of media platforms and contents, it is considered one of the most appropriate perspectives for investigating why audiences choose to be exposed to different media channels. That is, why is it that people like some media contents and dislike others? The approach emphasises audiences' choice by assessing their reasons for using a certain media to the disregard of others, as well as the various gratifications obtained from the media, based on individual social and psychological requirements (Severin & Tankard, 1997). Uses and gratifications theory emphasises motives and the self-perceived needs of audience members. Katz, Blumler & Gurevitch (1974) argue that "different people can use the same communication message for different purposes. The same media content may gratify different needs for different individuals." There is not only one way that people use the media content. Contrarily, there are as many reasons for using the media as there are media users. Basic needs, social situations and the individual's background, such as experiences, interests and education, affect people's ideas about what they want from media and which media best meet their needs. That is, audience members are aware of and can state their own motives and gratifications for using different media.

Wimmer & Dominick (2000) point out that uses and gratifications theory takes the view of a media consumer. It examines how people use the media and the gratifications they seek and derive from their media behaviours. Uses and gratifications researchers assume that audiences are aware of and can articulate their reasons for consuming various media contents. Most mass communication theories talk about the effects of mass media on people; they are aimed at answering the question, what do the media do to the people? Uses and gratifications theory on the other hand seems to answer the question, what do the people do to the media? In other words, instead of the question, what type of effect occurs and under what condition? Uses and gratifications theory asks the question, who uses which content from the media and under what conditions and for what reason? That is, what do people use the media for? The question it is asking is, why do we use some contents and not use others. It is not every message we expose ourselves to. Why is it that people do not expose themselves to all media messages?

The theory talks about reciprocal gesture between the media and media consumers. The media is useful to the society and the society is also useful to the media; hence we call it uses and gratifications theory. The theory is a reaction theory. Reaction because, it started as a question; researchers asked why certain things were being talked about (effects) and others neglected (uses).

Bernard Berelson conducted research and the topic of the research was, what does missing the media mean to you? It became obvious from the different responses he got that people use the media to satisfy their needs. He, therefore, concluded that the society use the media to satisfy their purposes. The uses and gratifications theory, therefore, reminds us that people use the media for many purposes. This theory is simply concerned with how people use the media for gratifications of their needs. It propounds the fact that people choose what they want to watch, read or listen to and the different media compete to satisfy individual's needs. As media users become increasingly confronted with choice, this approach should direct our attention to the audience. In 1972, McQuail, Blumler andBrown suggested the following individual needs categories:

i. **Diversion Needs**: The media can be used to divert attention from loneliness, anxiety and troubles. Radio, television and newspapers serve as the means of emotional release. When you are emotionally disturbed, you can use mass media to divert these emotions.

ii. **Personal Relationship Needs**: The mass media serve as substitutes to our friends, husbands, children and wives that are not around us. This means substitutes of media for companionship.

iii. **Personal Identity/Individual Psychology Needs**: Psychologically, everybody wants to look important. Because of the need to look important, people buy tapes, newspapers, magazines, TV, video machines, etc. We use the media for value reinforcement and self-understanding.

iv. **Surveillance Needs**: People use the media to survey the environment so as to know what is happening within and without. With the mass media, the people can monitor trends. This enables the people to get the information that may help accomplish certain tasks.

In 1973, Katz, Gurevitch and Hass discovered thirty-five needs satisfied by the media but, they decided to categorise them into five (5):

i. **Cognitive Needs:** People use the media to acquire knowledge, get information and know issues, personalities around them. Every human being has cognitive need; the media are always there to give all you want to know.

ii. **Affective Needs:** Affective is gotten from affection. It talks about the desire for something good, nice and beautiful. The mass media provide all these fashions. If you want beautiful things, you can use the media. Friendship and love are all under affection. Affection has to do with anything good that you appreciate emotionally and naturally. Thus, people use the media for emotional and pleasurable experience.

iii. **Personal Integration Needs:** People want to personally belong to a particular group, belief, norm, value and race. Every normal human being needs a good status to be highly respected. If one cannot get there, one uses the media to reach that social status.

iv. **Social Integrative Needs:** It is to enable you have contact with your friends and family. At a social level, you want to be used to what your friends are used to. You want to be part of your society.

v. **Tension Release Needs:** It has to do with the way you use the media to divert emotion from your ways whenever you are angry. It is almost synonymous with diversion need. If you have an appointment with somebody, you will be anxious to see the person; there will be a kind of tension in you, you can pick up a novel and start reading so as to release the tension in you. Every human being is subjected to a tension.

Five basic assumptions were stated in a study of Katz, Blumler and Gurevitch in 1974. The five assumptions provide a framework for understanding the correlation between media and audiences. They are:

i The audience is conceived as active. That is, an important part of mass media use is assumed to be goal oriented. Patterns of media use are shaped by more or less definite expectations of what certain kinds of contents to offer the audience- member.

ii. In the mass communication process, much initiative in linking need gratification and media choice lies with the audience-members. This places a strong limitation on theorising about any form of straight-line effect of media content on attitudes and behaviours.

iii. The media compete with other sources of need satisfaction. The needs served by mass communication constitute but, a segment of the wider range of human needs and the degree to which they can be adequately met through mass media consumption certainly varies;

iv Methodologically speaking, many of the goals of mass media use can be derived from data supplied by individual audience members themselves. That is, people are sufficiently self-aware to be able to report their interests and motives in particular cases or at least, to recognise them when confronted with them in an intelligible and familiar verbal formulation.

v. Value judgements about the cultural significance of mass communication should be suspended while audience orientations are explored on their own terms.

McQuail (1983) identifies the following common reasons for media use:

i. Information
a. Finding out about relevant events and conditions in immediate surroundings, society and the world.
b. Seeking advice on practical matters or opinion and decision choices.
c. Satisfying curiosity and general interest.
d. Learning; self-education.
e Gaining a sense of security through knowledge.

ii. Personal Identity.
a. Finding reinforcement for personal values.
b. Finding models of behavior.
c. Identifying with valued others (in the media).
d. Gaining insight into oneself.

iii. Integration and Social Interaction.
a Gaining insight into the circumstances of others; social empathy.
b. Identifying with others and gaining a sense of belonging.
c. Finding a basis for conversation and social interaction.
d. Having a substitute for real-life companionship.
e. Helping to carry out social roles.
f. Enabling one to connect with family, friends and society.

iv. Entertainment
a. Escaping or being diverted from problems.
b. Relaxing.
c. Getting intrinsic cultural or aesthetic enjoyment.
d. Filling time.
e. Emotional release.
f. Sexual arousal.

McQuail (1994, p. 235) added another dimension to this definition when he observed that "personal social circumstances and psychological dispositions together, influence both general habits of media use and also, beliefs and expectations about the benefits offered by the media, which shape specific acts of media choice and consumption, followed by assessments of the value of the experience (with consequences for further media use) and, possibly applications of benefits acquired in other areas of experience and social activity." This expanded explanation accounts for a variety of individual needs and helps to explain variations in media sought for different gratifications. This implies that all individuals have their various reasons for using the media and they are always seeking the media that have the ability to satisfy their needs. The theory has the following criticisms:

a. Because the uses and gratifications theory emphasises audience-members' motives for making specific consumption choices and the consequences of that media intentional use, it is sometimes seen as being too apologetic for the media industries. In other words, when negative media effects are seen as the product of audience-members' choices and uses, the media industries are absolved of some responsibility for the content the producer carries. Media simply give people what they want.

b. The theory is also criticised because it assumes not only that people know why they make the media content choice they do, but also that they can clearly articulate those reasons to uses and gratification researchers.

c. The theory ignores the fact that much media consumption is unintentional- when we read the newspapers for election news, we cannot help but see advertising messages. It is highly individualistic, taking into account only the individual psychological gratification derived from individual media use. The social context of the media use tends to be ignored. This overlooks the fact that some media use may have nothing to do with the pursuit of gratification. The use may be forced upon us.

d. The theory ignores media's cultural role in shaping people's media's choice and uses.

e. The theory does not provide much successful prediction or casual explanation of media choice and use. Since it is indeed that much media use is circumstantial and weakly motivated, the approach

seems to work best in examining specific types of media where motivation might be presented.

f. There is relatively little attention paid to media content. Researchers only attend to why people use the media, but less, to what meanings they actually get out of their media use.

g. The approach starts from the view that the media are always functional to people and may thus, implicitly offer a justification for the way the media are currently organised.

Despite the criticisms, the uses and gratifications approach served an important function in the development of mass communication theory by stressing the reciprocal gesture of the mass communication process. That is, the scientists began to take seriously the idea that people are important in the process- they choose content, they make meaning and they act on that meaning.

Implication of Uses and Gratifications Theory on the Media

Since the theory assumes that audience-members have various reasons and purposes for using the media, the media practitioner should, therefore, design media messages that will serve the various purposes of the audience. This implies that messages from the mass media should be educative, entertaining and informative. More so, they should socialise and reflect all those events happening in the society. Just like the consistency theories, mass media messages should be designed in line with the needs, interests, aspirations and the values of the audience- members since they use media contents to gratify their needs. The practitioner must know that there are so many needs that messages from the media satisfy, having this in mind, they should therefore reflect the interests of the various members of the society.

Agenda Setting Theory

The theory says the media, especially the news media, are not always successful at telling us what to think, but they are quite successful at telling us what to think about. The theory was proposed by Maxwell McCombs and Donald L. Shaw in 1972/1973. An agenda is an issue or subject of discussion. It is a topical issue, which elicits a positive or negative comments from the members of the public. Agenda setting on the other hand is the process of reflecting the events in our society. The major assumption of the theory is that the media set agenda for the public to follow. The theory holds that most of the pictures we store in our heads, most of the things we think or worry about, most of the issues we discuss, are based on what we have read, listened to or watched in different mass media. The media make us to think about certain issues, they make us to think or feel that certain

issues are more important than others in our society. The agenda setting theory argues that the media may not tell us what to think, media may tell us what to think about. Based on their study of the media's roles in the 1968 presidential election, Maxwell McCombs and Donald Shaw wrote in (1972) that:

> In choosing and displaying news, editors, newsroom staff and broadcasters play an important part in shaping political reality. Readers learn not only about a given issue but, how much importance to attach to the issues from the amount of information in a news story and its positions.

The media raise salient issues in our society and the members of the society tend to think along these issues; the foregoing implies that the media make us to think about certain issues **(**Ugande & Asemah, 2014; Santas, Asemah & Jumbo, 2020). The media set agenda for the public to follow (Edegoh, Ezebuenyin & Asemah, 2013). Thus, Daramola (2003, p.66) notes that "the theory is based on the assumption that there is a relationship between news coverage and public perceptions of the important issues" (cited in Acheme, Amah Ezeji & Asemah, 2021). Wimmer & Dominick (2000) observe that the theory on agenda setting by the media proposes that the public agenda or what kinds of things people discuss, think and worry about is powerfully shaped and directed by what the media choose to publicise. This means that if the news media chose to give the most time and space to covering HIV/AIDS, this issue will become the most important item on the audiences' minds. The notion of agenda setting can be traced back to Walter Lippman (1922) who suggested that the media were responsible for the pictures in our heads. Forty years later, Cohen (1963) further articulated the idea when he argued that the media may not always be successful in telling people what to think, but they are successful in telling what to think about. Lang & Lang (1966) reinforced this notion by observing that the mass media pay attention to certain issues, they are constantly presenting objects, suggesting what individuals should think and have feeling about.

The foregoing implies that the media "play drums and when they play their drums." we begin to dance to the tune of their music. It is however worthy to note that the issues raised by the media change from time to time and it is because the society is dynamic. So many events transpire in our society on daily basis. Thus, as events happen at different times, the issues raised by the media change. Folarin (1998) notes that "the agenda setting theory implies that the mass media pre-determine what issues are regarded as important at any given time in a given society. Agenda setting theory does not ascribe to the media the power to determine what we actually think, but does ascribe to them the power to determine what we are thinking about." The elements involved in agenda setting according to Folarin (1998) include:

a. The quantity or frequency of reporting.

b. Prominence given to the reports through headlines display,

pictures and layout in newspapers, magazines, films, graphics or timing on radio and television.

c. The degree of conflict generated in the reports.

d. Cumulative media specific effects over time.

Implication of the Agenda Setting Theory on the Media

The media are saddled with the responsibility of monitoring the events happening in the society and reporting to the members of the society. That is, the media are the watchdog of the society. The theory holds that the media are responsible for most of the pictures we hold in our heads. It therefore behoves on the mass media to pay attention to salient events that happen in our society so that they will reflect such issues. The media should make us to think about important issues that will bring about national development; issues that will promote unity and oneness among the different segment of the society. This is because whatever issue the media raise preoccupies the mind of the audience. The media must refrain from favouritism, tribalism and prejudice. In raising these issues, there has to be balance and fairness and objectivity on the part of the media. The media, therefore, are not to ignore any salient issue for political, religious or environmental reasons. Since it is through the media that we get to know what is happening in the society, attention should be paid to all salient issues as they happen in our society.

Media Dependency Theory

It was proposed by Sandra Ball-Rokeach and Melvin Defleur in 1976. The key idea behind this theory is that audiences depend on media information to meet their needs and goals and that, social institutions and media systems interact with audience to create needs, interests and motives in the persons. The degree of dependence is influenced by the number of information functions and social instability. The basis of media influence resides in the relationship between the larger social systems, the media's role in that system and audience relationship to the media. The degree of our dependence on the media and their content is the key variable in understanding when and why media messages alter audience beliefs, feelings or behaviours (Yaroson & Asemah, 2008).

This theory states that the more dependent an individual is on the media for having his or her needs fulfilled, the more important the media will be to that person. Dependency theory integrates several perspectives; first, it combines perspectives from psychology with ingredients from social categories theory. Second, it integrates system perspectives with elements from more causal approaches. Third, it combines elements of uses and

gratifications research with those of media effects traditions, although its primary focus is less on effects per se than on rationales for why media effects typically are limited. Finally, a contextual philosophy is incorporated into the theory, which also features traditional concerns with the content of media messages and their effects on audiences. Research generated by this model tends to be more descriptive than explanatory or predictive.

Media dependency theory which is also known as media system dependency theory, has been explored as an extension of or an addition to the uses and gratification theory; though, there is a subtle difference between the two theories. That is, media dependency looks at audience goals as the origin of the dependency while the uses and gratifications approach emphasises audience needs. Both, however, are in agreement that media use can lead to media dependency. Moreover, some uses and gratifications studies have discussed media use as being goal directed. Media dependency theory states that the more dependent an individual is on the media for having his needs fulfilled, the more important the media will be to that person. DeFleur & Ball-Rokeach (1976) describe dependency as the correlating relationship between media content, the nature of society and the behaviour of audiences. It examines both macro and micro factors influencing motives, information-seeking strategies, media and functional alternative use and dependency on certain media. According to Littlejohn (2002), people will become more dependent on media that meet a number of their needs than on media that provide only a few ones. If a person finds a medium that provides him with several functions that are central to his desires, he will be more inclined to continue to use that particular medium in the future. Thus, if the radio satisfies more of your needs than other mass communication channels like television, newspaper, magazine and internet, you are likely to depend on it than these other media. The intensity of media dependency depends on how much people perceive that the media they choose are meeting their goals. These goals were categorised by DeFleur & Ball-Rokeach (1989) into three dimensions which cover a wide range of individual objectives:

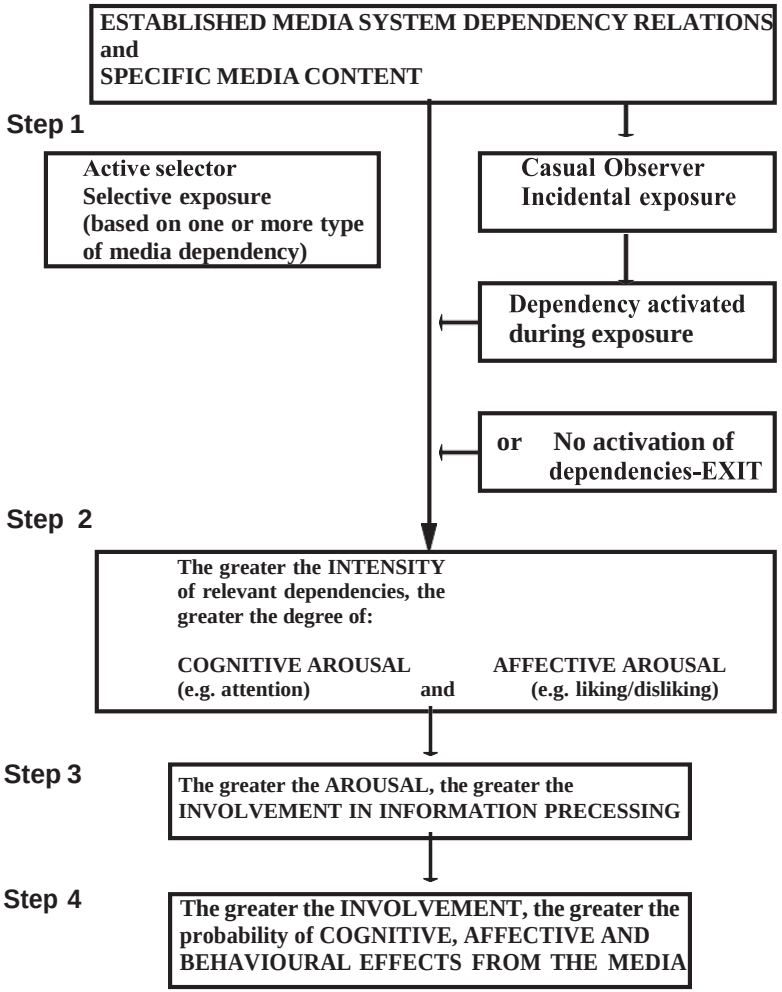
a. Social and Self Understanding: Learning about oneself, knowing about the world.

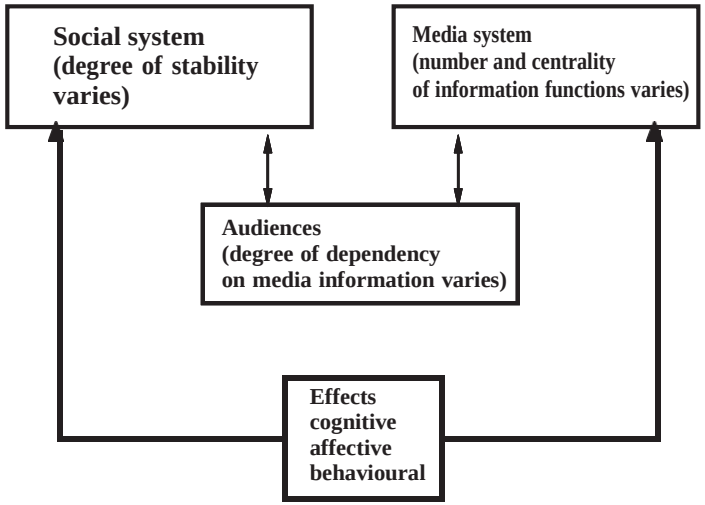
b. Interaction and Action Orientation: Deciding what to buy, getting hints on how to handle news or difficult situation.

c. Social and Solitary Play: Relaxing when alone, going to a movie with family or friends.

Dependency on a specific medium is influenced by the number of media sources available to an individual. Individuals should become more dependent on available media if their access to media alternatives is limited.

The more alternatives there are for an individual, the lesser is the dependency on and influence of a specific medium. Going by the theory, it means that people depend on media information to meet certain needs and achieve certain goals, like uses-and-gratifications theory. But you do not depend on all media equally. Two factors influence the degree of media dependence. First, you will become more dependent on media that meet a number of your needs than those that provide just a few. The second source of dependency is social stability. When social change and conflict are high, established institutions, beliefs and practices are challenged, forcing you to re-evaluate and make new choices. At such times, your reliance on the media for information will increase. At other more stable times, your dependency on media may go way down. See the diagram below.





Implication of the Dependency Theory on the Media

As earlier noted, the dependency theory holds that the audience members depend on the media of information like radio, television, newspapers and magazines to meet their needs and reach their goals. Thus, the media can alter the beliefs, attitudes and the interests of the audience members. It, therefore, behoves on the mass media to convey programmes that will enrich the knowledge of the audience- members. Just like the utility theory, people have different needs and aspirations to be met with the mass media hence, the media institutions need to inform the people about various activities taking place in our social system since people are increasingly depending on the mass media to understand what is happening around them and to also learn how to behave meaningfully for escape.

Spiral of Silence Theory

Noelle Neumann propounded the theory in 1984. The theory simply assumes that individuals and groups tend to suppress their private opinions under pressure from the fear of isolation. It argues that due to their enormous power, the mass media have a lasting effect on public opinion. The theory maintains that mass media work simultaneously with majority public opinion to silence minority beliefs on cultural issues. A fear of isolation prompts those with minority views to examine the beliefs of others. Individuals who fear being socially isolated are likely to conform to what they perceive to be a majority view. The theory says that to a large extent, the media create opinions and that ideas, occurrences and persons exist in public awareness partially, only if they

are lent sufficient publicity by the mass media and only in the shapes that the media ascribe to them. This therefore implies that majority of the people see issues just the way the media see them. The spiral of silence theory explains why people often feel the need to conceal their opinions and views, when they fall within the minority of a group. People will be unwilling to publicly express their opinion if they believe they are in the minority. They will also be more vocal if they believe they are a part of the majority. Thus, the more marginalised you become, the less you speak and so spiral into a fully marginal position. This works because we fear social rejection. And that when a person appears to be rejected, others will back away; fearing being rejected because they associate with the rejected person. It also makes marginalisation a powerful way of eliminating political and social competition.

Noelle (1984) notes that "the mass media play a large role in defining the opinion environment and this is because of the fact that mass media are everywhere; media institutions are scattered everywhere; they constantly report events happening in the society." Based on this, the majority of the people tend to forget the opinion they hold about an issue thereby looking at it from the angle the media view it. Thus, the media are seen as operating to limit individual's selective perception. This explains why Orewere (2006) notes that "the media may restrict individual's selective perception and that the more they do so, the more silent minority voices become and the more the dominant voice of the status quo is reinforced." Folarin (1998) sums up the spiral of silence theory thus:

> Since society rewards conformity and punishes deviance, the fear of isolation constrains people to conform to share judgement- as umpired by the mass media. Thus the, Theory holds that the mass media, especially the television encourages those whose opinions are gaining ground to make more noise, while those whose opinions are losing ground fall silent for fear of isolation and ridicule. Journalists do not consciously manipulate public opinion; it is just that they tend to see issues and persons from a specific perspective and to adopt common values in presenting them.

The theory has the following assumptions:

i. Individuals who perceive that their own opinion is accepted will express it, while those that do not, suppress their views.

ii. People adjust their opinions according to their perceptions to avoid being isolated.

iii. Innovators, change agents and the avant-garde do not mind being isolated so, they are unafraid to voice differing opinions.

Implication of Spiral of Silence Theory on the Mass Media

The theory has a serious implication on the media. Since the media lay more emphasis on such opinions that are going around in the society, it behoves on the media to actively analyse any issue they want people to pay attention to so as to be certain that they do not mislead the audience members. The theory holds that the media create opinions and since they create opinions, there is the need for them to create a very truthful opinion because, it is the way they see things that people see things. The mass media must be objective in their attempts to select events, issues, persons and happenings that they want us as audience- members to pay attention to.

Knowledge Gap Theory

Tichenor, Donohue and Olien at the University of Minnesota initially proposed the theory in the 1970s. They believed that every member of the society does not evenly acquire the increase of information in society. People with higher socio-economic status tend to have a better ability to acquire information. This has brought about two groups- a group of better-educated people who know more about things and those with low education who know less. The theory, therefore, assumes that the spread of information in a society can bring about an increase in gap between people of lower and higher socio-economic status. The attempt to improve people's life might not always work the way it is planned. Mass media might have the effect of increasing the different gaps between members of a social class. Tichenor, Donohue & Olien (1970), however, identify five major reasons for justifying knowledge gap. The reasons are:

a. People of higher socio-economic status have better communication skills, education, reading, comprehending and remembering information.

b. People of higher socio-economic status can store information more easily or remember the topic from background knowledge.

c. People of higher socio-economic status might have a more relevant social content.

d. People of higher socio-economic status are better in selective exposure, acceptance and retention.

e. The nature of the mass media itself is that it is geared towards persons of higher socio-economic status.

The knowledge gap theory of the mass media simply holds that the more media information increases in our social system, the more the knowledgeable in our society gets more knowledge, thereby creating a gap between the more educated and less educated. The infusion of messages into our society widens the gap between the rich and the poor. This is because, those who have access to news are the wealthy people. They are the ones who can afford to install satellite dishes in their homes, they can afford to install internet services, they have money to buy newspapers and magazines on daily basis and because of this, they increase in knowledge than the poor people who do not have the money to acquire all these information media. Thus, those who listen to news are the rich ones while the poor ones are always looking for what to eat. Tichenor *et al* cited, in Orewere (2006) note that higher socio-economic segments of a population acquire information from the mass media faster than do lower socio-economic segments, thus, increasing the differences in the amount of knowledge held by the two segments. Any attempt to use media to equalise the distribution of knowledge within a social system seems doomed not just to fail, but to increase inequalities. Folarin (1998) concurs when he notes that "the knowledge gap theory asks two basic questions: how is the knowledge distributed in the society and how do the media influence that distribution?"

Folarin further notes that as media output grows in a given society, so will the knowledge gaps between privileged and under-privileged social groups increase. Contrary to what would be the normal expectation, the theory maintains that increase in media output, rather than even out differences between the information- rich and the information poor, actually accentuates those differences since those at the higher socio-economic levels acquire information much faster and much more easily than those at the lower levels. Fortunately, however, knowledge gap theorists recognise a ceiling at which the gaps may level out as the information become “seated” while the information under-nourished continue to search till they catch up with the former. Orewere (2006), however, notes that researchers list a number of factors that have been posited, usually as post hoc explanations to account for widening and

narrowing of the knowledge gap. These according to Orewere have been reduced to three categories of causal factors that may account for knowledge gap phenomena. The causal factors are:

a. Transituational deficits on the part of one of the population segments under consideration, which implies that there is lack of communication skills on the part of the population.

b. Group differences in perceived relevance and or motivation to acquire the information under study.

c. Ceiling effects imposed either by the message content or by the information of concern.

Implication of the Knowledge Gap Theory on the Media

The implication of this theory on the mass media is that the media should endeavour to disseminate their messages to the target audience and the right medium should be used to pass messages to the audience. The mass media should not just be bombarding their audiences with mass media messages. Those who present media information should realise that people of higher socio-economic status get their information in a way different from the lower educated people. The knowledge gap might help in understanding the increased gap between people of higher socio-economic status and people of lower socio-economic status. It can therefore be used in various circumstances.

CHAPTER TWELVE

TELEVISION VIOLENCE THEORIES

Introduction

Television violence talks about the effects of violent programmes on the audience. Television according to Yaroson & Asemah (2008) is a jealous "god" because once you start watching it, it does not give you the opportunity of doing other things. There are several programmes that we watch on television that have violent contents. Violence can be seen on television in different ways. These among others include: beating, shooting, vulgar abuse, quarrelling, wrestling and fighting. The import is that in all television programmes, we often see one or two of the above violence happening; with the exception of news bulletin. With this, we can therefore say that a child who is about ten years in the city and who watches television would have watched not less than 50,000 and above violence on television, since research has shown that the effects of violence is more diversified on the youths than the adults because the youth are more impressionable than the adults. Galadima (2000) concurs when he noted that the American researchers conducted research in 1972 and they came out with the following explanations concerning television violence:

a. That there is an indication of a casual constant relationship between viewing television violence and aggressive behaviour of people.

b. There is an indication that such constant relationship operates on some children who are pre-disposed to such aggressiveness through television programmes.

c. There is an indication that television violence and aggressive behaviour operate more in an environmental context. That is, if you are in an environment where violence exists, television violence will only assist you to be more aggressive.

There are about six theoretical perspectives on mass media violence theories; each claiming to be authentic. They include:

1. **Catharsis Theory:** It was propounded by Defleur and Sandra-Ball Rokeach in 1975. Burgeon and Rufiner however contributed to the theory in 1978.This theory states that we build in frustrations in our daily lives that are released vicariously by watching violent behaviours on television screen. Going by the proposition, the audience- members benefit from watching violent programmes on television. When we watch programmes with violent contents, the aggression we would have unleashed on those around us due to some frustrations will die down. So, by watching other people carrying out the aggressive behaviour on the screen, we become relieved. This may be in real life or on television screen. The standpoint of the theory is that, the more we watch violent programmes on television, the less aggressive we become. Watching violence on television kills the aggressiveness in us.

The individual difference approach, however, makes it difficult for the theory to have the same effect on every one. The aggressiveness depends on the level of frustration built in an individual. Someone who is totally frustrated in life cannot watch a programme with violent content and be released from that frustration. Perhaps, if the level of frustration of an individual is low, then watching violent programme may set him free from such frustration when he watches violent programme on television. The theory has failed to realise that there are people who are impressionable. For example, children believe that everything the adults do is good and based on this, they copy or begin to imitate. George Gerbner in his cultivation analysis states that television constructs the reality in the environment and people imitate what they see on the television screen. More so, persons in the lower class tend to imitate whatever programmes they watch on television. This is because, they build frustrations on daily basis and so, watching violent programmes will only help them to be more violent. There is an indication that television violence and aggressive behaviour contest. That is, if you are in an environment where violence exists, television violence will help you to be more aggressive. John (1997) believes that the theory plays a significant role in the life of the audience- members.

2. **Aggressive Cues Theory:** The aggressive cues theory was propounded by Defleur and Sandra Ball-Rokeach in 1975. This theory suggests that repeated exposure to violence on television will raise the level of excitement in the viewer thereby forming a catalyst to trigger the already learned behaviour resulting in violent acts being repeated in a real life

situation. In other words, the more you watch violent programmes on television, the more aggressive you become. The question that needs to be answered here is, is it really possible for television programmes to have direct effect on all media consumers? The answer to the question is simply no. This is because, we have the selective processes, which can mediate the media programmes.

According to the theory, television violence is a source of aggressive cue and that in all probability, it increases aggressive behaviours in the audience. Exposure to violence increases the level of psychological and emotional arousal thereby increasing the probability of aggressive behaviour. For example, watching war film, boxing and wrestling contest (Asemah, 2008). Folarin (1998) states that the proponent of the theory acknowledged the fact that such factors as individual level of frustration at the time of exposure, the justification for aggression as depicted in a violent programme and similarities between the individual's real life experience and television violence, determine the level of aggressive responses.

The theory is related to the individual differences perspective of the media effect. For example, one who hates violence or does not even want to carry out any act of violence cannot watch violent programme on television and become more aggressive. There are people who cannot even pick a knife and slaughter a hen. They do not have that boldness. Will such a person now watch a programme and see one "stab" another person with a knife and automatically have the boldness to do so? Viewing it from another angle, you will discover that the environment where the television viewer lives matters. If the television viewer lives in an environment where there is violence, then television violence will help that individual to be more violent. More so, the age bracket matters. The effects of television violence will be more diversified on the youth than the adults.

3. **Observational Learning and Imitation Behavioural Theory:** The theory suggests that the audience can learn certain behaviours through the observation of television programmes by imitating and modelling the behaviours of the television characters which they have watched or observed. Going by this theory, when people especially children watch violent programmes on television, they begin to learn and after learning, they begin to imitate those violent characters they have watched on television. The learning process is similar to that by which children imitate the behaviours of the adults who stay around them. As earlier stated, children are very impressionable. They believe whatever they see on television and they begin to imitate. The major thing is that, since such a violent programme is being shown on television screen, then it is the right thing to do. Generally,

people consciously and unconsciously imitate what they have seen on the television screen. Defleur & Rokeach (1989) opine that:

> It is a general explanation of how people acquire new forms of behaviours. It is called "social" because it attempts to explain how individuals observe other people's actions and how they come to adopt those patterns of actions as personal modes of responses to problems, conditions or events in their own lives.

The import of the above assertion is that the actions that are portrayed in the media serve as models for others to imitate. Looking at it from the social relations, we will discover that relations, friends and social groups like, church determine whether the audience will imitate the violent programmes (Ogwo, Asemah & Ottah, 2015). Defleur & Rokeach (1989) note that the modelling process follows several stages, which include:

a. An individual member of the audience observes a person who is a model engaging in a particular pattern of action in media content.

b. The observer identifies with the model; he believes that he is like the model, wants to be like the model or sees the model as attractive and worthy of emulation or imitation.

c. The observer consciously realises or unconsciously reaches the conclusion that the observed or described behaviour will be functional; the observer believes that the behaviour will bring about some desired result if it is imitated in a particular situation.

d. The individual remembers the action of the model when confronted with the relevant circumstances (stimulus situation) and reproduces the behaviour as a means of responding to thatsituation.

e. Performing the reproduced activity in the relevant stimulus situation brings the individual some relief, rewards or satisfaction, thereby causing the link between those stimuli and the modelled response to be reinforced.

f. Positive reinforcement increases the probability that the individual will use the reproduced activity repeatedly as a means of responding to similar situations.

In every television programme, there is something good and bad to learn and imitate. So, when violent programmes are shown on the screen, people are bound to learn and imitate especially, children. The theory is rooted in the three perspectives of media effect. That is, the individual differences, social categories and social relations perspectives. Looking at it from the individual differences, we will discover that individuals differ in their personal and psychological organisation. Attitudes, beliefs and values are always learnt in the context of experience and this results in differences in cognition and perception. People will pay attention to messages and interpret them in line with their interests, values and beliefs. But children are impressionable; they will interpret every programme to be good. Looking at the theory from the social categories perspective, we will discover that age, sex and social status determines whether or not one will imitate the programme watched on television. For example, comparing teenagers with adults, women with men and those in lower class with those in upper class. Teenagers will tend to imitate more than the adults, women will tend to imitate more than men and those in the lower class will tend to imitate than those in the upper class. Looking at it from the social relations, we will discover that relations, friends and social groups like church, determine whether the audience will imitate the violent programme. We can learn from friends and our friends can learn from us; we can learn from our relations and we can also learn in the church and mosque. If what we learn through all these is in line with the violence that is being shown to us, then we begin to imitate whatever violent behaviour we must have seen on television (Asemah, 2008).

4. **Identification Theory**: The theory was propounded by Defleur and Sandra Ball-Rokeach in 1975. It refers to the tendency of the television audience especially children to identify with admired aggressive heroes and copy their behaviours whenever a relevant situation arises. This tendency obviously varies in people according to individual differences (age group) and social relationship- families, peer groups, social norms and values.

5. **Linkage Theory:** The theory was propounded by Defleur and Sandra Ball-Rokeach in 1975.Children in particular tend to perceive a link between mass media fantasy and concrete reality. Generally, the media mirror realities in our environment. Baran (2002) posits that mass communication is a symbolic process whereby reality is produced, maintained, repaired and

transformed. Television cultivates and constructs a reality of the world that, although possibly inaccurate, becomes accepted simply because we as a culture believes to be true; we then base our judgments and actions in the world on this cultivated reality provided by television. Television cultivates realities especially for heavy viewers. The idea is that, since television cultivates reality and mirrors what happens in our society, the people can link violence and reality. This again depends on the level of understanding of that individual who watches the programme with a violent content (Education) and maturity. In essence, the theory holds that there is a link between violence and reality and this tends to guide the behaviours in situations encouraging or stimulating aggressive behaviours.

6. **Reinforcement Theory**: The theory was propounded by Defleur and Sandra Ball-Rokeach in 1975. Bittner (1989) posits that the reinforcement theory suggests that television and violence will reinforce aggressive behaviour already existing in an individual. Inherent in such a theory is the probability that the violent person because of violent tendencies, perceives violent behaviour as a real life experience, whereas the nonviolent person may perceive the violent programmes as entertainment without becoming psychologically involved with the programme. The standpoint of the theory is that, mass meditated violence can simply reinforce the existing aggressive inclinations that people bring to media exposure. The theory has its rootin the individual differences perspectives. This is because it explains how people with different behaviours and characteristics can be reinforced by thesame violent programme offered. The audiences of television differ in termsof aggressive tendencies. Some people are more aggressive than others. Those individuals who are aggressive in nature will become more aggressivewhen they watch the violent programme on television. Watching the act of violence reinforces that aggressive nature thereby making one to act more aggressively; whereas audiences who do not have the spirit of aggression will not in any way be reinforced (Asemah, 2008).

Implications of the Theories on the Mass Media

Watching programmes with violent content definitely have negative effects on the viewers. This is because, television mirrors reality. Television programmes that are violent in nature may only help the audience to be more violent, because they may feel that the society is a place where violence is the order of the day. Thus, the producers of television programmes need to think of the effects their programmes with violent contents will have on the viewer, especially the children who are impressionable; that is, they easily believe

whatever they see on television screen. The television producer must be socially aware and have a social conscience so that violence will not be projected. This is because, when you project violence on the television screen, the audience will begin to imitate those violent talents-actors and actresses they have watched on the television screen.

Young people tend to reproduce in play the attitudes and actions encountered in their overall environment of which television is an increasingly significant facet from the age of three. Research has shown that older children have copied acts of violence on television. Repeated exposure to violent acts that appear to lead to a desirable concession cause a child or the television viewers to see violence as an effective means of solving problems. This implies that, such violent acts can influence the viewer's perception of violence in reality thereby inducing him or her to use violence in certain situations. The way violence is presented on television acts as a reinforcement agent of the norms and values of the society concerned. Thus, media practitioners instead of portraying violence as a means of solving a problem, should portray dialogue as a means of resolving a problem.

CHAPTER THIRTEEN

COMMUNICATION STEP FLOW THEORIES

Introduction

The communication flow theories describe how communicated messages from the media move in stages before finally reaching the audience. Communication flow, therefore, involves the movement of information, ideas and knowledge from one stage to the other. There are many theories that talk about the movement of information from one stage to the other, but, we shall limit ourselves to the following:

One -Step Flow Theory

The one- step flow theory was propounded by Harold Lasswell in 1927/37. According to Lasswell (1927), the mass media do have effects on people at different rates; the receivers of mass communication messages do not receive the messages at the same time. The messages are received differently thereby, having effect on the people on individual basis. The foregoing implies that some people may receive media messages immediately while others may receive the same message late. As a result of this, the media message will not have equal effect on all the audiences; some will be positively affected while others will be negatively affected. This according to Anaeto, Onabajo & Osifeso (2008) "is as a result of individual differences, exposure, perception, attention, selection and retention." According to the one- step flow theory, mass media messages are received by the audience- members without any inter-mediary, that is, they do not need any one to interpret the messages to them as they receive them directly thus, it is seen as a direct effect theory. The major assumptions and the principles of the theory according to Anaeto, Onabajo & Osifeso (2008) are.

a. Audiences do not receive mass media messages at the same time.

b. The mass media have effects on its audience at different rates.

c. Members of the audience act in response to the mass media message at different times.

For example, when an organisation advertises a product via the media, some people will buy immediately while others will delay.

Two- Step Flow Theory

The theory was propounded by Paul Lazarsfeld, Benard Berelson and Hazel Gaudet in 1940. Paul Lazarsfeld and his associates after a research work conducted in the 1940s suggested that information move through two basic stages; first, from the media to relatively well-informed individuals who frequently attend to media. Second, from those persons through inter-personal communication or channels to individuals who have less direct exposure to the media and who depended upon others for their information. McQuail & Windahl (1993) note that "two step- flow model emerged originally from the first study of the effects of mass communication in an election campaign- the United States presidential election of 1940." The findings of the researchers did not identify any significant direct effects on voting or opinions from the mass media of newspapers and radio; this therefore undermined the widespread assumptions that the media operated according to the stimulus response model. It became evident from the research that informal social relationships played a part in modifying the manner in which individuals selected content from the media campaign and were influenced by that content. Based on the lack of effect, the researchers concluded that ideas and information often flow from radio and print to the opinion leaders and from the opinion leaders to the less active sections of the society.

The model states that, mass media do not operate in a social vacuum but have an input into a very complex web of social relationships and compete with other sources of ideas, knowledge and power. The two-step flow theory of mass communication builds on the reality that it is not always possible to get your message directly to your intended audience. Because of selectivity problems, communication is facilitated by a filtering process. Rather than seek out everyone you want to get your message to, you seek out opinion leaders in society, get your message to them and they will filter it down to those who listen to them. Some of those listeners are opinion leaders for others and will filter the message down to their followers. Of course, it is well known that the best opinion leaders are people you personally know. You will look to the opinion leaders you know for information.

Yaroson & Asemah (2008a) note that the theory is based on the assumption that information from the media flow in two stages. The message first of all flow from the media to the individuals who are well-informed and those well-informed individuals are called opinion leaders. The information then flow from the opinion leaders to other members of the society through informal and inter-personal communication. This implies that as messages are sent out from the print and electronic media, the opinion leaders receive them and in turn interpret and relay such messages to the less active section of the society. Thus, unlike the one- step flow which says that there is no intermediary, the two step flow theory believes that there is an intermediary.

The opinion leaders talked about must not necessarily be local government leaders, politicians and those who are highly placed in the society- the opinion leader may be your friend, your family member, etc, who gets to hear the message from the media before you and relays and interprets it to you. Thus, family members and friends can bring ideas from the media to the attention of the people who were themselves not exposed directly to such messages. When this happens, we call it two – step flow theory. This explains why Elihu Katz and Paul Lazarsfeld, cited in Odetoyinbo (1998) note that:

> Mass media messages bye and large reach people indirectly. That is, they are mediated through and influenced by social relationships. Knowledge and dissemination of media contents are often transformed into personal influence and mass communication should be treated in connection with inter-personal communication systems.

The above assertion by Katz and Lazarsfeld implies that the messages from the media cannot reach every member of the society directly. Some set of people must first of all receive the messages from the different mass communication channels and explain to others. Anaeto, Onabajo & Osifeso (2009) note that the theory has the following assumptions:

a. Individuals act as members of a definable social groups rather than as isolates.

b. Perceptions and activities of the social groups to which an individual belongs influence the reaction to mass media messages.

c. Due to the influence of social relationships, attention to media messages by the individual does not imply his or her acceptance of media influence, neither does non-attention imply rejection.

d. Individuals do not have the same behaviours towards the mass media-some (opinion leaders) are active users while others (followers) rely on more personal contact for information carried by the mass media.

e. The perception of opinion leaders tends to affect (or colour) the message and influence of the mass media.

Multi-Step Flow Theory

The theory was formulated in 1955 by Elihu Katz and Paul Lazarsfeld. The duo noted that opinion leaders also have their own opinion leaders who they rely on for information and that the influentials in the society also have their own influentials whom they look up to for information and could also influence the thought of the opinion leaders. The theory is the combinationof the magic bullet, one step flow and the two-step flow theory. Just like the two-step flow theory, the multi-step flow theory assumes that there are intermediaries. Thus, it is also seen as an indirect effect theory. The multi-step flow theory says that information that reaches us from the media get to us through multi steps. The major assumption according to Anaeto, Onabajo & Osifeso (2009) is that "mass media affect its audiences indirectly and immediately as well as indirectly from the opinion." This implies that mass media messages will first flow to opinion leaders and from those opinion leaders, they will flow to other opinion leaders and finally to the audiences.

Implication of the Theories on the Media

The media should know that messages flow in stages and with this in mind, messages should be designed with the consumers of media messages in mind.

CHAPTER FOURTEEN

ATTITUDE CHANGE THEORIES

Introduction

An attitude is seen as a person's favourable or unfavourable evaluation, feelings and tendencies towards an object or an idea. Attitude according to Asemah (2010) is our acquired mental position regarding something or some ideas or objects. Attitudes put people in a frame of mind of liking or disliking things, of moving towards or away from them. Anaeto & Anaeto (2010) note that "attitudes are formed through exposure to information and interaction with others." This implies that when we engage in any form of communication, we are bound to form certain attitudes which may be positive or negative. Attitudes are dynamic; they are constantly changing. As individuals learn new information, the attitudes they once held with confidence may no longer exist. Attitude change theories therefore explain how the attitudes of the mass media audience are formed, shaped and changed through communication and how such attitudes that have been developed affect or influence the behaviour of the people. Under the attitude change theories, we shall examine the following:

Cognitive Dissonance Theory

The theory was propounded in 1957 by Leon Festinger. The theory simply says that attitude change takes place when there is a cognitive dissonance. Cognitive dissonance, according to Anaeto & Anaeto (2010), is an uncomfortable feeling in an individual by receiving two contradictory or opposite cognitions and idea at the same time. Anaeto & Aneato went further to say that the theory states that when an individual has cognitions that are not in agreement, a state of dissonance (tension) is created. To reduce the dissonance, the individual either rejects the conflicting thought or rationalise it and absorbs it into his or her attitude. The theory, according to Asemah

(2010), holds that people strive to justify their behaviours by reducing the dissonance or inconsistency between their cognitive (perceptions or beliefs) and reality. Anaeto & Anaeto (2010) note that inconsistency in cognitions give rise to pressure to reduce the dissonance.

The theory argues that the experience of dissonance (incompatible beliefs and actions) is aversive and people are highly motivated to avoid it. In their efforts to avoid feelings of dissonance, people will avoid hearing views that oppose their own, change their beliefs to match their actions and seek reassurance after making a difficult decision. The theory of cognitive dissonance explains how human beings are consistency seekers and attempt to reduce their dissonance or discomfort in new situations. When individuals encounter new information or new experiences, they categorise the information based on their pre-existing attitudes, thoughts and beliefs. If the new encounter does not coincide with their pre-existing assumptions, then, dissonance is likely to occur. When dissonance occurs, individuals are motivated to reduce the dissonance they experience by avoiding situations that would either cause the dissonance or increase the dissonance. For this reason, cognitive dissonance is considered a drive state that encourages motivation to achieve consonance and reduce dissonance. An example of cognitive dissonance would be, if someone holds the belief that maintaining a healthy lifestyle is important, but he does not regularly work out or eat healthy, he may experience dissonance within his beliefs and actions. If there is a significant amount of dissonance, he may be motivated to change his attitudes and work out more or eat healthier foods. He may also be inclined to avoid situations that will point out the fact that his attitudes and beliefs are inconsistent, such as avoiding the gym or not reading health reports. The selection processes are: selective exposure, which is a method for reducing dissonance by only seeking information that is consonant with ones current beliefs, thoughts or actions. Selective attention, which is a method for reducing dissonance by only paying attention to particular information or parts of information that is consonant with current beliefs, thoughts or actions. Selective interpretation, which is a method for reducing dissonance by interpreting ambiguous information so that it seems consistent with one's beliefs, thoughts or actions and selective retention, which connotes a situation when an individual only remembers information that is consistent with his current beliefs.

Going by the cognitive dissonance theory, there are three types of cognitive relationships: consonant relationships, dissonant relationships and irrelevant relationships. Consonant relationship is when two elements, such as your beliefs and actions are in equilibrium with each other or

coincide. Dissonant relationships are when two elements are not in equilibrium and cause dissonance. Irrelevant relationship is when two elements do not possess a meaningful relationships with each other, they are unrelated and do not cause dissonance. The state of dissonance is reduced by one of the following ways:

a. Changing a behaviour cognitive element.

b. Changing an environment cognitive element.

c. Adding new cognitive element.

d. Changing the importance of the cognitive or behavioural element.

The cognitive dissonance theory is concerned with the processes that a person goes through after a decision or a commitment has been made. The theory according to Anaeto, Onabajo & Osifeso (2008) "is like an inter-personal process that justifies an individual's behaviour after making a decision; if the individual expresses negative reactions to the decision or comment, the individual is experiencing dissonance." Thus, dissonance is seen as uncomfortable experience or tension, when an individual has internal conflict between two or more ideas that oppose each other. The theory is concerned with the relationships among cognitions. A cognition, for the purpose of this theory, may be thought of as a piece of knowledge. The knowledge may be about an attitude, an emotion, a behaviour, a value and so on. People hold a multitude of cognitions simultaneously and these cognitions form irrelevant, consonant or dissonant relationships with one another. Cognitive irrelevance probably describes the bulk of the relationships among person's cognitions. Irrelevance simply means that the two cognitions have nothing to do with each other. Two cognitions are consonant if one cognition follows from or fits with the other. People like consonance among their cognitions. We do not know whether this stems from the nature of the human organism or whether it is learned during the process of socialisation, but people appear to prefer cognitions that fit together to those that do not. It is this simple observation that gives the theory of cognitive dissonance its interesting form.

Two cognitions are said to be dissonant if one cognition follows from the opposite of another. A person who has dissonance or discrepant cognitions is said to be in a state of psychological dissonance, which is experienced as unpleasant psychological tension. This tension state has

drive-like properties that are much like those of hunger and thirst. When a person has been deprived of food for several hours, he or she experiences unpleasant tension and is driven to reduce the unpleasant tension state that results. Reducing the psychological state of dissonance is not as simple as eating or drinking.

To understand the alternatives open to an individual in a state of dissonance, we must first understand the factors that affect the magnitude of dissonance arousal. First, in its simplest form, dissonance increases as the degree of discrepancy among cognitions increases. Second, dissonance increases as the number of discrepant cognitions increases. Third, dissonance is inversely proportional to the number of consonant cognitions held by an individual. Fourth, the relative weights given to the consonant and dissonant cognitions may be adjusted by their importance in the mind of the individual.

Implication of the Theory on the Media

The theory has its own implication on the media practitioners. The implication is that the, journalists ought to make the audiences to realise the benefits that they will derive from the messages or programmes that are being presented to them; they should be made to see the reasons why they should buy the ideas of the communicator thus, in presenting the information, the communicator needs to present the advantages of the ideas or practice that is being advocated for. The communicator also needs to present the consequences of not accepting it.

Cognitive Balance Theory

The theory was propounded by Sandra Ball – Rokeach in 1968. The cognitive balance theory holds that people have the tendency of evaluating persuasive messages according to how such messages fit into their cognitive patterns. The audiences often judge the messages they receive based on how they understand such messages. This implies that people accept messages that are in line with what they already know. This is because, people easily accept messages that are in line with what they already know than those messages that are not in line with what they already know. This explains why Anaeto *et al* (2008) note that messages that blend into a receiver's level of understanding ensures a balance in his internal state while a message that does not blend causes internal inconsistency. The major assumptions of the theory according to Anaeto *et al* (2008) are:

a. People tend to evaluate persuasive messages according to how these messages fit or fail to fit their own cognitive (meaning) pattern.

b. A message that fits into the receiver's cognitive pattern ensures a balance in his state of mind while the one that does not fit causes internal inconsistency; to restore internal balance, the receiver has to change his attitudes towards the subject matter or the source.

c. A receiver who holds a mile opinion on a pertinent topic may change his attitude towards the topic, whereas a receiver whoholds a strong opinion on the topic is more likely to change his attitudes towards the source.

Implication of the Theory on the Media

The implication of the theory on the journalist especially the development communicator is that, whenever a programme is being carried out, the communicator should find out what the people have already known and build on that. When radio and television stations design programmes to bring about positive attitudinal change in the audience, they should endeavour to carry out research so as to know what the people already know. This will make the programme to have positive effects on them.

Source Credibility Theory

This theory was formulated by Hovland, C and Weiss, W in 1951. The theory holds that the perceived credibility of the originator determines how the receiver will react to the message. This implies that the attitude that the audiences display when they receive a message to a great extent is dependent on how they see the source- how and what they perceive the source to be. The source credibility theory exists between attitude change and the source of a message. When the right source is used to transmit a message, it boosts the chances of having an effective message. But when the wrong channel is used, the response will be poor. Source credibility as noted by Murphy & Auter (2012), cited in Olumuji, Asemah & Edegoh (2013); Asemah & Ogwo (2013) "involves determining the ways that the characteristics of communicators influence how receivers process the message."

Anaeto & Anaeto (2010) note that "the source credibility is categorised into three models. These are the factor model, the functional model and constructivist model." The factor model according to Anaeto &

Anaeto helps to determine the extent to which the receiver judges the source as credible, the functional model views credibility as the degree to which a source satisfies a receiver's individual needs. The constructivist model analyses what the receiver does with the source proposal. There are different media organisations in our society. The journalist should use the right media to disseminate his information to the audiences.

Information Processing Theory

This theory according to Anaeto & Anaeto (2010) was formulated by Williams J. McGuire in 1968. The theory holds that attitude change in an individual goes through six stages and every stage is important. The stages are:

a. **Persuasive Message must be communicated**: The communicator must endeavour to pass across messages that will influence the receiver. The major aim of every communication is to persuade the receiver, thus, attitude change can only occur when the source sends out a persuasive message.

b. **The Receiver will attend to the Message:** When a message is persuasive, it draws the attention of the receiver. The audiences must expose themselves to the message. The individual must receive persuasive message; if the individual does not receive a persuasive message, attitude change is not possible.

c. **The Receiver will comprehend the Message**: The individual has to fully understand the message so as to know why he needs to accept it. The receiver tries to rationalise the message to provide evidences why the message should be accepted or rejected. This is why it is important for the communicator to ensure clarity when disseminating messages so that the receiver will understand what is being passed across.

d. The receiver will yield to and is convinced by the argument presented.

e. The new adopted position is retained.

f. The desired behaviour takes place.

Implication of the Theory on the Media

The implication of the theory on the media, especially the development communicator is that different persuasive messages should be designed and communicated to the target audience so as to help them move from one stage to the other. Any programme that is aimed at changing the people's attitudes positively should be persuasive and arrest the attention of the receiver. When the message is well designed, it draws the attention of the receivers and when it is persuasive, it makes them to react to it positively.

CHAPTER FIFTEEN

SOCIALISATION THEORIES

Introduction

Socialisation is the process of learning the values, expectations and norms of a society so as to become a better member of such a society. Mass communication message can go a long way in socialising the audience-members. This explain why Defleur & Rokeach (1989) say that "there are reasons to suspect that the true significance of mass communication in a society lies not in their immediate effects on specific audiences, but on the indirect subtle and long term influence that they have on human culture and the organisation of social life." The term 'socialisation' is a very broad one. It is a “title” for a complicated, long- term and multi-dimensional set of communicative exchanges between individuals and various agents of society that result in the individual's preparation for life in a socio-cultural environment. Socialisation equips us to communicate, think and solve problems using techniques acceptable to the society and generally to make our unique adaptations to our personal environments from the point of view of the society. Society brings its members into sufficient conformity so that social order, predictability and continuity can be maintained. Therefore, we shall discuss some of the theories that relate to socialisation in this chapter.

Social Categories Theory

The theory was propounded by Melvin Defleur in 1970. The theory mainly assumes that the audience-members could be conceptually arranged in well–defined social categories in as much as they share some common characteristics such as, social class, religion, ethnic identity, rural–urban residence and so on. The audience is made up of different sub-groups and the members of a particular social group or social category have the same values, interests, needs and aspirations which are likely to be different from that of the members of other social categories. This implies that members of

a given social categories which is determined by age, sex and socio-economic status, often seek out similar communication messages which they will also respond to similarly. The import of the above is that the radio or television programme that will appeal to the youths will likely not appeal to the elderly ones; the elderly ones for example, will like to listen to cool music while the adolescents seek after hip-hop music.

Symbolic Interaction Theory

The symbolic interaction theory was propounded by Lakossa and Reitles in 1969. Other Scholars who contributed to the theory in 1993 were George Mead and Herbert Blumler. Symbolic interaction is the process in the course of which people interpret the symbols used by the interaction partners and that their own actions are based on the representative interpretations and or situation definitions. This theory suggests that people are motivated to act based on the meanings they assign to people, things and events. Meaning is created in the language that people use both with others and in private thought. Language allows people to develop a sense of self and to interact with others in community. Symbolic interaction comes from the socio-cultural perspective in that, it relies on the creation of shared meanings through interactions with others. This theory focuses on the ways in which people form meaning and structure in the society through interactions. Going by the theory, the world is made up of social objects that are named and have socially determined meanings. When people interact overtime, they come to a shared meaning for certain terms and actions and thus, come to understand events in particular ways.

When people engage in any form of interaction, they learn from each other. They interpret the information in line with their pre-existing attitudes. This is because people actively select situations that promote their personal goals, thus making socialisation process dynamic and unpredictable. This perhaps explains why Folarin (1998) notes that the symbolic interaction theory is predicated on the presence of a socialiser and a socialisee, both affecting and being affected by the work situation in which, interactions develop the socialisee and reinforces the values of the socialiser

Baran, cited in Yaroson & Asemah (2008) notes that the theory was borrowed from the psychologists. It assumes that cultural symbols are learned through interactions and then mediate those interactions. This implies that people give meaning to whatever form of interaction that they engage in and it is that meaning that controls their behaviour. Communication as a process of passing information between two or more people is a symbolic behaviour, which results in various degrees of shared

meanings and values between participants. Symbolic interaction is an excellent way to explain how mass communication shapes peoples behaviours. For example, the Nigerian flag, which is green, white and green, which is assembled in a particular way, is representing not only Nigeria, but our values and beliefs. The Nigerian flag has a meaning because we have given it a meaning and it is that meaning that controls certain behaviours towards the flag. There are three main concepts in this theory: society, self and mind.

i. **Society**: Social acts which create meaning involve an initial gesture from one individual, a response to that gesture from another and a result.

ii. **Self:** Self-image comes from interaction with others based on the perception of others. People make sense of the world and define themselves through social interactions. One's self is a significant object and like all social objects, it is defined through social interactions with others.

iii. **Mind**: Your ability to use significant symbols to respond to yourself makes thinking possible. You define objects in terms of how you might react to them. Objects become what they are through our symbolic minding process.

The major assumptions of the symbolic interaction theory according to Anaeto, Onabajo & Osifeso (2008) are:

a. Communication occurs through the creation of shared significant symbols.

b. Individuals develop self-concepts through social interactions. Social concept is constructed through communication and interaction with others.

c. Social activity becomes possible through the role taking process.

d. The symbolic interaction theory posits that mental events cannot be understood except in the context of social interaction.

e. People give things meaning and the meaning controls their behaviours towards those things.

f Humans act towards people or things on basis of meanings they assign to those people or things.

g. Meaning and social reality are shaped from interactions with othersand that, some kind of shared meaning is reached. The boundary conditions for this theory is that, there must be numerous people communicating and interacting and thus, assigningmeaning to situations or objects.

Media Equation Theory

The theory was proposed by Byron Reeves and Clifford Nass in 1996. This theory predicts why people respond unconsciously and automatically to communication media as if they were human. The bottom line of the theory is that people treat modern communication media as if they were human. It says that established principles of interpersonal communication also predict human responses to computers and television. This implies that people respond to media using the same rules that govern face-to-face interpersonal interactions with other people beyond intuitions. However, critics say that too much emphasis is based on a psychological perspective of communication as one-way rather than the communication emphasis on two-way interaction focused on shared meanings.

Thus, the practical implication of the media equation is that once we turn on a television or boot up on computer, we follow all the rules of interpersonal interaction that we have précised throughout life (Griffin, 2000, p. 373, cited in Asemah & Edegoh, 2013; Asemah, 2015).

Implications of the Socialisation Theories on the Media

The producers of media programmes must know that the audience is made up of different people with different background- social, cultural and religious; they must know that people do not respond to media messages in the same way and this is because, the audience- members have different psychographic characteristics. Mass media messages must be designed to take care of the different people we have in our society. More so, the audience- members learn from the messages communicated to them through the media. To this end, it becomes imperative for the media houses, whether electronic or print, to design programmes that will help in inculcating positive attitudes into the people, thereby making them to be better members of the society. The symbolic interaction and social construction of reality

theories have implications on the mass media. The media practitioners should use devices, languages and symbols that the target audience will comprehend easily because the audience- members read meanings to whatever message they come in contact with and give meaning to them.

CHAPTER SIXTEEN

GENERAL INFORMATION THEORIES

Introduction

Under the general information theory, we shall examine the following:

Play Theory

The play theory was propounded by Williams Stephenson in 1967. The theory assumes that people use mass communications more as play than work, more for pleasure than entertainment, than for information and improvement. Going by the play theory, people read newspapers, watch television and listen to radio, primarily for pleasure rather than information. Thus, people read, watch and listen to what they already know about; they attend football matches, then read and watch about them in the papers and television. The general trend is that people look first into the media to attend to events they have been involved in and already know about. Yaroson & Asemah (2008) note that in the mass media, plays, arts and the theatre generally offer opportunity for convergent selectivity or communication pleasure rather than work. Stephenson (1967) notes that there are two situations in life. The two situations according to Stephenson are the play and the work situations. The work situation according to Anaeto *et al* (2008) "involves pleasure, relaxation, entertainment and self-satisfaction while the work situation involves reality, self-development/improvement and productivity. The audience in reality therefore use the media more for play than for work."

This theory according to Stephenson is best understood as being manipulated by its audiences who thoroughly enjoy what they are being offered for the first time in man's history. Research has shown that more media audiences now give more attention to comics, fashion stories & human angle stories, than they do to hard news and public service materials. Play is an activity pursued for pleasure. The daily withdrawal of people into

the mass media in their after- hours is a matter of subjectivity. The effect of mass communication is not escapism nor seducing the masses. Rather, it is seen as anti-anxiety producing and are regarded as communication pleasure.

Media Imperialism Theory

The theory was propounded by Herb Schiller in 1973. The major assumption of the theory is that information flows from the rich information areas of the west to the developing countries (third world countries). The theory further holds that these information flow is changing the cultural identities of the developing nations. The import of the above is that the western nations dominate the media around the world which in turn, have a powerful effect on the third world cultures by imposing on them western values and thereby, destroying their own native cultures. Cultural imperialism by definition is the process by which the importation of news and entertainment from the developed, industrial world; for example, USA overwhelms or dominates the culture of developing countries. Ingham (1995), cited in Asemah, Edegoh& Ojih (2013); Edegoh & Asemah (2013) notes that television is widely known to represent and reinforce the mainstream ideology of contemporary western culture. Anaeto *et al* (2008) summarise the cultural imperialism theory thus:

> The western countries are technologically developed in television and motion programmes. The developing countries that are not technologically developed depend on the programmes from the developed countries. This means that the programmes from the developed countries which portray their cultures will be imbibed by the developing nations. The media messages from the developed nations come to us with their cultural values. This western culture now dominates our local cultures because we are consuming their mass media messages. This is cultural imperialism.

The above assertion shows that the developing countries are at the receiving end when it comes to international news flow (international communication). This explains why the western culture is gradually dominating the third world countries (see chapter seven for more on media and cultural imperialism).

Reflective- Projective Theory

The theory was proposed by Lee Loevinger. Loevinger says that the media mirror the society but the mirror they present is an ambiguous one. While the

media reflect society as an organised group, audience members project their own individual reflections into the images presented. For example, a programme watched on television may mean different things to different viewers according to their own experiences, attitudes and moods. Moreover, these individual audience-members tend to identify with television and movies characters which are closer to their own idealised selves than to the actual selves. In contemporary society, more people spend more time in communication than in any other activity. If there ever was a period when man spent more time manipulating physical objects rather than symbols, it is irretrievably past for us. Even in our organisations, we now have workers who have become predominantly communicative rather than manipulative. Communication in this sense includes such diverse activities as talking: from gossiping to lecturing, reading and writing; including reading and writing of numbers amidst figures, scanning newspapers and magazines, perusing books, chatting on the telephone, listening to radio and watching television.

The reflective-projective theory is therefore, a broader theory than any of the above. It covers all aspects of communication. It postulates that mass communications are best understood as mirrors of society that reflect an ambiguous image in which each observer projects or sees his vision and that of the society. This theory not only explains the observable facts about mass communication, but also differentiates the social and the individual aspects of the semantic significance which the other theories do not. It is apparent that mass media reflect various images of society but not of the individual. The ambiguous mirror of mass communication, like broadcasting, obviously reflects not a single image of society, as it is turned towards one or another sector of the society. The audience is composed of individuals, each of whom views the media as an individual, they therefore project or see in the media their own visions or images in the same manner that an individual projects his own ideas into his dependants. The perception of what is projected will depend on individual interpretation that varies with intellectual, emotional and sensory responses. For example, what is pure story-telling to one may be metaphor to another.

Technological Determinism Theory

The theory was formulated by Marshal McLuhan in 1964. The basic premise of the technological determinism theory of Marshall McLuhan is that the media are extensions of the human body. The theory holds that the media not only alter their environment but the very message they convey. The media bring new perceptual habits while their technologies create new environments. The theory states that technology, especially the media, decisively shape how individuals think, feel and act and how societies

organise themselves and operates. The medium determines the content of communication. The medium has the power to manipulate our perceptions of the world. Mass communication has become the dominant form of interaction. Some examples of messages that are crafted to conform to the medium are: films and television action/violence, windows interface and multi-tasking, the hyper-textbook, tool and audio recording. Marshall McLuhan said that "inventions in technology invariably cause cultural change." As opposed to Karl Marx's theory of economic determinism where production makes changes in history, McLuhan's theory of technological determinism says that changes in modes of communication evolved human experience. McLuhan states that people adopt to their environments through a certain branch or ratio of their senses and the primary medium of the age brings out a particular sense ratio. McLuhan sees every medium as the extension of human faculty, with the media of communication, exaggerating the particular sense. Whatever predominates the media will influence human beings by affecting the way they perceive the world.

Technology determinism theory has its root in Marshall McLuhan postulation that developments in communication technologies were the main force for change in human society (Ekhareafo & Asemah, 2013). Technological determinism is typically an example of a humanistic theory, but, it can be applied to a scientific theory. Technological determinism describes what happened in the past with the four periods of human history. McLuhan uses three different technological developments to show the transition into each new period. It draws order out of chaos and helps us to focus on what is important and ignores what is not. By focusing on the period, the technological development and the dominant sense receptors of the time, McLuhan simplifies the changes culture has made. It also explains why something happened. Why something happened is as important as what actually occurred. Each new period was pushed from one to the next because of each new technological development. Although, the inventors did not know it at the time, their invention made a major impact on human history.

McLuhan discusses politics, education and sex and drugs as changing media, but, he did not talk about what they will do in the future, only what they have already done. This theory does a good job of analysing what happened in the past and what is happening now, but, not what might be the future in communication. Simplicity is important for a scientific theory. It is easy to get caught up in a big, complicated theory, but, it is best to keep scientific theories simple. People are criticised when they offer a simple solution to a complex problem, but sometimes that leads straight to

the truth. Technological determinism is a simple theory. It is very straightforward on the different periods of time and what began each period. McLuhan describes each period and its characteristics. Media being hot or cool is not very simple. McLuhan's theory can be tested because it is obvious to see looking back at history what changed one era to another. The only problem that can come from this is the fact that the theory is simply his opinion. McLuhan thinks that modes of communication changed society, but Karl Marx's theory of economic determinism says that modes of production are what make changes in humanity. Giffin (1994) says "McLuhan traced the emergence of Western Civilisation in stages, tied to the media available for human communication namely; tribal age, literate age, print age and the electronic age." Each age brought a new era with it.

i. **The Tribal Age**: This was the age where man's perception of his environment was multi-sensory and his mode of communication was oral. Society was largely a recollection of the past.

ii. **The Literate Age**: In this stage, McLuhan wrote that the phonetic alphabets fell into the acoustic world like a bombshell, installing sight ahead of the other senses. People who could read exchanged an ear for an eye. Literacy brought people out of collective tribal involvement into civilised private detachment. Literacy marked a step away from the tribal age and leave the tribe without being cut off from the flow of information. The age of literacy made visual dependence possible.

iii. **The Print Age**: If the age of literacy made visual dependence possible, the print age made it widespread. Because the print age demonstrated mass production of identical product, McLuhan called it the forerunner of the industrial revolution. .

iv. **The Electronic Age**: This age is the ICT era. This is the stage at which communication now transcends, not only national, but even planetary barriers. This could also be referred to as the age of cyberspace or superhighway. With the satellites stationed in geo-synchronous orbits. This stage overlaps the print age.

Each stage in McLuhan's theory marked an improvement in the communication process. The electronic age has altered the broadcast media, radio precisely. This effect can be seen in the mode of newsgathering and dissemination ICT brought with it.

CHAPTER SEVENTEEN

INTERPERSONAL COMMUNICATION THEORIES

Introduction

Interpersonal communication explains the various forms of interpersonal relationships that exist between and among people (Asemah, Anum & Ogwo, 2012). Interpersonal communication includes message sending and message reception between two or more individuals. This can include all aspects of communication such as listening, persuading, asserting, non-verbal communication and more. It includes communication that is personal and occurring between people who are more than acquaintances. Interpersonal communication messages are offered to initiate, define, maintain or further a relationship.

It is simply the process through which people create and manage their relationships, exercising mutual responsibility in creating meaning. Individuals also communicate on different interpersonal levels, depending on who they are engaging in communication with. Interpersonal communication can be conducted using both direct and indirect media of communication such as face to face interaction, as well as computer-mediated-communication. Successful interpersonal communication assumes that, both the message senders and the message receivers will interpret and understand the messages being sent on a level of understood meanings and implications. Yaroson & Asemah (2008) note that interpersonal communication can thrive when the sender and the receiver share certain things in common. It may be age, religion, education and belief that bring people together into communicating with each other. It is also known as dyadic communication. It has the following features:

a. Interpersonal communication is irreversible and inevitable. You cannot ever take back something you have said. Whatever message that is passed out in the process of interpersonal communication cannot be withdrawn. More so, people cannot do without interpersonal communication.

b. Interpersonal communication involves rules. Social rules or expectations of how you act during a conversation.

c. Interpersonal communication is always affected by culture and power. Different cultures have different ways of expressing themselves. You communicate differently with your parents than you do with your close friends.

Interpersonal communication theories therefore, explain the various forms of interpersonal relationships that exist between and among people. Having known what interpersonal communication is all about, let us quickly examine some of its theories:

Social Information Processing Theory

There have been numerous attempts by researchers to formulate a theory that explains the nature of online interactions. While the earliest theories focused on more negative aspects, frequently depicting online communication as depersonalising, more recently developed theories are more optimistic, characterising online interactants as capable of forming impressions and relationships with those they meet online. One such theory is called social information processing theory.

The social information processing theory was developed by Joseph Walther in 1992. It is an interpersonal communication theory which suggests that online interpersonal relationship development might require more time to develop than traditional face-to-face relationships. Once established, online personal relationships demonstrate the same relational dimensions and qualities as face to face relationships. Online personal relationships may help facilitate relationships that would not be formed in face to face world due to intergroup differences. The theory thus sees people as human beings capable of adopting and interpreting alternate methods to form impressions of others in the absence of cues present in face to face interactions. Instead of passively allowing the internet to influence and shape people's communication behaviours, people use the internet and the cues it provides to interpret and form impressions of others. People are thus capable of taking a low-bandwidth media and using the limited cues it provides us with, to construct perceptions of others.

Despite the fact that social information processing theory offers a more optimistic perspective through which to perceive of and analyse online interactions, the theory is not without its criticisms. Even though Walther (2002) proposes that users of computer-mediated communication (CMC)

have the same interpersonal needs as those communicating face-to-face, he proposes that the lack of visual cues inherent in computer- mediated communication are disadvantages to be overcome overtime. Thus, because the internet is a lower bandwidth medium through which to communicate than face-to-face interaction, more time is needed for interactants to get to know one another. The fact that proponents of the theory still conceive of the internet medium as impoverished or lacking, firmly roots social information processing theory in the "loss camp" of computer-mediated communication. Walther (2002) claims that "overtime, computer-mediated communication may be able to match face-to-face communication in its "socialness" proves to be anathema to the theory's assumption that the internet is a social medium." Furthermore, many of Walther's hypotheses prior to conducting studies ultimately banked on the misguided assumption that social behaviour would be greater in face-to-face interactions than online. In one such study conducted in 1995, Walther used this very hypothesis, but added that differences in socialness between the two media would disappear in time. Walther was surprised to find that his results turned out to be contrary to this prediction. The results showed that, regardless of time-scale, computer-mediated communication groups were rated higher in most measures of relational communication than those participating in the face-to-face condition.

Uncertainty Reduction Theory

Uncertainty reduction theory comes from the socio-psychological perspective. The theory suggests that when strangers meet, their primary focus is on reducing their levels of uncertainty in the situation. Their levels of uncertainty are located in both behavioural and cognitive realms. That is, they may be unsure of how to behave or how the other person will behave and they may also be unsure what they think of the other and what the other person thinks of them. People's uncertainty is both at individual and relational levels. People are highly motivated to use communication to reduce their uncertainty. This implies that when people meet for the first time, they are not often sure of each other. When Mr. A meets with Mr. B for the very first time, they are in doubt as to each other's behaviours, dispositions, likes, dislikes, etc. Thus, through communication, this uncertainty can be reduced. The theory therefore, addresses the basic process of how we gain knowledge about other people. According to the theory, people have difficulty with uncertainty, they want to be able to predict behaviours and therefore, they are motivated to seek more information about people. The theory is summarised thus:

> Strangers, upon meeting, go through certain steps and checkpoints in order to reduce uncertainty about each other and form an idea of whether one likes or dislikes the other. As we communicate, we are making plans to accomplish our goals. At highly uncertain moments, we become more vigilant and rely more on data available in the situation. When we are less certain, we lose confidence in our own plans and make contingency plans. The theory also says that higher levels of uncertainty create distance between people and that non-verbal expressiveness tends to help reduce uncertainty. The underlying assumptions is that, an individual will cognitively process the existence of uncertainty and take steps to reduce it. The boundary conditions for this theory are that, there must be some kind of outside social situation triggering an internal cognitive process.

The theory has the following assumptions:

i. The beginning of personal relationships are filled with uncertainties.

ii. People want to reduce uncertainty in relationships through knowledge and understanding.

iii. New relationships involve uncertainty and communication reduces the uncertainty.

iv. Motivation to reduce uncertainty increases under specified circumstances and involves identifiable strategies.

Going by the uncertainty reduction theory, in the process of interpersonal communication, people reduce uncertainty in three ways:

i. **Passive Strategies**: We observe the person, either in situations where the other person is likely to be self-monitoring (a reactivity search) as in a classroom or where the other person is likely to act more naturally (a disinhibition search) as in the stands at a football game.

ii. **Active Strategies**: We ask others about the person we are interested in

or try to set up a situation where we can observe that person (taking the same class, sitting a table away at dinner). Once the situation is set up, we sometime observe (a passive strategy) or talk with the person (an interactive strategy).

iii **Interactive Strategies**: We communicate directly with the person.

Social Exchange Theory

The theory was developed by Thibaut and Kelley in 1959. It is a broad approach used to explain and predict relationship maintenance. It clarifies when and why individuals continue and develop some personal relationships while ending others. Why is it that people maintain certain relationships and end others? Additionally, the theory takes into account how satisfied you will be with the relationships that you choose to maintain. As the name of the theory suggests, an exchange approach to social relationships is much like an economic theory based on the comparison of rewards and costs. The theory looks at personal relationships in terms of costs versus benefits. What rewards do you receive from a given relationship and what does it cost you to obtain those rewards? Before making specific predictions, however, certain assumptions must be understood. This theoretical position argues that the major force in interpersonal relationships is the satisfaction of both people's self-interest. Theorists in social exchange posit that self-interest is not necessarily a bad thing and that it can actually enhance relationships.

Going by the theory, the major force in interpersonal relationships is the satisfaction of both people's self-interests. Self-interest is not necessarily a bad thing and it can actually enhance relationships. This therefore means that human beings weigh out rewards versus costs when developing relationships. Thus, people are likely to end a particular relationship when they are not satisfied. Social exchange also ties in closely with social penetration theory.

The theory has the following assumptions:

i. Personal relationships are a function of comparing benefits gained versus costs to attain those benefits.

ii. People want to make the most of the benefits while lessening the costs. This is known as the minimax principle.

iii. By nature, humans are selfish. Thus, as a human being, you tend to look out for yourself first and foremost.

Coordinated Management of Meaning Theory

The theory proposes that in conversation, people co-create meaning by attaining some coherence and coordination. Coherence occurs when stories are told and coordination exists when stories are lived. Through a hierarchical structure, individuals come to organise the meaning of literally hundreds of messages received throughout a day. This theory simply assumes that two individuals engaging in an interaction are each, constructing their own interpretation and perception behind what a conversation means. A core assumption within this theory includes the belief that all individuals interact based on rules that are expected to be followed while engaging in communication. Individuals within any social situation first, want to understand what is going on and apply rules to figure things out. There are two different types of rules that individuals can apply in any communicative situation. These include, constitutive and regulative rules. The constitutive rules are essentially rules of meaning used by communicators to interpret or understand an event or message. While the regulative rules are the rules of action used to determine how to respond or behave.

An example of this can be seen if one thinks of a hypothetical situation in which two individuals are engaging in conversation. If one individual sends a message to the other, the message receiver must then take that interaction and interpret what it means. Oftentimes, this can be done on an almost instantaneous level because the interpretation rules applied to the situation are immediate and simple. However, there are also times when one may have to search for an appropriate interpretation of the rules within an interaction. This depends on each communicator's previous beliefs and perceptions within a given context and how they can apply these rules to the current communicative interaction. Important to understand within the constructs of this theory is the fact that these rules of meaning are always chosen within a context. The context of a situation can be understood as a framework for interpreting specific events. There are a number of different contexts an individual can refer to, when interpreting a communicative event. These include the relationship context which assumes that there are mutual expectations between individuals who are members of a group. The episode context which simply refers to a specific event in which the communicative act is taking place. The self-concept context which involves one's sense of self or an individual's personal definition of himself and the archetype context which is essentially one's image of what his belief consists of, regarding general truths within communicative exchanges.

These specific contexts exist in a hierarchical fashion. The bottom level of this hierarchy consists of the communicative act. Next, is the hierarchy within the relationship context, then the episode context, followed by the self-concept context and finally, the archetype context. The theory assumes that:

i. People who disagree can live together in relative harmony.

ii. The quality of life is directly related to quality of communication.

iii. Persons-in-conversation co-construct their own social realities and are simultaneously shaped by the worlds they create.

iv. Change in communication leads to change in quality of life.

Social Penetration Theory

This theory proposes that interpersonal relationships evolve in some gradual and predictable fashion. Penetration theorists believe that self-disclosure is the primary way that superficial relationships progress to intimate relationships. Although, self-disclosure can lead to more intimate relationships, it can also leave one or more persons vulnerable. Oftentimes, when a relationship begins to develop, it is customary for the individuals within the relationship to undergo a process of self-disclosure. Self-disclosure is sharing information with others that they would not normally know or discover. Self-disclosure involves risk and vulnerability on the part of the person sharing the information. The reason that self-disclosure is labelled as risky is because, oftentimes, individuals undergo a sense of uncertainty and susceptibility in revealing personal information that has the possibility of being judged in a negative way by the receiver. Hence, the reason that face-to-face communication must evolve in stages when an initial relationship develops. An example of social penetration theory can be seen when one thinks of a hypothetical situation such as meeting someone for the first time. When two individuals meet for the first time, it is the cultural expectation that only impersonal information will be exchanged. This could include information such as names, occupations, age of the conversation participants, as well as various other impersonal information. However, if both members participating in the dialogic exchange decide that they would like to continue or further the relationship; with the continuation of message exchanges, the more personal the information exchanged will become. There are four different stages that social penetration theory encompasses. These include:

i. **Orientation Stage:** Within the orientation stage, individuals exchange very little amount of information and they are very cautious in their interactions.

ii. **Exploratory Affective Stage**: In this stage, individuals become somewhat more friendly and relaxed with their communication styles.

iii. **Affective Exchange**: In this stage, there is a high amount of open communication between individuals and typically these relationships consist of close friends or even romantic partners.

iv. **Stable Stage**: It simply consists of continued expressions of open and personal types of interaction.

The basic assumptions of the theory are:

i. Closeness develops if people proceed in gradual and orderly fashion from superficial to more intimate levels of exchange.

ii. Personality is conceived as a multi-layered onion with public self on the outer layer and private self at the core.

iii. Closeness is achieved through reciprocal self-disclosure; that is, both broad and deep.

iv. Relational closeness can progress from superficial to intimate.

v. Closeness develops through self-disclosure.

Communication Privacy Management Theory

Communication privacy management theory is concerned with how people negotiate openness and privacy in concern to communicated information. This theory focuses on how people in relationships manage boundaries which separate the public from the private. The theory is made up of the following:

i. **Boundaries**: An individual's private information is protected by the individual's boundaries. The permeability of these boundaries are ever changing and allow certain parts of the public access to certain pieces of information belonging to the individual. This sharing occurs only when the

individual has weighed his need to share the information against his need to protect themselves. This risk assessment is used by couples when evaluating their relationship boundaries. The disclosure of private information to a partner may result in greater intimacy, but, it may also result in the discloser becoming more vulnerable.

ii. **Co-Ownership of Information**: When someone chooses to reveal private information to another person, he is making that person a co-owner of the information. Co-ownership comes with rules, responsibilities and rights which the discloser of the information and receiver of it negotiate. Examples of such rules would be: can the information be disclosed? When can the information be disclosed? To whom can the information be disclosed? And how much of the information can be disclosed? The negotiation of these rules can be complex, the rules can be explicit as well as implicit and they can be violated.

iii. **A Rule Based Process**: Boundary management is a rule based process, not an individual decision. These rules, much like an individual's decision to disclose information, are developed using the following criteria: risk assessment, cultural expectations, gender differences, personal motivations and situational demands. Certain criteria can be more prominent when managing boundaries, depending on the context. For example, if you are called to testify in a court of law against the co-owner of information and the cost of not testifying would be imprisonment, the situational demands are the primary criteria you will use for managing your boundaries. Some rules are more fixed than others but, they are all capable of changing under the right circumstances.

iv. **Boundary Turbulence**: Boundary turbulence occurs when rules are not mutually understood by co-owners and when a co-owner of information deliberately violates the rules. This usually results in some kind of conflict, is not uncommon and often, results in one party, becoming more apprehensive about future revelation of information to the violator.

Attribution Theory

Attribution theory is part of the socio-psychological tradition. The theory explains how individuals go through a process that makes inferences about observed behaviours. Attribution theory assumes that we make attributions or social judgements, as a way to clarify or predict behaviours. It says that we are sense-making creatures and that we draw conclusions of the actions that

we observe. There are several steps to the attribution process: the first step of the attribution process is to observe the behaviour or action. The second step is to make judgements of interactions and the intentions of that particular action. The last step of the attribution process is, making the attribution which will be either internal, where the cause is related to the person or external, where the cause of the action is circumstantial. An example of this process is when a student fails a test, an observer may choose to attribute their behaviours to internal causes, such as they did not study because they are lazy or have poor work ethics. They might also attribute their behaviours to external factors such as the test was too difficult or they had a lot of other stressful things going on in their lives that caused them to be distracted. We also make attributions of our own behaviours. Using this same example, if it were you who received a failing test score, you might make an internal attribution, such as "I just do not understand this material" or you could make an external attribution, such, as this test was just too difficult.

As we make attributions, we may fall victim to the fundamental attribution error which is when we overemphasise internal attributions for others and underestimate external attributions. Similar to the fundamental attribution error, we may overestimate external attributions for our own behaviours and underestimate internal attributions.

Expectancy Violations Theory

Expectancy violations theory is part of the socio-psychological tradition. It explains the relationship between non-verbal message production and the interpretations people hold for those non-verbal behaviours. Individuals hold certain expectations for non-verbal behaviours that is based on the social norms, past experiences and situational aspects of that behaviour. When expectations are either met or violated, we make assumptions of the behaviour and judge them to be positive or negative. When a deviation of expectations occurs, there is an increased interest in the situation also known as arousal. There are two types of arousal: cognitive arousal- our mental awareness of expectancy deviations and the physical arousal which challenges our body faces as a result of expectancy deviations. When an expectation is not met, we hold particular perceptions as to, whether or not that violation is considered rewarding. How an individual evaluates the interaction will determine how he views the positive or negative impact of the violation. A significant focus of expectancy violations theory is the concept of proxemics or the study of individual use of personal space. There are four types of proxemic zones: intimate distance- 0-18 inches, personal distance- 18 inches- 4 feet, social distance- 4–12 feet and the public distance-

12 feet or more. It has to do with sense of personal space (both literal and metaphoric) and preferred distance from others. When other people violate our expectations about personal space, the consequences can be perceived positively or negatively.

Therefore, the theory examines how nonverbal messages are structured. It advances that when communicative norms are violated, the violation may be perceived either favourably or unfavourably, depending on the perception that the receiver has of the violator. Violating another's expectations may be a strategy used over that of conforming to another's expectations.

Politeness Theory

Politeness theory was developed by Brown and Levinson (1978, 1987). It explains how and why individuals try to promote, protect or "save face," especially when embarrassing or shameful situations arise unexpectedly. The theory clarifies how we manage our own and others' identities through interaction, in particular, through the use of politeness strategies. Building on Goffman's (1967) notion of identity and face work, Brown & Levinson (1978, 1987) determined when, why and how interpersonal interaction is constructed through or in the absence of politeness. Three primary assumptions guide politeness theory:

i. All individuals are concerned with maintaining face. Face refers to the desired self-image that you wish to present to others; face also includes the recognition that your interactional partners have face needs of their own.

ii. Human beings are rational and goal oriented, at least, with respect to achieving face needs. In other words, you have choices and make communicative decisions to achieve your relational and task-oriented goals within the context of maintaining face. Face management works best when everyone involved helps to maintain the face of others.

iii. Some behaviours are fundamentally face-threatening. Inevitably, you will threaten someone else's face, just as another person will, at some point, threaten yours. These face-threatening acts include common behaviours such as apologies, compliments, criticisms, requests and threats.

Politeness theory ties together these assumptions to explain and predict how, when and where face-threatening acts occur, as well as, what individuals can do to restore face once endangered.

Communication Accommodation Theory

This theory examines the underlying motivations and consequences of what happens when two speakers shift their communication styles. Communication accommodation theorists argue that during communication, people will try to accommodate or adjust their style of speaking to others. This is done in two ways: divergence and convergence. Groups with strong ethnic or racial pride often use divergence to highlight group identity. Convergence occurs when there is a strong need for social approval, frequently from powerless individuals. When we talk with other people, we will tend to subconsciously change our style of speech (accent, rate and types of words) towards the style used by the listener. We also tend to match non-verbal behaviours.

Face-Negotiation Theory

The theory was proposed by Stella Ting-Toomey and it is a type of cross-cultural theory. It is concerned with how people in individualistic and collectivistic cultures negotiate face in conflict situations. The theory is based on face management, which describes how people from different cultures manage conflict negotiation in order to maintain face. Self-face and other-face concerns explain the conflict negotiation between people from various cultures. Face-negotiation theory assumes that people of every culture are concerned with the presentation of their face. It is a theory that infuses conflict into its framework, trying to explain why members of two different cultures manage conflict differently. Different cultural values exist in dealing with conflict and these conflictual episodes, in turn, are influenced by the face concerns and face needs of communicators. It tries to explain differences between cultures. Specifically, the theory tries to explain differing approaches to conflict. It bases these differences on the differences in cultures, distinguishing between individualistic and collectivistic orientations or what is termed high-context and low-context cultures. Ting-Toomey assumes that people of every culture are always negotiating face. The term is a metaphor for our public self-image, the way we want others to see and treat us. The ways which various cultures view "face" and their individual role in "face-work" will determine the approach to conflict management.

PART THREE

PRINT AND ELECTRONIC MEDIA MANAGEMENT

CHAPTER EIGHTEEN

AN OVERVIEW OF MANAGEMENT

Introduction

The broadcast and print media engage in so many activities before they get their programmes and news across to the audiences. The mass media are the sources of entertainment, education, socialisation, information and education. To reach the audiences with good programmes, there is the need for coordination of activities. With so many challenging opportunities to serve, careful organisation and sound management is imperative. Nwanwene (1998) says that "because the rewards to managers usually follow the results they produce; most management people develop and use better management methods and learn to handle the ever-increasing amount of responsibility."

Review of Concepts

Let us quickly remind ourselves of the following concepts:

Management

Management may simply be seen as the process of coordinating, arranging, organising, planning and directing activities in an organisation, so as to use minimum input to achieve maximum output (Ekhareafo, Asemah & Edegoh, 2013). Management is a term that is used to describe the organisation and coordination of human and material resources of an organisation so as to achieve set aims and objectives. It is the process of a unified system for the accomplishment of set of objectives or goals. Nwanwene (1998) sees management as "the process of gathering and using human and non-human resources in order to attain objectives." While the non-human resources pose challenges, the ability to work with people and to accomplish jobs through others is an essential part of management. Objectives must be reached within the limits of available resources, seldom, if ever managers have everything

they would like to have to work with. It is in line with Nwanwene's definition of management that Thus, management is seen as the process of administering and controlling the affairs of an organisation, irrespectiveof its nature, type, structure and size. It is an act of creating and maintaining such a business environment wherein the members of the organisation can work together and achieve business objectives efficiently and effectively. Management acts as a guide to a group of people working in the organisation and coordinating their efforts, towards the attainment of the common objective (Business Jargon, 2021, cited in Asemah, Kente & Nkwam-Uwaoma, 2021). Asemah (2009) describes management as the process of organising, directing, planning and controlling both human and non-human resources in an organisation so as to use a minimum input to achieve maximum output. Management is the process of combining and utilising human and material resources to achieve set goals or objectives. It is the systematic organisation of resources to make the resources productive.

The manager is the one who is responsible for getting things done through other people, instead of himself. In effect, with stated objectives to achieve, the manager directs human activities with the help of other resources available towards those ends. Thus, management means getting things done through others. It can be more scientifically defined as the coordination of all the resources of an organisation through the process of planning, organising and controlling in order to attain organisational objectives. Management in a simplified sense means the organisation and coordination of human and material resources towards realising the objective of an organisation. It is said to be the process of harnessing unrelated resources into a unified system for the accomplishment of set goals or objectives. The concept of management suggests for the presence of four interrelated elements, namely: the existence of an organisation that has goals that can be accomplished through people using techniques.

Kast & Resenwig, cited in Asemah (2009) state that management's task is integrating and coordinating organisational resources (men, material, money and time) towards the accomplishment of objectives as effectively and as efficiently as possible. In a similar view, a manager is someone who organises men, money and materials in order to achieve the objectives of his organisation. Cleland & king, cited in Nwanwene (2005) identify them as planning organising, controlling, communicating, directing, staffing, innovating, representing and marketing. Fayol, a leading management scientist expanded this when he said that to manage is to forecast and plan, organise, command, coordinate and control. According to him:

> To forecast means to foresee and provide means for examining the future and drawing up the plan of action; to organise means building up the dual structure, material and human, of the undertaking. To command means maintaining activity among the personnel. To coordinate means, binding together, unifying and harmonising all activities and efforts. To control means seeing that everything occurs in conformity with established rules and expressed command.

Management always occurs within a system of an organisation. In this case, we are concerned with the management of the mass media organisations or systems.

Media Management

This is simply described as the coordination of human and non- human resources in media organisations like radio houses, television stations, newspaper houses and magazines so as to achieve set aims and objectives. The news media cannot achieve their aims and objectives without proper control, directing, planning and coordination of activities. The human resources are the workers and the personnel that work in the news media. There is the need to direct them so that they will take their jobs seriously. In the print media for example, we have the reporters, editors, news editors, feature editors and circulation managers. All these are human beings who take part in the business of production. They therefore need to be managed so as to be able to achieve the set aims and objectives. The non-human materials are the materials that are used for production.

Media management is important in mass communication programmes in hydra-headed ways. It allows the different mass media organisations to air out programmes that will catch the attention of the audience. Without media management, most of the programmes that are disseminated to the audience could not have been having positive effects on the audience. Media management gives room for easy flow of mass communication programmes as messages. Thus, if the news media must achieve their aims and objectives, there is the need for proper management. Every organisation would basically want to achieve two objectives. These are the long and short-term objectives. The long-term objective is normally what the media organisation wants to achieve say, in the next five or ten years. For example, the news media established in 2010 may want to expand to an

international news media in the next 10 years that is, in 2020. Short-term objectives on the other hand are the ones that are to be achieved within a short period of time; say, within a period of one year. For example, a news media may set a profit margin to be achieved within a period of one year. However, whether short-term or long-term objectives, the news media may want to achieve the following or some of the following objectives:

a. **Creation of Customers**: What kind of customers do you want? For example, if you want to establish a newspaper house, you do not think of the newspaper rather, you think of how to satisfy the customers. You try to set objectives for that.

b. **Profit Optimisation**: In the mass media, if you do not make profit, you are running at a loss. An organisation sets profit maximisation as an objective to be achieved.

c. **Growth:** It means that you want a company to expand in size. By doing so, your company will be able to satisfy customers. If you are establishing a newspaper, whether provisional or state, you want it to grow to cover local, state, national and international level. You also establish a radio house to grow into covering news from all angles of the globe.

c. **To Get More Shares in Increasing Market Shares:** An organisation makes sure it has large or equal customers in the market since there are many media organisations.

d. **Innovativeness:** It means bringing fresh ideas that customers will see and be convinced that the organisation is progressing

d. **Diversification**: It means an organisation participating in other businesses. You do many things at the same time.

e. **The Major Objective of any Organisation is Survival**: You want to survive in the organisation. It is only when you survive that you can achieve every other objective for your organisation. Objectives help in ensuring organisation effectiveness

The 6Ms of Management

As earlier noted, management is the coordination of both human and non-human resources in an organisation. These human and non- human resources can simply be classified into six. They are:

1. **Machines**: These are the devices that are used to carry out certain works in an organisation. They are simply technical or mechanical devices that make work easy. In the print and electronic media, we have the transmitter, the printing machines, computers, cameras, typewriters, audio consoles and many others. Management of all these machines is so important to the attainment of the aims and objectives of the news media. Management here entails that the machines should be constantly maintained. The engineers and technicians should constantly check to ensure that all machines used for production are in good shape at all times. Maintenance culture should therefore be imbibed. The management of the media house should not wait for the equipment to go bad before going to service them. There is need to service them from time to time.

2. **Materials**: They are the materials that are used for production. They include plates, inks, newsprints, papers, audiotapes, CD tapes and many others. These materials must be judiciously used in the news media. They should not be wasted. The management of the media house should know when to buy and how to use these materials and more so, they should buy the right materials to use.

3. **Men**: These are the employees of an organisation. The organisation's management should have the right men for the right job. The employment of staff should be based on qualification and not "God-fatherism." More so, the management should adequately supervise, coordinate, direct and control them because an average worker may want to avoid responsibility. Thus, effective supervision of men or the staff of an organisation will make them do their work effectively.

4. **Money**: Every organisation needs money for survival. The money generated from the sales of the newspapers, magazines, advert placement in the print media and electronic media has to be used judiciously. Their appropriate use may bring about expansion of the media house.

5. **Minute**: This simply refers to time. That is, time must also be managed so as to bring out the best in the worker. Time is an important

component in planning. This informs why news media organisations run shift. They run shift so that the workers will not be stressed up.

6. **Method**: The management must adopt the best method to carry out its activities. The adoption of the best method is a very important instrument of 6ms to effectively harness activities of the organisation. This is why the news media have their different house styles. That is, the best way they feel they can achieve their objectives. Thus, African Independent Television (AIT) does not allow its staff to use English names. The staffers use local names, since AIT shares African Experience. More so, Nigerian Television Authority (NTA) and AIT do not also allow their newscasters to appear in English wears while casting news. The print media also have their unique ways of reporting; some believe in sensationalism, some believe in conservatism, while others believe in moderating their stories. The method of production is also taken into consideration in management. You coordinate activities so that the house style will be maintained.

Functions of Management in an Organisation

Management in any organisation is supposed to perform the following functions:

1. **Planning**: The most important aspect of an organisation is planning and it is the function of management to plan for the survival of an organisation. Planning is the primary task of managers and it is the beginning of management process. It involves setting objectives, determining strategies and selecting alternative courses of action. Planning helps the organisation to define its purposes and activities. It enables performance standard to be set and result can therefore be compared with the standard to enable managers to see how the organisation is progressing towards the set goals. Planning is essential for long-term survival of any business enterprise as it helps to determine the most profitable way to allocate limited resources among competing needs. It is the most demanding part of management function, involving projection and forecasting. Planning, if properly done reduces the risk of failure and uncertainty in business. It bridges the gap between where we are and where we wish to be. It answers the question such as what to do, how to do it, when to do it and who is to do it.

Planning involves selecting missions and objectives and the actions to achieve them. It requires decision making that is, choosing future courses of action from alternatives. There are various types of plans, ranging from

overall purposes and objectives to the most detailed actions to be taken such as ordering a special stainless steel, both for an instrument or hiring, training workers for an assembly line. No real plan exists until a decision; a commitment of human or material resource or reputation has been made.

2. **Organising**: To ensure efficiency and increase performance in an organisation, management should organise both men and materials in appropriate proportion to achieve the goal of the organisation. For people working together in groups to achieve the same goals, they must all have some roles to play. The concept of a "role" implies that what people do has a defined purpose or objective, they know their job objectives fit into group effort and they have necessary authority, tools and information to accomplish the task.

3. **Staffing**: This refers to recruitment and training of staff and maintenance of good working condition for workers. This is the employment of required staff into the organisation. It involves activities such as defining labour requirement for each job, recruiting and selecting candidates, induction, training and development, compensation, appraisal of employee welfare and industrial relations. Staffing procedure strives to maintain optimum workforce since excess labour will increase cost of production and inadequate work- force can reduce efficiency.

4. **Directing**: This means the continuous task of leading the organisation towards the desired goal. It involves guiding, leading and supervising subordinates to ensure that they understand the requirements of the job and what is expected of them. Directing involves effective communication of duties and responsibilities, providing appropriate motivation and leadership system. Management should be able to influence people to work willingly and without force. A leader should be able to create followership through leadership by example.

5. **Coordination**: This entails the harmonisation of the activities within an organisation to ensure efficiency and stability within the organisation. This involves ensuring that all groups and persons work efficiently, economically and harmoniously.

6. **Reporting**: Workers have to keep superiors informed of amount of work done through reports and records.

7. **Budgeting**: This refers to the preparation of estimate of income and expenditure within an organisation for a period of one year or more.

8. **Controlling**: To control is to measure and compare actual performance with the set standard and correct deviation in line with the realistic performance standard. Performance standard should be repeated and even improved upon; failure to meet up with standard should be a major concern to the managers. Indeed, standards are criteria for measuring performance. Control is essential in every business to ensure that plans are accomplished to achieve expected result. These kinds of control exist in the following three steps:

a. Measuring and correcting individuals and organisational performances to ensure that events conform to plans.

b. Measuring performance against goals and plans, showing where deviation from standard exist and helping to correct them. Plans are not self-achieving. Plans guide managers on the use of resources to accomplish specific goals; then activities are checked to determine whether they conform to the plans.

c. Controlling activities generally relate to the measurement of achievement. Some means of controlling like the budget for expenses, inspection record and the record of labour hours lost are generally familiar.

9. **Leading**: Leading is influencing people so that they will contribute to organisation and group goals. All managers would agree that their most important problem comes from people. Effective managers also need to be effective leaders. Since leadership implies followership and people tend to follow those who offer a means of satisfying their own needs, wishes and desires, it is understandable that leading involves motivation, leadership style and approach and communication.

Uniqueness of Media Management

The concept "uniqueness" recognises that things, organisations, factories and institutions each has unique properties, capabilites and modes of operation. Although, there are general principles of management that apply to almost all types of systems, the mass media are distinctive in several ways and require a different management approach. Talking about television management for instance, Gold (1976) assumes that the contrary can only be

futile exercise in naivete. His argument lies in the fact that the media are expected to sub-serve their sales function to their service functions. The media differ from other organisations, both in terms of their functions and philosophies. They cannot be run as purely profit making ventures. Whereas manufacturing and distribution companies see profit making as their paramount motives of existence that cannot be said of the mass media. The concept of "economic determinism" does not strictly apply to the media industry. The factor that accounts for this is the "managerial revolution" in the mass media that has separated between the ownership and the management. The owners in most cases established the media to advance their political, economic and other interests. The management, which represents the professional interest, is often expected to abide by higher ethical value than profit maximisation.

Hatchen (1968) puts it bluntly in saying that "the African newsmen, under paid and lacking social status, must be made to understand that he belongs to a worldwide fraternity based on the ethics of public service." Even if the media practitioners are willing to make the necessary sacrifice in the public interests by reviewing low salaries, the infrastructural facilities required to run the mass media are capital intensive. The consequence of operating the mass media as social utilities have been that they are mostly owned and heavily subsidised by the government, particularly in the Third World. In the case of private ownership, the proprietors tend to subsidise them with funds from other sources. Such external funding compromises their autonomy, which is a pre-requisite for professionalism. Also, it compels them to perform below the quality expected of them as such, subvention may not always meet their demands. The essence of these arguments is that failure to situate the mass media appropriately on the public service- profit-making continuum has had adverse effect on her. All these stems from the unique nature of the media institution. Their roles influence and are influenced by a wide spectrum of the society. Government, the public and pressure groups have interest in controlling or gaining access to the editorial board rooms of the mass media in order to receive favourable publicity. We often think of broadcasting stations or newspaper as being located in particular buildings. It would be more accurate to say that some of their sub-systems are houses.

Beyond the basic principles of management that may apply to all human institutions, the mass media require specialised management approach to effectively serve their purposes. Not only do management techniques required in the media differ from other sectors, but the broadcast media cannot be managed exactly as the print media. More to that, there must be individual difference in management style, philosophy and approach between even two newspaper or television stations located in the same city.

The reasons for these are obvious. The raw materials, final products, mode of operation and service of the mass media differ from those of other institutions. This means that the specifics of forecasting, planning, coordinating, communicating, controlling and other identified management function as applied to the mass media would differ from those of other organisations.

Why We Study Management

The study of management is necessary because it cuts across every sphere of human endeavour. In fact, if progress is desired or must be realised in any business enterprise, then management is absolutely relevant. There is no doubt that business organisations have an immense stake in the competence, skill and reliability of their manager. Although, attempts are sometimes made to differentiate the role of a management of business and allied enterprise from those of non-profit organisations like the army or churches, much line of difference cannot be drawn. This is because with careful study of their objectives, one discovers that all organisations have some elements of economic gains as their motives. Business management also justifies its existence and authority by the economic result it produces. There is also agreement among social and management scientists that the success and survival of any business enterprise depends largely on the ability of its management team to achieve results.

Approaches to Management

The approaches to management are:

1. **Classical Approach**: Management arouse after the First WorldWar. The society was becoming very complex, there were a lot of expansionsof products and services that the organisations were producing. These made people to begin to study how they could manage the growth. The three most important concepts of classical approach are: planning, organising and controlling. This is the first approach to management and it was as a result of the expansion of organisations after the First World War (WWI). Management of organisations that were fast expanding became complex hence, the need to find ways of doing it better.

2. **Behavioural Approach**: The emphasis of the behavioural approach is on inter-relationship between people, work and organisations. It concentrates on topics such as motivation, communication, leadership and

work group formation, which can assist managers. It arouse as a result of problems the managers encountered at their places of work. They encountered bad attitudes and behaviours of the workers in the organisation.

The analysis of this school of thought is based on the fact that since management involves getting things done with or through people, its study should center on inter-personal relations. The school is variously known as human relations school or behavioural science. It is concentrated on the human aspect of management and the principle that people that work together accomplish group objectives (people should understand themselves). The school is biased towards social psychology and the focus is mainly on the individual and his motives as a social psychological being. The school places emphasis on human relations as an art that managers should understand and practise. The managers should understand the individual.

3. **Management Science Approach**: This uses mathematics and statistics as aids in managing operations. It is the modern version of classical approach. This refers to those theorists who see management as a system of mathematical models and process. It must be noted that although, mathematical methods can and are being used by all other schools already mentioned, in the context in which it is being used here, it refers to the well-known research operations. The belief of this group is that, if management of an organisation or planning and decision-making is a logical process, it can be expressed in mathematical symbols and relationships.

4. **Modern Management Approach**: Management is seen as the combination of other approaches. The modern science school of thought sees management as an integration of the classical, behavioural and the management science approaches. It is further categorised into:

a. **System Approach**: A system may be defined as a set of inter-dependent parts that relate in the accomplishment of some purposes. The system approach views an enterprise as a system that procures and transforms inputs into outputs, which are subsequently discharged into their external environments in the form of goods and services. Inputs may take the form of people, material, money or raw materials into industrial and consumer goods. It is a way of seeing an organisation as a group of interrelated parts with a single purpose. The action of one part affects the other parts. This system approach tries to identify the characteristics of the jobs, people and organisation therefore, allowing the managers to see the inter-dependence that exist between and among the various parts of the organisation. Managers can easily achieve coordination through this approach so that the overall objectives of the organisation can be achieved

since the parts are interrelated. The major thrust of the system theory according to Nwanwene (2005) is that an organisation is seen as a system that is composed of people, money, material and data, all of which are combined in the accomplishment of some purposes. The sub-systems are typically identified as divisions or departments, which aid in the larger system in reaching its goals.

The school comprises of those who look at management as a system. That is, a system of cultural interrelationship. It is defined as any cooperative system in which people are able to communicate with each other and are willing to contribute actions towards a common purpose. Here, managers intervene in a total system of interrelated parts using the management function of planning, organising and controlling. With a system perspective, managers can easily achieve coordination between the objectives of the organisation as a whole. The system approach seeks to identify the characteristics of jobs, people and organisation; allowing managers to see the interdependence between the various segments.

b. **Contingency Approach**: This says that there is no one single suitable approach that can be used in management rather, managers must find different situations. The advocates of this approach believe that it is impossible to specify one way of managing the workers in all situations. Consequently, contingency theorists attempt to understand the effectiveness of managerial techniques under varying conditions and in specific circumstances. This approach is to spell out conditions of tasks (specific management, managerial job (administrative management) and people (human relations) as part of whole management situation (system emphasis) and integrate all into an effective situation most appropriate for specific circumstances. Thus, contingency theorists believe that there are many effective ways to perform the various managerial functions. The theory according to Nwanwene (2005) "focuses on the organisational structure and decision-making. It looks at the nature of management." Nwanwene further maintains that "it is the complexity that makes it impossible to suggest a style for all managers, including those who manage radio and television stations." What is, therefore, appropriate for one manager in one circumstance with one group of employee may be quite inappropriate for another manager in another circumstance with a different group. A management style is an amalgamation of the best of other people you have known and respected.

c. **Decision Approach**: This school concentrates on rational decision. That is, the selection from among possible alternatives of a causeof action or an idea. This school is apparently an outgrowth of the theory of

consumer's choice with which economists have long been concerned. This theory arises due to certain economic considerations such as utility maximisation and economic behaviour under risk conditions and so on.

d. **Operational Approach**: This school looks at management as away of organising experience, so that practice can be improved through research, empirical testing of principles and proper teaching of fundamentals. This school analyses the management process, establishes a conceptual framework for it, identifies its principles and builds a theory of management for them. Henry Fayol was regarded as the father of this school and it is often referred to as "traditional universalism" school. Most of the early contributors of this school dealt only with the organisational function of management. The school bases its analysis of management on the fundamental belief that:

i. Management is an operational price best described intellectually by analysing management functions.

ii. Long experience with management in variety of enterprise can be ground for distillation of basic truth or principles for the purpose of future improvements.

iii. This principle can become focal point for useful research for further improvement.

iv. Such principles can furnish element of a useful theory of management.

v. Management is an art that can be relied on through grounding in principles.

vi. Management principles are always true even if a practitioner in a given situation chooses to ignore them.

vii. While the total culture and the physical and biological environment affect the managers, management theory needs not encompass all foundations of management principles.

The basic approach to this school is first, to identify the functions of managers and then to distill from them fundamental principles of the complicated practice of management. This school's primary motive is to investigate the nature, purpose, structure and the process of management.

Fayol's 14 Principles of Management

In 1916 Henry Fayol, a French mining Engineer and an industrialist gave a number of principles that can enhance the essence of administrative theory movement. The principles according to Mullins (2007) are:

1. **Division of Labour**: The principle prescribes that division of labour or work on specialisation leads to higher productivity because, it will enable one to work at a place where one is comparatively skilled. Everyone has his or her area of specialisation, thus, in every organisation, one worker cannot do every job. We have different units in every organisation and different workers manage these units.

2. **Authority**: Authority and responsibility should be equal. Authority is the right to give orders. A member of an organisation is responsible for the accomplishment of the organisation's goal with the position he occupies within the organisation.

3. **Discipline**: There must be discipline among the workers of an organisation to ensure stability and to enhance productivity. Discipline is necessary to develop obedience, diligence, energy and respect.

4. **Unity of Command**: In order to reduce conflict in an organisation, each member should receive orders from a superior boss. No subordinate should report to more than one superior.

5. **Subordinate of Individual Interest to General Interest**: The interest of one individual or group should not take precedence over the interest of a whole. This implies that the interest of the organisation should override that of the workers within an organisation.

6. **Unity of Direction**: All members of the organisation should work towards the achievement of the singular goal of an organisation. All operations with the same objectives should have one manager and one plan.

7. **Remuneration of Personnel**: This implies that the reward for the workers should be fair. The workers should be given "pay" for work done and salaries should be fair and utilised as a reward for good performance rather than exploitation

8. **Centralisation and Decentralisation of Authority**: The management should know when to centralise authority within the

organisation. Thus, there should be proper degree of centralisation and decentralisation for each lowest level of an enterprise.

9. **Order**: Everything within an organisation must be well planned and put in the proper order. There should be a place for everything and everything in its place.

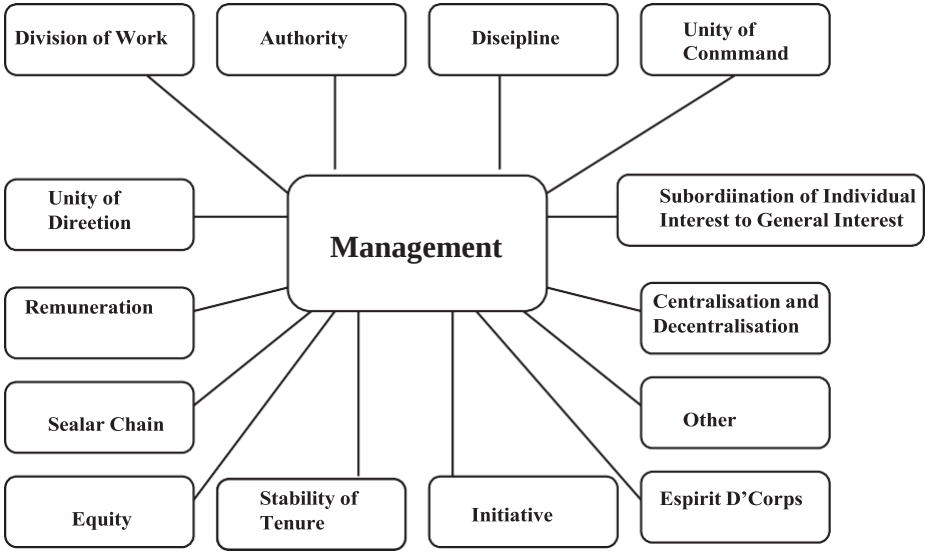
10. **Equity**: Justice and fair play should prevail in all activities within an organisation. The employees have to be treated with kindness and justice.

11. **Stability of Time of Personnel:** Turnover should be minimised to ensure successful goal accomplishment. This implies that there should be job security for the workers.

12. **Initiative**: Workers in an organisation should be free to use their initiatives when due rather than being used like robot. The subordinates should be allowed the freedom to conceive and execute plans in order to develop their capacities to the fullest.

13. **Scalar Chain**: A clear line of authority should extend from the higher to the lowest level of an enterprise.

14. **Espirit-De-Corps**: There should be that spirit of oneness, unity and togetherness within an organisation. This is because; harmony and unity build the strength of an enterprise.



Fayol's Principles of Management

Ethical Duties of Mass Media Employees

Christiana, Rotzoll & Fackler (1991) identify five ethical duties of mass media employees that apply to all levels of management, as well as, all institutions. These duties are:

1. **Duty to Self:** All media professionals need their individual integrity and they also need the power to follow work with whatever their conscience tells them. This implies that media practitioners need to follow their conscience when carrying out their professional duties.

2. **Duty to the Audience**: The audience should be taken into consideration when deciding on a particular cause of action. The way the decision that is taken will affect the audience must be considered. The media professional therefore needs to use the media to inform, educate and socialise the people.

3. **Duty to Organisation and Employers**: Workers have a sense of obligation to their employers. The media professional must consider the impact of his decision on the organisation.

4. **Duty to Professional Colleagues**: The professional media practitioner must also consider his colleagues before taking any decisions.

5. **Duty to the Society**: The society should be taken into consideration. The members of the public have their privacy and the privacy should not be invaded. Many issues confront our duty to society. In broadcast Journalism, individuals' right to privacy and confidentiality often arise. Media content that contains scene of sex and violence also directly concerns society.

CHAPTER NINETEEN

LEADERSHIP

Introduction

Leadership as a concept is as old as man. For one thing, man has always lived in a structured system from time immemorial and whether we realise it or not, this type of structure has always produced a leader of some kind. Even in the natural order of things, God created Adam and later, Eve, on creation of the world. Adam as it were, was supposed to lead Eve. Similarly, in the family setting, man is generally regarded as the leader. It is in similar way that we have various leaders at different levels in any human organisations. Leadership is an aspect of managing an organisation; managers must exercise all the elements of their roles in order to combine the human and material resources in appropriate proportion to achieve the desired group objectives. Leaders can emerge through achievement or through ascription.

What is Leadership?

Leading is the personal and inter-personal relationship between managers and staff in an organisation. Leadership according to Galadima (2000) is the psychological process of providing guidance for followers. It is the ability to influence others to behave in a certain way. According to Koontz (1961), leadership is generally defined as the art or process of influencing people so that they will strive willingly towards the achievement of group goals. In other words, to lead is to guide, conduct and direct. To Kelly, leadership is the ability to influence others in the group. Therefore, all group members may exhibit a degree of leadership but the leader is the one whose influence predominates at a particular point in time. If a person exercises influence over colleagues much more than they do over him, he is said to exercise leadership. If this influence covers a wide range, he is described as a leader. A leader, therefore, is one who directs the activities in an organisation or sub-unit of an organisation. It is the leader that gives direction to the efforts of all

workers in accomplishing the goals of the organisation. Without leadership, the link between the individual and organisational goals may become tenuous. According to Davis, cited in Nwanwene (2005):

> Without leadership, an organisation is but, a muddle of men and machines. Leadership is the ability to persuade others to seek defined objectives enthusiastically. It is the human factor which binds a group together and motivates it towards goals...Leadership transforms potentials into reality. It is the ultimate act which brings to success all of the potentials in an organisation.

This is why there is no gainsaying the fact that leadership is indispensable in an organisation. To some scholars, a leader and a manager are not necessarily inter-changeable. To such scholars, leadership is a sub-class of management while managers perform the functions of planning, organising, motivating, communicating and controlling. Included within these functions is the necessity to lead and give direction. But we think that the difference is that of degree rather than of kind. For one thing, all managers are leaders but all leaders are not necessarily mangers. For managers, ability to lead effectively may affect his ability to manage, but a leader needs only to influence the behaviour of others. He is not necessarily required to perform the functions of a manger. But there is a symbiotic relationship between the leaders and the led. The leader cannot lead unless he has followers.

Thus, a leader may possess power to enable him to influence and motivate people. By looking at some basic features, all successful leaders have certain things in common. These include: ability to communicate, manifest his or her achievement, higher physiological maturity and above all, average intelligence. A leader according to Nwanwene (2008) is something that can be developed and even good leaders need to improve. He however identifies the following characteristics associated with good leadership:

a. Readiness to accept additional responsibilities.

b. Surrounding him or herself with capable people.

c. Knowing how to praise the efforts made by subordinates.

d. Putting first things first.

e. Developing his subordinates, encouraging them and finding opportunity for them to grow.

f. Designing a blue-print for his organisational development and not changing his mind easily.

Leadership is an important aspect of management. Managers must exercise all the elements of their roles in order to combine the human and material resources in the appropriate proportion to achieve the desired objectives. Management activities such as planning, organising and decision-making are dormant "cocoons" until the leader triggers the power of motivation in people and guide them towards goals. Every group of people that performs near its total capacity has some persons as its head who skilled in the art of leadership.

Qualities of a Good Leader

The ability of a leader to make members work towards the achievement of organisational efficiency to a large extent depends on the qualities of the leader and his ability to manipulate the various leadership techniques. Scholars of various shades of opinions have come up with several traits of a leader. There is no uniformity of identified traits or any significant correlation of traits with actual instance of leadership. However, Koontz, cited in Nwanwene (2005) describes three leadership trait- ability to comprehend that human beings have differing motivating forces at varying times and in different situations; the ability to aspire and ability to act in a manner that will develop a climate for responding to and arousing motivations. Generally, a good leader must possess the following traits:

i. **Ability to Inspire Liking and Respect**: A good leader is such that is liked by the subordinates and who commands the respect of the staff. When he possesses this quality, he will be able to influence the subordinates.

ii. **Loyalty:** The leader must be loyal to the management because no leader can successfully serve two masters whose interests are not always identical. Hence, leaders at various levels in an organisation should not affiliate to labour unions in order that they might be wholly loyal to the organisation.

iii. **Fairness**: While it is doubtful whether any of the leaders ever attains to complete impartiality in their dealings with their subordinates, it is

a fact that playing favouritism often changes a leader into more trouble than any other supervisory crime against the working forces.

iv. **Intelligence**: This is the ability of a leader to think clearly and rapidly. Subordinates like to work for a boss who is smart. When they bring problems to him, they like to see him study the matter for a few moments and then, come up with the best possible solution.

v. **Integrity**: This is a moral quality of leadership. A leader is usually respected because of his integrity. It is the quality that makes it impossible for the leaders to engage in such practices as double crossing, under-cutting, backbiting and lying. Subordinates want a boss they can depend on; one they feel will shoot square with them today, tomorrow and next year.

vi. **Kindness**: Without this quality, no person becomes a leader. Some workers usually misconstrue kindness for weakness on the part of their leaders and make the leader's leniency an excuse to lying down on the job. The leader who therefore knows when to be lenient and when to be severe has mastered an important division of leadership techniques. The leader has to be kind to all the workers, as this will even encourage them to work more for the organisation.

vii. **Judgement**: A leader has a good sense of judgement when he can quickly choose between numbers of possible courses of action; the only one that in the long run will result in production at the lowest costs.

viii. **Health**: This has frequently been under-estimated as a quality of leadership. Forcefulness, fairness, kindness and all other qualities would suffer if the leader is not in good physical condition. This is because, leading people requires a lot on the part of the leader. Thus, a leader with poor health will not be able to cope with the stress of leading.

ix. **Firmness**: He should be firm in taking decisions. He is the man or woman whose yes is yes and whose no is no. He is the man who is steady in all his ways. A leader who is not firm in decision taking will not command the respect of his followers; he will be taken to be a "yeye" man.

x. **Knowledge of Work**: He should have knowledge of the responsibility he is saddled with. He should know about management, as this will enable him to lead successfully.

xi. **Forcefulness**: He is someone who is able to use force to achieve results where other styles have failed to work. He can query, demote and dismiss workers.

xii. **Ability to Communicate**: The good leader must be able to communicate effectively. He should have good command of English language.

However, it may not be possible for a leader to possess all these traits, but a good leader should strive to satisfy a substantial number of these traits if he is to bring about efficiency in his organisation.

Leadership Theories

There is no consensus on the ideal leadership style to be adopted in an organisation; but leadership theories can however be classified into the following:

a. **Situational Theory of Leadership:** It says that the leadership style depends on factors such as human, physical, psychological, environmental and organisational variables. The import is that the situation on ground determines the leadership style to be adopted in an organisation. For example, when the workers are not taking their jobs seriously, that might make the leaders to be harsh on them. Nwanwene (2008) observes that there is a continuous interaction between the factors present in any given situation, including the personal characteristics of the leader, tasks, environment, attitude, motivation and behaviour of the followers. An individual who is an effective leader in one situation might do poorly in another situation. These perspectives have given rise to the contingency approach to leadership, which attempts to specify the situational factors that determine how effective a particular style will be.

b. **Traitist Theory of Leadership**: This theory simply says that leadership style is based on the view that good leaders are those who have such qualities as intelligence, ambition, decisiveness, cooperativeness, courageousness, sense of humour, vision, competence, popularity, etc. The theory assumes that, individuals who possess appropriate traits or display appropriate behaviours will emerge as leaders in whatever group or situation they find themselves

Different Leadership Styles

There are different leadership styles. They include the following:

1. **Impersonal Leadership Style**: This is the situation whereby the leader gets results or actions through other people. In such leadership style, you set up committee and they carry out the work for you, but the result comes back to you as the leader of the organisation.

2. **Dictatorial Style of Leadership**: This is done in order to get result through terror or fear.

3. **Autocratic Leadership Style**: This concentrates on authority and decision- making in the leaders. Therefore, it is the leaders that will take decisions on all issues. That is, all power is vested on the leader and no one can take decisions in his absence. The autocratic style of leadership refers to a situation where all authority and decision-making is centered on the leader. This central control is derived from the use of rewards, praises, sanctions or the threat of sanctions or punishment. An autocratic leader is one who decides what he wants and how he wants it. It is usually a one-way authority relationship. An autocratic leader requires conformity from his subordinates and considers his decisions to be superior to those, which his "inexperienced" or "unknowledgeable" workers could be offering to solve the problem at hand.

4. **Democratic Style of Leadership**: The members of the organisation participate and set goals for the organisation. The leader does not control or decide unilaterally. This style of leadership became pronounced and popular during the neo-classical era of management. It is a style which seeks to obtain the cooperation of workers in achieving organisational goals by allowing them to participate in the process of decision-making. This school believes that workers would support and accept a decision they were involved in arriving at, which is very likely to increase the organisation's productivity. Although, this leadership style does not relieve the leader of his decision- making responsibility, but it does require that he recognises the subordinates as being capable of making suggestions and decisions which may be of help to the achievement of the organisational goals.

5. **Laissez Faire Style of Leadership**: In this style, the management sets objectives and the people are left to device means by which the objectives would be achieved. The workers are simply given goals to

accomplish and they are left to themselves or on their own to achieve them, using their experiences and ingenuities. The leader only assumes the role of a group member or a coordinator. The bottom line is that under this type of leadership style, workers are virtually left to themselves to achieve the goals, which have been set for them with minimal control.

6. **Diplomatic Leadership Style**: It is based on the skills and the facts in convincing the members of the group to follow the leader's decision. This implies that the leader uses diplomacy and through this, he is able to influence the subordinates to behave the way he wants them to behave.

7. **Bureaucratic Leadership Style:** It is based on the inflexible routine supported by rules, regulations and policies of an organisation. Every organisation has rules and regulations. The leader coordinates activities in the organisation according to laid down principles guiding the organisation. For example, if the rules and regulations here is that when a worker comes late to work four times in a week he should be queried, the leader has no choice than to issue him or her a query letter.

8. **Professional Style**: The leader simply gets results through the skills of staff.

CHAPTER TWENTY

PLANNING

Introduction

Planning is very important in every media organisation. There is the saying that "he who fails to plan is already planning to fail." When you do not put things in place in your organisation, you are not likely to achieve your aims and objectives. It behoves on the media organisations to always make arrangement for the future. It involves the establishment of objectives, evaluation and selection of the policies, strategies, tactics and actions required to achieve the objectives of the enterprise. Planning is thus, a rational approach to pre-selected objectives (Igbinosa, 2002). Omuta & Onokerhoraye (1994) maintain that planning may be viewed as a highly discipline and formalised activity through which an organisation and society induce change in themselves. Alden & Morgan, cited in Igbinosa (2002) point out that planning involves the application of scientific knowledge in order to solve problems and achieve the goals of organised socio-economic systems. Planning simply involves making arrangement for the future. When we say planning, we mean the process of making arrangement for what you want to do tomorrow; it involves taking decisions on what needs to be done, when it is expected to be done and how the objectives will be achieved.

Importance of Planning

Managers have a primary responsibility for planning. Infact, some Managers see planning as the primary management functions and think that organising and controlling are secondary. Whatever its relative importance to other management functions may be, planning is essential if organisations are to achieve effective levels of performance. The ability or inability of an organisation to adapt to change is linked directly to its planning system. Planning focuses on the future, what is to be accomplished and how it is to be accomplished. In essence, planning functions include those managerial activities that determine objectives for the future and the appropriate means

for achieving the objectives. The outcome of the planning functions is a plan and a written document that specifies pre-determined course of action. The relevance of planning in every organisation cannot be over-emphasised. The importance of planning among others include:

a. Providing basis on which decisions are made. Planning serves as a guide to organisational leaders in terms of what decisions should be taken.

b. Helps to meet and minimise the effects of change. This implies that unforeseen circumstances can be taken care of when we plan for tomorrow. Emergency may arise; when they arise, we would be able to take care of such situations because we have planned.

c. Helps us to control and maintain standard.

d. Helps to perform other functions.

e. Brings about sense of participation and cooperation among workers.

The importance of planning according to Igbinosa (2002) are:

i. **Planning is related to Performance:** From investigation, it was revealed that companies that engaged in formal planning consistently out-performed those firms which had no formal planning.

ii. **Plans focus on Objectives**: Once organisational objectives are defined, the planning process involves the development of methods for achieving them. Plans continually reinforce the importance of these objectives by focusing on them. Every decision measured in terms of its contribution to the achievement of organisational objectives tries in preventing over involvement of managers in less important decisions and activities.

iii. **Plans help to take Care of Uncertainties and anticipated Problems**: A significant aspect of any planning process is the collection of information for use in formulating the contingencies. Decision makers are better prepared to make actions with minimal interruption when any of these scenarios occurs.

iv. **Plans Provide Guidelines for Decision-Making**: Since plans specify the actions necessary to accomplish organisational objectives, they serve as the basis for decision about future activities. Managers have standards and their decisions must beconsistent with them.

v. **Plans are Necessary to facilitate Control**: The controlling process serves management by determining whether plans are being implemented correctly and whether organisation's objectives are being achieved.

The Elements of Planning

Planning functions require managers to make decisions about four fundamental elements. These according to Igbinosa (2002) are:

i. **Objectives**: These are integral to a plan because, they specify future conditions that the planner deems satisfactory.

ii. **Actions:** They are the specified preferred means to achieve the objectives. The preferred courses of action to lead to a twelve per cent return might be to engage in product's development efforts so that five new products are produced in 2014.

iii. **Resources:** These create a constraint on the course of action. A plan should specify kinds and amounts of resources required, as well as, the pattern of resources and allocation of those resources.

iv. **Implementation**: Finally, a plan must include ways and means to implement the intended action. Implementation involves the assignment and direction of personnel to carry out the plans.

Stages of Planning

There are basically four stages of planning. They are:

1. **Assessment Stage:** It deals with the assessment of both the externaland internal environment to identify opportunities and threats or strengths and weaknesses, which may forestall and hinder the realisation of the planned objectives. This has to do with economic and political situations, social and technological factors, market conditions, competitions, resourceavailability and liquidity, research and development activities and so forth.

There are four important factors that should be known. They are:

i. **The External Environment**: It is assessed so as to appreciate the existing opportunities arising from economic, political, social and technological changes, competitors, activities, legal, infrastructural development and so on.

ii. **The Organisation**: It is assessed so as to determine its strengths and weakness in terms of materials, men, equipment and finance as well as culture and structure to meet future expectations.

iii. **The Future**: It is assessed in terms of what the future holds in terms of both external and internal environments having regards to what exists and in relation to our objectives or opportunities in the environment. What might the future be? How will it affect plans?

iv. **The Stockholders' Expectations**: They are analysed so as to appreciate how their interests can facilitate or hinder the exploitation of opportunities discovered from the environment. Employees' expectations usually include job security and satisfaction, as well as reward. Customers expect quality, price, product availability and service delivery. Shareholders expect higher profits, dividends and capital growth. General public expectation regards environmental and pollution matters and general organisation's contribution to the economy.

2 **The Objective Stage**: These are formulated so as to take advantage ofthe opportunities discovered. Could it be market standing innovation, productivity and profitability? The stage requires the inputs of all managers of the organisation. It essentially has regard to where we want to be, what we want to accomplish and when the organisation wants to accomplish the objectives.

3. **The Evaluation Stage**: This involves identification and consideration of the best ways (alternatives) of achieving the stated objectives. Could it be new products, acquisitions, publicity, product restriction, change in management strategies. Quantitative and qualitative information is used for evaluation of alternatives.

4. **Plan Documentation Stage**: This is the final output of the planning process. It is the documentation of the alternatives selected as being in the opinion of the management, the best to achieve the standard objectives.

Process of Planning

Planning in an organisation follows a particular procedure; it involves the following:

1. Defining problems or objectives. What do you want to do?

2. Determining different actions. You determine the different course of actions you will want to take.

3. You evaluate those alternative actions you want to take.

4. Setting of performance standard. What actions are you going to take to meet the standard?

Types of Planning

Basically, we have three types of planning:

1. **Strategic Planning**: It is a long term planning that determines the major objectives of your programme. This is the process of determining the major objectives of an organisation and adopting the courses of action and allocating the resources necessary to achieve these objectives. Such planning provides the organisation with overall long-range direction and leads to the development of more specific plans, budget and policies. Strategic planning focuses on what the organisation will be in the future. In some instances, strategic planning is short term and in most cases, it is associated with long-term planning.

2. **Tactical Planning**: This refers to the implementation of activities and the allocation of resources necessary in the achievement of the organisation's objectives. Tactical planning focuses on short-term implementation of activities and resource allocation. Strategic planning is the critical ingredient in the long-term success of the organisation. It is normally a short term planning that will tell you what is to be done, when to do it and who should do it. It is short because it is within a period of 3 months.

3. **Contingency Planning**: It is a plan done in case your initial plans fail. It could be technical problem; it could be absence of the presenter, you plan so that if that need arises, you quickly switch to another programme. If there is emergency, you have to apologise to your audience because, you have brought in another programme.

CHAPTER TWENTY ONE

MANAGEMENT OF BROADCAST MEDIA

Introduction

Management is seen as the process of coordinating activities in an organisation so as to use minimum input to achieve maximum output. Human and material resources in the broadcast media must be effectively coordinated so as to produce quality programnmes. Broadcast media according to Yaroson & Asemah (2009) are the channels used for transmitting oral and pictorial information through waves, which are intended to be received by the general public. Broadcasting entails the transmission of information through radio and television to a large and heterogeneous audience who are scattered and geographically distributed.

It is, therefore, in line with the above that Owuamalam, cited in Yaroson & Asemah (2009) says that "broadcasting deals with the transmission of messages from a station to a large and heterogeneous audience scattered across a reasonable sphere of coverage. The audience receives the messages simultaneously irrespective of where they are in time and place provided that, they are within the effective range of coverage." It is the electronic media of mass communication. Basically, there are two broadcast media. These are radio and television. Radio is seen as the system of sending out or receiving sound through the air by means of electrical waves. Radio, according to Asemah (2007), is an audio device for passing messages to a large audience. Television on the other hand according to Uyo (1987) means seeing at a distance. Television is both an audio and visual medium. It is radio (sound) plus vision (pictures). Television according to Owuamalam (2007) "is an electronic device, which transmits audio-visual signals from the studio, through the transmitter, into the air." The programmes which reach us through these broadcast media need to be well planned so that they will be effective.

Radio and Television Station Management

Radio and television stations have some key people and departments that enable them to operate professionally. They have different personnel who work with one another to achieve the aims and objectives of the station. Radio and television station management involves managing assets, marketing and selling products to make a profit. Norman (1986) notes that "radio is relatively operating in small and medium sized markets and has reinforced the notion that broadcasting is basically a collection of small business." Radio managers face problems very similar to those faced by their television counterparts, aside from the obvious distinctions of scale. The major differences between the two industries include television's larger capital investment, great operating margins, the nature of programming, and the amount of money, which the product commands.

Broadcasting as a Business Organisation

Broadcasting as the transmission through space, by means of radio frequencies, of signals, capable of being received audibly, visually or both, by the general public (Chester, Garrison & Willis, 1978, cited in Asemah & Asogwa, 2014; Asemah & Asogwa, 2016). In the context of business operation, commercial stations must be concerned with making profit; otherwise, they cannot remain on air. Even non-commercial stations (if any in this country) must raise money from supporters or contributors and stay within a budget. As a business organisation, broadcasting operates in a business environment and the environment plays an important role in organisational behaviour. The environment refers to the people and other factors (internal and external), which affect and are affected by the organisations. The key to effective station operations is to integrate the external and internal factors to produce the most favourable competitive climate in the economy. Bittner, cited in Nwanwene (2005) explains the two factors thus:

1. **External Factors**: They are uncontrollable dynamics or factors, which are beyond the control of the stations' management. These are:

i. **News Events**: On a day when things are happening, the news programming tends to draw more listeners or viewers than on “slow news day.” If nothing happens, nothing can be communicated to the public. For instance, if a flood wipes out a portion of the city, if a bus crashes, if a new university is opened or if a local citizen wins a

national award, people want to know about it. Essentially, a station and its news programming are at the mercy of the news events.

ii. **Other Stations in the Market**: The number of stations in a market can be one of the biggest factors in determining success. Many small markets have extremely successful stations partly because they face no competition and these markets are not overtly worried about the format they employ since there is no competition to take away the broadcast advertising revenue. But, consider the station competing with fifteen or twenty other stations; finding a niche is tough, and wooing a particular audience with a particular format can be a very difficult job.

iii. **Employment**: Employment conditions can affect a station in two ways. First, a level of employment in a community will be related to the overall economy. If people are working, they are buying, if they are buying, the merchants are making more money and in turn, can afford to advertise. Second, if there is a large employment pool, the station can find ample talent. Typically, good talent does not exist in small market to the degree it does in large ones.

iv. **Sport Events**: How can sport events affect a station? Coverage of local and international sport schedules are excellent ways to attract advertisers.

v. **Seasonality**: For any advertising medium, the season of the year can change the competitive environment. For instance, primary and general election times bring politicians flocking to buy advertising space or time. In Nigeria, Christmas is a heavy advertising period as visitors prepare for patronage of shoppers.

vi. **Change in Life Style**: Closely tied to the season of the year is change in the life style. Smart station managers keep close tabs on the life styles of their communities. In effect, when a radio or television station can coordinate programming with a given life style and target audience, their advertisers have a ready-made medium to reach that specialised audience.

vii. **Other Media**: The most common competitors of broadcasting are the local newspapers and magazines. The economic rivalry between the electronic and print media is rather fierce. Station managers must

be at alert to the advertising that local business buys in other non-broadcast media. Why does an advertiser prefer the local newspaper over radio or television? What can the station do to lure money away from print advertising? These are questions management must ask to survive in the competitive environment.

2. **Internal Factors**: Internal factors on the other hand, are under the complete control of the station management. The factors are:

i. **Play List Length**: In broadcasting, play list is the number of different songs played with regularity. Some stations have rather long play list, which means that in any given week, they will play a large number of songs, but each one may be played either once or twice. Stations with short play lists usually play twenty or more songs with regularity. Comparing the two, a short play list can catch a large number of listeners/viewers but not necessarily hold them for any length of time. After all, hearing and /or viewing the same songs over and over can become monotonous. However, the main objective of such stations is to reach a large number of audiences. On the other hand, a station with a long play list and more diversified programming may not capture as many different audiences.

ii. **Internal-On-Air-Promotions**: Promotions such as contests, exhibitions, call-ins, give-away, especially when planned and carried out, can generate some listeners and more income for a station.

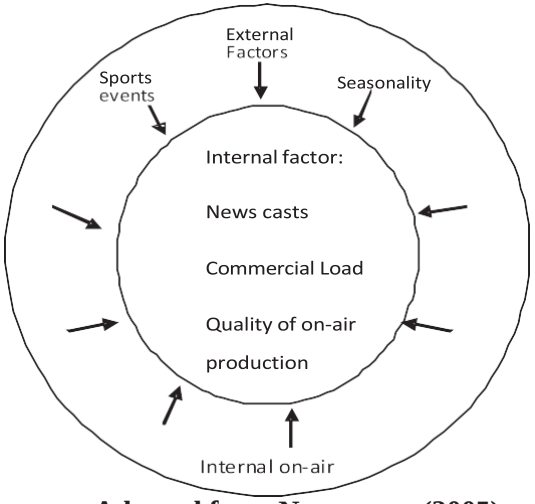
iii. **Record Cassette Rotation**: By record rotation we mean how often records or cassettes are changed on the play-list and how frequently they are played on the air. Stations with longer play list naturally, have a less frequent rotation.

iv. **Quality of On-Air-Production (Viewership)**: Almost anyone can sit in front of the station control board and play records, talk over the microphone and punch a few buttons to play jingles. The skilled announcer however, operates these controls like on air artist. Every word, every song and every jingle is finely synchronised. It creates a signal that appeals. Here again is where the professional announcer who can create and understand on-air production stands out in the competitive environment.

v. **Commercial Load:** Some stations can sign on the air and operate for

months without commercial so that they can bring the station up in the rating, then the date of their increased listenership to sell advertising. Other stations pump their commercial load-up so high that no time is left for music.

vi. **News casts**: News is an important commodity to sponsor and station places heavy emphasis on local news coverage.



Adapted from Nwanwene (2005)

Structure of the Radio Station

Irrespective of the size of a radio station, all radio stations tend to share an organisational pattern. The basic departments in every radio station are:

a. **News and Current Affairs**: This department is saddled with the responsibility of collecting, processing and disseminating news and other reports on current events to its audience. The department according to Galadima (2000) has workers like reporters, editors, drivers, cameramen and typists. The head is Executive Director of News.

b. **Operations Department**: It is also known as the traffic department. Dominick, Sherman & Copelland (1996) note that it has the responsibilityof placing adverts on the station in accordance with the contracts signed with advertisers. This is often a difficult task because at any given point in time, dozens of different contacts are in force, each with varying schedules of

airtime, length and position. For this reason, many radio stations have automated their departments to some degree with computer systems. The department is, however, headed by the Operations Director or Traffic Manager.

c. **Programmes Department:** It is headed by the Programmes Director who has the responsibility for the sound of the station, including news, music and public affairs.

d. **Sales Department**: The department is headed by the sales manager and he is responsible for the sales of commercial time to local, regional and national advertisers.

e. **Engineering Department**: The Chief-Eengineer often heads it. The department according to Dominick, Sherman & Copelland (1996) has one basic function that is, to keep the station on the air with the best signals possible.

f. **Administrative Department**: This department is in charge of recruitment, welfare, promotion, development, discipline and demotion or dismissal of staff of the media house. In some broadcast media houses, the accounts section is under this department and the payment of salaries, other benefits of staff and the financial transaction of the organisation are done in this department. The department according to Nwanwene (2005) is headed by the Director who is in charge of hiring and firing of staff, transfer, promotion, labour relations and day-to-day administration of the station. The department has the accounting which is in charge of collecting account, distributing the operating budget, handling sales contact and pay roll unit that handles the monthly pay roll of all personnel.

Structure of the Television Station

The organisational structure of a television station varies according to the size of the organisation. There is no specific ways in which stations are organised, but there are some general areas common to most television stations. They are:

a. **Administrative Department:** This department oversees all other departments in the television station. It plays the same functions as the administrative department in the radio station.

b. **Sales Department**: The division is headed by the general sales manager. He oversees both the local and national sales staff. They are also called account executives or sales representatives. The sales department is also in charge of traffic and continuity. Traffic is that part that schedules commercials and verifies that commercials are aired properly. Traffic departments are responsible for the programme logs. They tell the people in the control room when each video event is to occur. The continuity department makes sure that the station schedules have no interruptions between commercials and programmes.

c. **Engineering Department**: The engineering department is responsible for the maintenance of the equipment, including the transmitter. If there is an equipment failure, it is up to a member of the engineering department to find solution to the problem. Dominick, Sherman & Copelland (1996) note that:

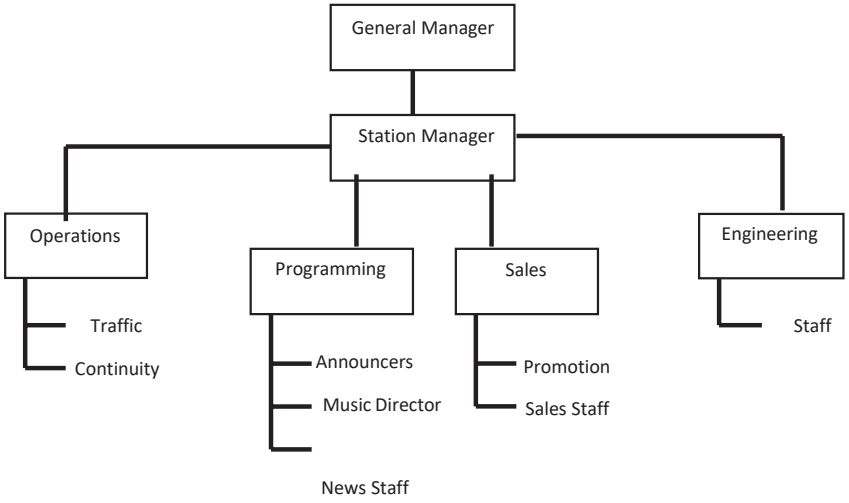
> In sufficiently large or unionised stations, engineers run the audio/video equipment. People who load the videotape machines, edit videotape, run the audio board and press the buttons of the switchers are from the engineering department. Camera operators are also usually from this department. In smaller stations or non-union stations, there may be no hard and fast rules about who uses what equipment.

d. **Business Department**: The unit is usually headed by the business manager. Accounts payable (that is, money owed by the station) and accounts receivable (money owed to the station) are handled in this division. Everyone who is owed money by the station and everyone who owes money to the station has his or her paper work go through this division.

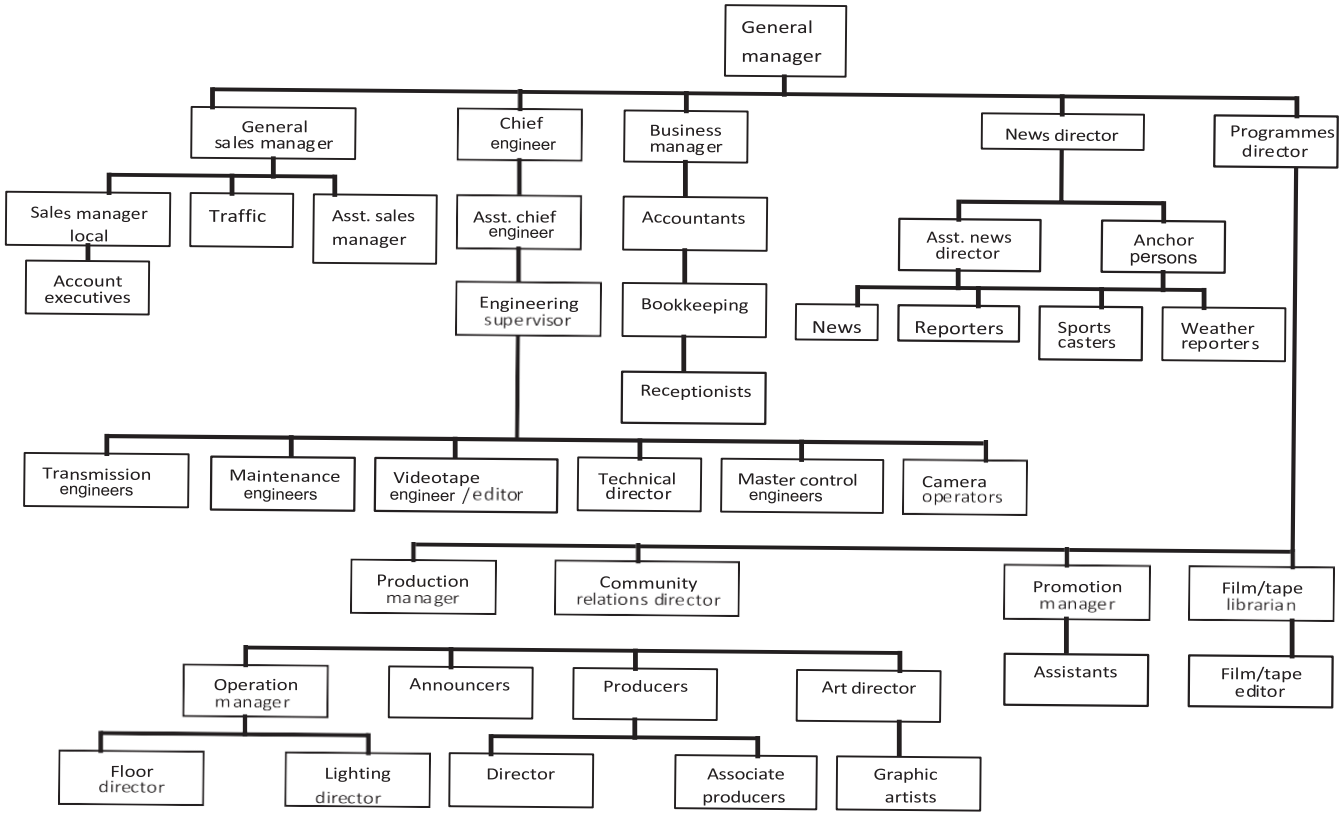
e. **Programmes Department**: The Director of Programmes oversees a number of subdivisions and in consultation with the station manager. He is responsible for the purchase of all new programming for the station and the scheduling of the programming during broadcast day. Under the programmes department, three subdivisions can be identified at most stations. Usually, the largest subdivision is run by the Production Manager who oversees studio workers such as floor managers and lighting directors, art directors and cinema/video graphers, producers, directors and production assistants.

The second subdivision is headed by the community relations director. This division is usually in charge of public service announcements. The community relations director may also be in charge of TV programmes examining minority interests at the station or may be the official spokesperson for the station at community events. The third subdivision is run by the Promotion Director, who typically has three duties. First, he oversees the creation and placement of messages that promote programmes, movies, specials and the station's image. Second, he plans and runs activities designed to gain publicity such as sponsoring a local charity road race. Third, is responsible for the purchase of advertising in other media.

f. **News Department**: The fifth division is news, which as any newsperson will tell you, is the most important part of the station. The news division is headed by the news director who is in charge of the reporters, news writers, anchors, sportscasters and weather forecasters. The news division of a station is supposed to operate independently of influences from the other divisions. The smaller the station is, the harder it is to maintain this independence. As with the other division heads, the news director reports directly to the station manager. News has a special place in broadcasting. Stations with active news departments become more important to, and are viewed more favourably by the communities they serve. The overall quality of a station is often judged by how good its news department is. The value of a station during a sale can be affected by the representatives of news department. A good news department is an asset to a station.



A radio station table of organisation.



The organisational structure for a TV station in a large community

Types of Broadcast Media Programmes

There are many types of broadcast media programmes. Some of them are:

1. **Vox Pop**: This is a term that is used to describe the voice of the people or the populace. According to Asemah (2010), vox pop is an opinion poll programme, which entails the survey of the opinions of the people about burning issues in the society. Orewere (2006) says that "the vox pop is a programme in which many people briefly voice their opinions and views on matters of public or community interest. Interviews are usually conducted outside the station's studio on the streets and in schools to elicit the responses of the people concerning any current issue."

2. **Documentary**: It is seen as the interpretation of theoretical, factual policies, historical events or issues presented either objectively or with a specific point of view. Documentary is in form of narrative. It tries to record life. Thus, it is referred to as the creative treatment of reality. It can be selected dramatisation of facts in terms of their human consequences. Documentary is non fictional; it is based on truth and facts. This implies that documentary is based on what has happened in our society. You may be telling a story and even though the people involved in the event are not available, you make use of other people to carry out that activity. It is a treatment of real event. The essence of documentary is to teach, educate, inform, persuade, criticise and for propaganda. Documentaries can be classified into:

i. **Religious Documentary**: It strikes on settings, locations and events in the history of a certain religious group. This type of documentary is centred on a particular religious group. It deals with a religion, which may be Islam or Christianity.

ii. **Scientific Documentary**: It deals with discoveries. That is, the breakthrough in the field of science and technology. It can teach people how to operate a particular machine and how to go about a particular procedure.

iii. **Biographical Documentary**: It deals with an individual who is considered a hero. It talks about the achievements, struggles and life history of someone. Thus, Yaroson & Asemah (2009) observe that biographical documentaries talk about the lifetime and style of a nation's hero, their achievements, frustrations, ideologies and the lives they affected while still alive. These documentaries concentrate on enough audio and pictorial representation about remarkable events that they might have participated in.

iv. **Mythical Documentaries**: It has to do with a society's belief culturally.

v. **Habitat Documentary**: It deals with nature and living things in their natural settings. Here, we look at animals in their natural settings. This could be life under the sea. The production of this type of documentary according to Yaroson & Asemah (2009) can be very intriguing and dangerous; one needs to be patient, persistent and exercise some measures of endurance.

vi. **Docu- Drama**: It is the type of documentary that dramatises real life events. It brings in drama but it is real in life. The docu-drama can also be called re- enactment. The documentary programme is often a form of research programme and may either take the historical or descriptive approach. It dwells on only one subject matter exploring it intensively and extensively. It is real, actual and of real life experiences. It is not a created idea. The documentary contains real experiences, real people and real situations or setting; even though such actualities as they are often referred to may be treated creatively by the producer of the documentary through editing (Orewere, 2006).

3. **Magazine Programmes**: These consist of a talk, news report, a discussion, drama, interviews, commentaries, eye witness account, a narrative, music and short story. Normally, the magazine programme starts with topical issues. It puts variety of items together and these varieties of items normally break the monotony.

4. **Drama Programmes**: Drama is simply seen as a play that is acted out. It is a play that is written and performed by artists who personify certain areas of beliefs with the major aim of bringing about a change. Orewere (2006) classifies drama into two. They are tragedy and comedy. The tragedy is the drama where you have seriousness with an admixture of sadness, which together brings out the lesson to be learnt. In comedy, the subject matter is treated in a light manner, in a relaxing atmosphere without necessarily playing down on the lesson to be learnt.

5. **Discussion Programmes:** The discussion is a radio or television programme where you have 3 or 4 participants coming together to dwell on a subject matter or a problem that affects the society. It is either you are affected directly or indirectly by the issue at stake. In a discussion programme, you have the moderator who pilots the programme. The participants help to explore the subject matter from different angles with a view to solving the

problem. The discussion programme has various tittles- the platform, round table talk and conference. The discussion programme, according to Orewere (2006) "consists of two or more persons, usually specialists who analyse and explore an issue or a problem with the purpose of seeking solution to it. Participants in a discussion programme normally argue their points with the pilot who directs the programme. He is referred to as the moderator or the host."

6. **The Monologue or Talk**: This is common on radio. In this type of programme, you have only one person dwelling on a subject matter on radio. The talk is seen as a one- man presentation. The host dwells on a particular subject matter for minutes without any form of interruption. The presenter may read from the script and he may also deliver it extemporaneously that is, without reading from a script.

7. **Sports Casts**: It is a programme that dwells on sporting activities. This may be football competition, lawn tennis and athletics. These events may be domestic or international.

8. **Religious Programmes**: Orewere (2006) observes that "religious programmes deal with morals and spiritual improvement of the people with the intention of drawing them nearer to God. Religious broadcasting is almost as old as radio itself." Religious programme must maintain a proper balance and wide range in their subject matter. The religious materials should not be the subjects of any advertisements. A station shall ensure a fair and equitable representation of the various religions in its coverage area (NBC CODE, 1993).

9. **News and Current Affairs**: Programmes involving news and news interpretation, current affairs, controversial issues, and politics are important for their contents and also because they are excellent indication of a country's attitude towards broadcasting. Although, news and current affairs are closely related, stations organise them separately and their outputs are identified as one or the other by presentation or by placement on schedules.

10. **Educational Programmes**: Educational broadcasting includes all output which tends to help members of the audience become better informed about local affairs and matters which touch on their daily lives. In fact, the chief aim of educational broadcasting is to stimulate the listener to further action and participation. School broadcasting is inevitably conditioned by the prevailing educational system it serves. The programmes have never

been intended to replace the teacher, still less the book, rather, they are increasingly being seen as resource materials to be stored on audio or video tape or film and used by teacher and students.

11. **Children's Programmes**: Children's programmes encourage active rather than passive reactions. Broadcasters have special responsibilities to children. Programmes designed primarily for children should take into account the range of interest and needs of children from instructional and cultural materials to a wide variety of entertainment materials. It seems that in their totality, programmes should contribute to the sound balance development of children to help them achieve a sense of work at large and informed adjustment to their society.

Promotion

Broadcast stations can always use their own air-time in order to promote themselves inexpensively in a manner equivalent to point of purchase advertising. How the station programmes are promoted depends on the creativity and imagination of the promotion personnel in the organisation. Marcus (1986) proposes a four-step process in broadcasting promotion:

a. **Research:** Although, instinct and experience often provide the soundest basis for decision-making, quantitative and qualitative research has become a primary tool for promotional activities that work best in the market.

b. **Advertising**: When the market research data are collected and analysed, the process moves towards the actual manufacturing of the product. In broadcasting, the product is a programme that attracts a level of audience rating that is sold to advertisers. At many larger stations, promotion managers may hire advertising agencies and media buyers to handle most of the station's advertising functions. Whether they have that luxury or simply rely on their in- house skills, advertising is the station's most expensive form of paid- for promotion as opposed to publicity, which is free. Some stations enter into reciprocal agreement with newspapers and magazines to exchange airtime for advertising space. The tradeouts usually involves the stations giving an amount of their commercial availabilities to the publication in turn for advertising space of equivalent value in the publication.

c. **Marketing the Product**: The third step bestows on the promotion manager the responsibility to define the product and positions so that it becomes desirable to the advertiser and the audience

d. **Sales**: The final and most important step in the promotion process is the sales of the product to the market. At this stage, an obvious alliance exists between promotion and sales. Promotion often involves the station on air talent in public appearances. These personal appearances usually held at shopping malls or department stores, serve a dual purpose. They attract a relative large number of autograph seekers to meet the station talent and they also help one of the station's advertisers to draw a crowd to its place of business.

Programming

Television programming refers to the overall decision-making process that has to do with the development of ideas which involves planning, research, scriptwriting, budgeting, producing, editing and transmission of information in the form of messages that are packaged in a form called a programme. Television programme is in various formats and styles, with accompanying aims and objectives. Issues and concepts of programming start from when there is idea about setting up a station to transmit programmes. This is because, the bulk of activities involved by television stations are based on general aim to produce and transmit programmes for whatever purpose (commercial or public service). A programme is the product broadcast organisations offer to the society in order to justify and fulfill their social obligations to that community. This goes without saying that programming as such is a process of making a television or radio programme-drama, documentary, children talk shows, musicals, religious programmes, news and commercials.

Programming, whether for radio or television, entails selecting and searching programme materials for a pre-determined target audience and market. Nwanwene (1995) says that programming is the product of broadcasting. Programming involves the task of choosing programmes and scheduling them in a meaningful order and evaluating their degree of success or failure. This explains why Nwanwene (2005) says that "programming is the lifeblood of the broadcast organisation." The law of almost every country according to Nwanwene (2005) requires its broadcasters to maintain at least, a minimum quality of programme service.

The above implies that the programmes of the broadcast media are supposed to educate, inform, entertain and socialise the audience. The programme ought to educate and inform the people. Radio and television programmes are to enlarge people's interest, to convey to them new choices and possibilities in life. Radio and television stations may have their individual programmes and they may also be obtained from other sources. It

is however worthy to note that the programming of all radio and television stations are determined by four basic factors. These factors according to Nwanwene (2005) are:

a. **The Audience**: When designing a radio or television programme, the audience must be taken into consideration. The programme has to satisfy their needs and interests. It is important for the producer to conduct research so as to know what will appeal to the audience. Every programme has a target audience. The producer needs to conduct research so as to know the language to use. Any programme that fails to attract the attention of the listener or viewer is useless. Yaroson & Asemah (2009) say that the kind of approach a producer decides upon must be dictated by the knowledge of the target audience. The programme intended for any audience must therefore be written in popular terms so that everyone can understand it.

b. **The Broadcaster**: The broadcaster is saddled with the responsibility of selecting and scheduling programmes to attract as many people as possible among the audience (Target). The broadcaster needs to operate the station profitably for its owners.

c. **The Advertisers**: The advertiser creates awareness about the product in existence. The advertiser uses radio and television channels to bring a product or services to the attention of those most likely to use it. Indeed, programmes that attract potential customers stand the best chance of attracting advertising in a competitive environment.

d. **The Regulatory Agency**: The stations in any given country are operated in a way that serves public interest. According to Nwanwene (2005), "the programmmes we hear and see result from the interaction of all the listed forces."

Programme Planning

Nwanwene (2005) observes that assuring that the standard of good taste will be met and adhered to, the question to be answered in planning broadcast programmes are:

a. What is the length of the programme?

b. What time of the day and year will it be scheduled?

c. What is the competition like on other stations?

d. How frequently will it be scheduled?

e. What is the budget?

f. What type of programme is desired?

g. Are the right talents available?

Each programme according to Nwanwene (2005), must be fashioned so as to accomplish its own purpose, yet fit with the variety of other programmes around it, in such a way as to complete a larger pattern.

Programme Objectives

Radio and television programmes have aims and objectives that they set to achieve. The programme objectives are set to provide information, education and entertainment for the community at large, while playing their parts in bringing about an informed democracy and in enhancing the quality of public enjoyment. The objective of the radio and television programmes may be to socialise, inform, entertain, persuade, educate and influence the listeners and viewers. Thus, documentaries, news and current affairs, radio magazines and sports stories must have aims and objectives.

Programme Scheduling

Programming entails searching out and selecting programming materials for a pre-determined target audience and market. The programme schedule is the scheduling of broadcast programmes of a station on daily, weekly or quarterly basis. It is not daily running order; yet, it shows the time of broadcasting, the type and duration of the programme. Such factors as the time and day of broadcast, the duration of the programme and target audience in service area are considered in scheduling. Nwanwene (1995) notes that "the programme schedule is used by the station to inform its viewers and or listeners of the type of programmes to expect for a particular given period. It is also useful in attracting advertisers so that they can place their adverts to run at selected programme airtime."

Nwanwene (2005) notes that programming involves the task of choosing programmes and scheduling them in a meaningful order and evaluating their degree of success or failure. Nwanwene further notes that programming is constrained by time. It makes use of daily schedule for master schedule for 13, 36, 39 or 52 weeks as the case may be. Time is very

important to the producer of any programme and the commercial sales person because any contracted air must be adhered to or the client will ask for his money back. The producer of any programme must, therefore, be conscious so as not to either over run or under run in his production. If he over runs, the programme will be stopped abruptly when the allotted time for airing is used up. This cutting will kill or damage the production; it will infuriate the viewer or listener. On the other hand, if the programme under runs, the station will be forced to look for a filler to bridge the gap. This, if done frequently is not good for the image of the station. It could lead to the station losing its audience and this would also lead to loss of revenue. In a nutshell, by programme scheduling, we mean organising and packaging a pre- selected programme service for broadcast period. You arrange them in order of how they are going. For effective programme schedule, broadcast stations have divided the day to block called day parts. Radio stations divide days into 4 sequences:

a. Morning drive 6-12 noon

b. Mid-day drive 12-2 noon.

c. Afternoon drive 2-6 noon.

d. Midnight drive 6-12.

Fringe time is 4-6PM; News block is 6-8 PM, prime time is 8-10 PM while excess time is 10-12 Midnight.

Note that the Nigerian 12 hour's broadcast has been analysed and not the 24 hours broadcast station.

Scheduling Strategy

It has to do with how broadcast media organise and package their programmes. The following scheduling strategies can be used:

1. **Counter Programming:** It means a completely different programme from a station so as to counter other programmes and to attract audience to your station.

2. **Blocking Programmes**: The station schedule programme with similar appeal to each other so as to avoid programme flow in and flow out. You schedule the programme at the same time so as not to make your people flow out rather, they flow in.

3. **Stripping**: It is when you schedule episode series same time every weekday. The essence is to encourage habit formation.

4. **Check Boarding**: It is a substitute for stripping. You schedule programme episode of series in alternative days but not one day. It could be Tuesday and Saturday in the same weekday. Here, you alternate the days. But in stripping, you choose only one day.

5. **Leading In**: You start a programme with an alternative thing so that the audiences' interest may be sustained.

6. **Leading Out**: Ending a particular programme with an interesting aspect of the programme.

7. **Harmocking**: It is a device used to revive a programme that is declining. It is done when you discover that people are no longer interested in the programme. Here, you put the programme in between two programmes. People will be forced to watch it because they will watch the first and second programme.

8. **Bridging and Repeating**: Here, you put a programme that is interesting to bridge the gap between stations- 6:30 and 7:0 clock.

Programme Strategy

It is simply how to present programmes to your audience. That is, the principle. The principles are:
1. **Compatibility**: The aim is to match people's daily activities with programmes.

2 **Habit Formation**: It is achieved through consistent time slot. You slot the programme at a consistent time. Network news for instance is every nine o'clock. The duration is the time within which the programme is going to be presented. The duration can also come with the period. It also entails quality content. You keep on repeating a programme consistently and it can also make people to form habits.

3 **Audience Flow Control**: It flows in the following directions:

a. The flow to the next programme in their channel (flow through).

b. Audiences flow from rival station (flow in).

c. They flow out to rival stations (flow out). If you discover people moving from your station, you do counter programming.

4. **Programnme Resource Conservation**: Programme content shouldbe used sparingly; used as often as possible and shared and be repeated.

5 **Brief Appeal**: To ensure that audiences are retained, programmes must reflect sex, credibility, importance, novelty and information. They are factors that can make your audience have interest in your programme.

Programme Selection

We mean the searching and choosing of qualitative and appropriate materials that will sooth your audience. You do this through:

1. **Running Order**: The running order is a daily written guideline of the order of the station's programme such as the time of broadcast, duration, type of programme (live or record), source, producer and or presenter, the operational instruction and announcements. It is the compass of any station because it gives the production crew an insight into the sequence and direction of the operation.

With a well-detailed written running schedule, any person can easily take over the broadcast shift (usually morning, afternoon and night shifts) without difficulty in case of emergency. Besides, the running order guides the producer on what to do at a particular time, so that the on-air programme does not encroach into the time scheduled for other programmes. There is no universally accepted standard in preparing the running order. Each station has the freedom to choose its own style and content of the running order that soothes the station's operational sequence. Though, it is rigidly followed or strictly adhered to, a schedule programme can be pre-empted to allow an unscheduled, but an emergency broadcast to be aired. Adjustment of the running order is often made to contain commercial broadcast or hook-up to the network programme. It serves two purposes:

a. As a guide to staff because it informs them on what is to be done.

b. It serves as a direction to the audience. It directs them of what is to be done.

2. **Log Book**: It is the book used for daily records of what has been done. When you go through the logbook, you know what has been done and when you go through running book, you know what is supposed to be done.

Criteria for Programme Selection

There are criteria for programme selection:

1. It must have compelling sequence and past performance before it can be selected. For instance, why do you select new masquerade instead of village headmaster? It is simply based on past performance.

2. Topic relevance. How relevant is the programme to your topic?

3. Talent spread. They are simply different talents that are involved in a programme. When you have different talents, it is good, but it is bad when you have just one.

4. Competitiveness of the programme.

5. The programme must have adequate appeal.

6. The programme must be cost effective. You maximise audience and minimise cost.

7. The programme must be aimed at a demographic audience.

CHAPTER TWENTY TWO

MANAGEMENT OF PRINT MEDIA

Introduction

The management of the print media is very important; aims and objectives must be achieved. The print media also have human and material resources that must be properly coordinated to bring about growth of the organisation. The print media according to Asemah (2009) have something in common; they involve the pressing of ink on paper. Through types, plates and blocks, special machines are used to impress letters, numbers, lines and pictures on paper that are made to pass over them. The different print media include newspaper, magazine, books, posters, novels, etc. But the emphasis here is only on newspapers and magazines because they are the major channels (print media) of information dissemination.

The newspaper according to Galadima (2004) "is a periodic publication that can be daily, biweekly, weekly and fortnightly and it is not normally bound. Newspapers are different from magazines and books because you only fold them. The newspaper is a periodic publication that reflects the events happening in the society. It is described as a folded sheet of paper that is produced periodically." The Nigerian Newspaper Act (NNA), cited in Asemah (2009) defines newspaper as any paper containing public news, intelligence or the occurrence of any remarks, observation or comment, printed for sale and published in Nigeria periodically. Magazines on the other hand are the collection of varied items of general interests that show less concern for information on the immediate day's event and made interpreting and correlating topics in a broader context. Thus, they are seen as a cross between books and newspapers.

The Structure of Print Media

Every print medium has several professionals that work hand in hand to achieve its aim and objectives. The production of a newspaper or magazine

is often a teamwork. It is the coming together of different departments in an organisation that leads to the production of a newspaper or a magazine. The print media organisation is a system that has sub-systems and all come together to make the organisation function effectively. Thus, all the units are inter-dependent. The department in a print media may include the following:

1. **Editorial Department**: This department takes care of news collection and processing. It can be likened to the news and current affairs division of the broadcast media in that, it performs the function of collecting, processing and dissemination of news and other reports on current events to its audience. The department is so crucial because, all other departments work around it. It is in this department that we have those who go out to collect news items, those who proof read, and type set. The department therefore, handles all reading items except advertising, which is handled by the advert section of the print media. In the editorial department, the supplement units handle advertising. The editorial department according to Uyeh (2007), "is the nerve centre of a newspaper/magazine organisation and other department revolves around it." Uyeh further notes that "the department is usually headed by the Editor- in- Chief in a large newspaper house and by an Editor in a small newspaper organisation." The Editor- in - Chief controls the editorial policy of the newspaper house and the staff are responsible to him. However, the department is made up of the following sub-units:

i. **Newsroom**: The newsroom is a big space where reporters have their desks with a clustering flavour where news is processed. When reporters go out to gather news items, they take them into newsroom for onward processing.

ii. **Sub-Desk/Copy Desk**: This is for sorting out. In this sub-unit, you have page planning and proof reading.

iii. **Editorial Room**: This is where those who write the voice of the newspaper or magazine meet to decide on what to write. The editorial board according to Bawul (2000) is made up of men of considerable experience. We also have those who do news editing in this section.

iv. **Morgue:** This is simply the library of the print media. It is where clippings of papers and magazines are kept. This unit simply houses books and other reference materials.

v. **Picture Unit**: This is where all pictures are developed and kept.

vi. **Feature Unit**: This sub-unit handles all feature stories that are to be published. This is where feature stories are produced after they have been edited and are publishable. The feature editor takes charge of this unit. He goes through different feature stories submitted for publication. If they are good, they will be published, but if they are bad, they will not be published.

2. **Production Department**: The department is responsible for the actual production of the newspaper/magazine. This implies that the department handles the production of the newspaper and it is headed by the production editor or production manager. There are basically two divisions in a modern production department. These are:

i. **The Composing Room**: This is where all the stories are type set. Here, you have the typists who help to set the news items in types.

ii. **The Press Room**: This is where you have all the machines that do the actual printing of the newspaper/magazine. Binding and folding is also done in this unit.

Generally, we have engineers, graphic artists, typists, press men, computer operators and many others in the production department.

3. **Engineering Department**: It is simply responsible for the mechanical demands of the print media. In other words, it is responsible for the repairs and maintenance of the company's equipment such as, printing machines, computers and vehicles. The division is in charge of mechanical and technical equipment used for production of newspapers and magazines.

4. **Business Department**: The business department is responsible for the efficient operation of all the revenue generation activities of the newspaper and magazine, including direct sales (space) and collection of income it receives; expends and invests the money. The department generates funds for the newspaper or magazine. It takes charge of all activities concerning money. The department has the following sections:

i. **Advertising Division:** The survival of every print medium to a very large extent depends on how much advert its gets. Bearing this in mind, newspapers and magazines have advertising division where you have those

who go out to canvass for advert. They go out to get advert from all sorts of companies. Commenting on the advertising department, Uyeh (2007) says that "the department is responsible for canvassing placement of advertisements in the newspapers and magazines. The department is headed by an advertising manager who is expected to be an excellent sales man."

ii. **Circulation Division:** This division is responsible for circulation of the newspapers and magazines to the readers. The department ensures that the newspapers and magazines produced are distributed to the public. This is simply the distributing sector of the print media. The newspapers and magazines that are produced must be sold hence, the circulation department ensures that the readers get the newspapers and magazines as at when due. It is headed by the circulation manager.

iii. **Promotion Division**: Here, you have those who help to market the newspapers and magazines produced. The newspaper or magazine must be sold after printing. The promotion division ensures that the publication is patronised by the members of the public.

iv. **Public Relations Division**: This division is in charge of creating and sustaining mutual understanding between the organisation and its numerous publics. It creates good image for the organisation. Uyeh (2007) notes that modern newspapers and magazine organisations today have this department whose duty is to create good image for the organisation. The department therefore ensures good working relationships between the newspaper/magazine organisation and the publics. It is headed by the public relations manager.

v. **Accounts Division**: It takes care of income and expenditures. Management of fund is done here. It is headed by the account manager.

5. **Administrative Department**: The department takes care of the welfare, dismissal and promotion of the workers. It simply takes care of human beings in the organisation. The department is responsible for the day to day running of the organisation. It is responsible for the effective management of all activities. It is therefore the duty of the department to coordinate the activities of all other departments. The function of the administrative department, which is also called the personnel department, is to establish a uniform condition of services and policies. They exercise

authority over all other departments to ensure efficiency, which is the ultimate goal. This department is very important with regards to the smooth running of the organisation. The department recruits, disciplines and sacks staff who is believed to have misbehaved. The administrative department is headed by the director. Other staff in the department among others may include personnel staff, accounts staff and legal staff. The size of the newspaper or magazine organisation determines the number of departments to have.

Print Media Personnel

So many people are often involved in the running of a newspaper/magazine house. These persons engage in different activities such as newsgathering, collation and processing, administration, editing, proofreading, editorial writing, circulation and marketing. Let us discuss the responsibilities of some of the personnel:

1. **Editor-In-Chief:** She directs the day-to-day activities of the organisation (overall boss). She is in charge of all the editorial operations of the print media. She determines the editorial policy of the print media (together with the editorial board members) and ensures that the editorial policies of the organisation are adhered to. She has the last say on any particular story or feature story to be published and also responsible for the entire content of the newspaper/magazine.

2. **News Editor**: She is in charge of all news, sends reporters on beat to gather news item for the paper house. The News Editor also edits the news items submitted by reporters. She is saddled with the responsibility of signing a newspaper. She interprets editorial policies. She ensures the provision of needed tools by reporters; decides on which copy of the newspaper/magazine to be published and manages the organisation. She is simply the boss of the newsroom.

3. **Reporter**: He gathers news stories, opinions and feature articles. It is also his responsibility to write the gathered stories taking into consideration the 5 Ws and h.

4. **Sub-Editor**: He is in charge of page planning of the newspaper/magazine. He decides on which story will appear and where to appear. He ensures that the right words are used for headlines (He casts headlines). He corrects grammatical errors and obviates libellous items in a story.

5. **Circulation Manager**: He decides on the number of newspapers/magazines to be circulated to a particular area. He ensures that newspapers/magazines are dispatched to their destinations. He receives sales record and receives complaints from circulation executives from the state.

6. **Money Maker**: The principal function of the money maker is to canvass for adverts to be put in the paper. He selects adverts for publication. He persuades the public to buy the newspaper/magazines. He ensures that adverts are correctly placed. He edits advertisements messages. He ensures that adverts are well placed in the newspaper.

7. **Feature Editor**: He writes features and articles. He is saddled with the responsibility of editing other articles. He writes editorial comments to reflect the newspaper opinions and important issues. He writes editorial reviews.

8. **Photo-Editor**: He edits photographs to give them the intended meaning and to fit the available space in the newspaper/magazine. He keeps records of photographs. He ensures the perfect production of photographs. He decides on where to place photographs and assigns photojournalists to report a particular story.

9. **Sports-Editor**: He edits sports stories. He keeps sports records in his diary. He goes out to get sports stories. He sends reporters out to get sports stories. A sport editor must be vast in sports and must have knowledge in sporting activities. He must know when and where a particular competition is taking place.

10. **Entertainment Editor**: He is in charge of writing articles about music, drama and celebrity.

11. **Women Affairs Editor**: Specifically concerned with feature articles or stories that concern women. She can send reporters to cover any woman activity that might be taking place anywhere.

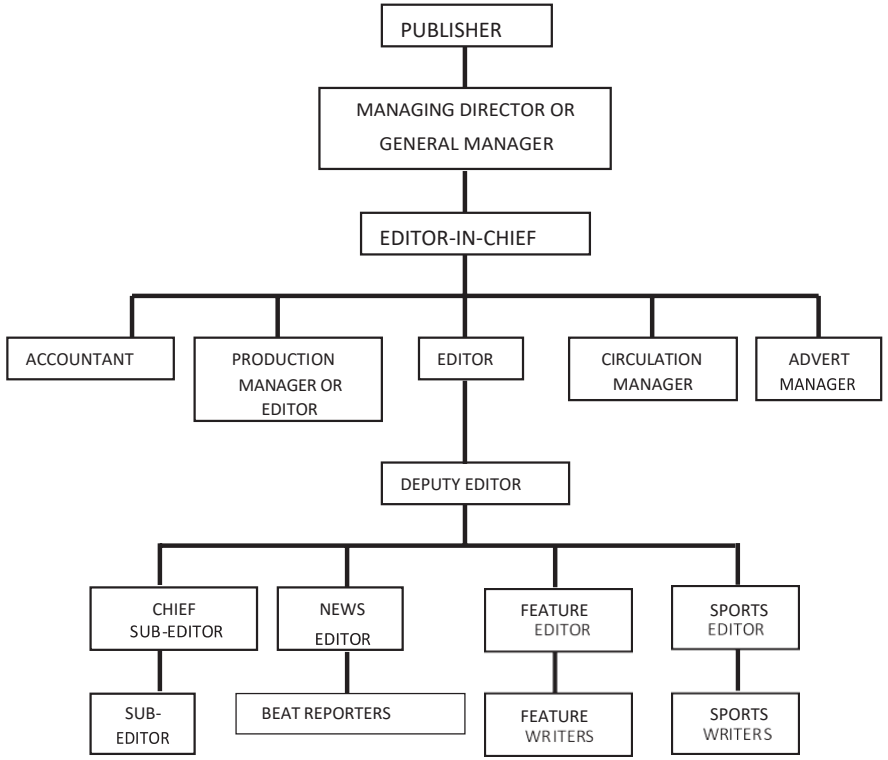
12. **Proof Reader**: She reads all the stories to ensure that the use of words and sentences are correct and makes corrections where necessary before printing.

13. **Production Editor**: He is the man in charge of the actual production of the newspaper. He goes out to look for the printing press that would produce the newspaper. He collects quotations from various printing press, brings them to the editorial board, after which a decision is

taken on the press to use. He simply oversees the various pre-press operations in the production of the newspaper/magazine.

14. **Foreign Page Editor**: This personnel is in charge of all foreign news. The foreign page editor is in charge of gathering and editing foreign news. He has foreign correspondents under him and he directs them to where they can get foreign news items. He needs to constantly monitor political, economic and other important trends in the world. A good foreign editor should always read foreign newspapers and magazines and should also watch and listen to foreign radio and television regularly.

15. **Cartoonist**: The cartoonist coordinates all the art elements in the newspaper/magazine. The responsibility of the cartoonist is to design cartoons, to create humour and entertain the readers. It is therefore, the duty of the cartoonist to interpret stories and come up with the appropriate illustrations and drawings and to also understand the objective of every newspaper/magazine edition. See the diagram below:



Factors that affect the Organisational Structure of the Print Media

Some print media are small in size while others are large in size. Some factors are certainly responsible for the size of the print media. These factors among others are:

1. **Size of the Community:** The community that the medium is to serve or cover determines the size. This determines whether the print media will be large or small. For example, a newspaper/magazine that is meant for people in Jos community will not be as large as that which is to cover Nigeria as a country.

2. **Business Conditions**: The business condition of where the newspaper/magazine is located determines whether it will be large or small. This implies that if the community has a lot of business activities, there will be more patronage and this will in turn make the organisation to employ more hands. This is why newspapers and magazines are established in places where you have much commercial activities. For example, when a newspaper is established in a rural place like Mangu, you do not expect to have a large newspaper or magazine house because, there are no commercial activities in Mangu. But when it is established in a place like Abuja, Jos or Kaduna, you are likely to have a large size because, they are commercial cities.

3. **Type of Ownership:** There are print media that are owned by individuals and those owned by government. Newspapers that are owned by government are known to employ large workers. Thus, their structures allow for large employment of staff. While the privately owned newspapers tend to limit the number of staff. But as it begins to grow, it would expand and employ more staff.

Editing (Copy Reading)

Editing is the process of writing for publication. It involves the selection, arrangement, correction, elimination and allocation of words for publication. It is the process of eliminating unwanted materials from a copy for smooth reading and quick understanding. In the process of editing, we look for poor arrangement of paragraphs, sentences, ideas, facts and synthesis. Editing connects the sentences and ideas in a logical order. To achieve this, we use editing symbols.

Why do we edit a Copy?

In Journalism, editing a copy is necessary because of so many reasons:

1. **Space:** Space is normally limited. There are always so many news stories and the available space cannot take all these stories. What editing does therefore, is to select the most important ones and publish them while others are left.

2. **Accuracy**: We normally edit to achieve accuracy; sometimes, reporters are under pressure because of deadline ahead of them. As a result of that, they tend to make mistakes while writing their reports. In that case, the editor who is always calm calls for the reporter's attention whenever he discovers a mistake

3. **Clarity**: We edit to ensure clarity of ambiguity.

4. **Grammar**: It becomes inevitable for grammatical mistakes to be made by journalists. What the editor does is to make sure that all these grammatical mistakes are corrected.

5. **Safety**: We edit for the sake of safety, especially against libellous and seditious stories.

6. **Personality**: Every newspaper just like every human being has its own personality. All it does is to outline its policies. For a newspaper/magazine to carve its personality, it must have unique qualities, size, format, shape and column. The editor must therefore edit to conform to the above-mentioned things.

7. **Facts:** We edit to clarify facts; to clarify stories that are confusing.

8. **Simplicity**: We edit a copy to make it free from grammatical composition and verbosity. You make a copy simple and understandable to both the people at the higher and lower cadre of education.

9. **Taste:** We edit to improve the taste of readers. All the editor does is to maintain the standard of the newspaper/magazine.

Proof Reading

It is the process of comparing the original copy with a galley proof to correct any error or errors that may have been made by a compositor or a lynotypists and errors not caught during copy reading.

Differences between Editing and Proof Reading

1. In copy reading, you alter a copy in order to improve the story whereas in proof reading, you do not alter anything; you only look for any mistake that may have been made during typesetting.

2. In copy reading, you make use of mask prepared for the type setter (compositor, lino typist) but in proof reading, you use a different mask to identify errors on the galley.

3. Proof reading is aimed at correcting printer's error (compositor) or make essential alteration required by changes in dates, cancellation of events or other such emergencies while copy reading is aimed at making the story quick to understand through smooth reading.

4. Proof reading symbols are done at the margin whereas in copy reading, you make correction in the body of the story.

5. A copy serves as an editorial critique of a copy, a watchdog of a reporter while proof reading serves as a watchdog of the compositor. In other words, a copyreader checks reporters and other editorial staff while a proofreader checks compositor to ensure that the final copy is error -free.

Tools needed for Editing and Proof Reading

The following tools are used for editing and proofreading:

1. Pencils/erasers.

2. Standard dictionary.

3. Thesaurus (thesari).

4. Atlas.

5. Local telephone directory and directory of the community itself.

6. Copy of copy reading/proof reading symbols.

7. Style book of your organisation.

8. World almanac, yearbook and encyclopaedia.

9. Book of quotation.

10. A sense of news.

11. Good sense of judgement.

Problems of Print Media Management in Nigeria

Below are some of the problems of print media management in Nigeria:

1. **High Cost of Production**: Most of the equipment such as ink, cow gum and plates are not processed in Nigeria and the cost of importing them ishigh.

2. **High Cover Price**: The price of the newspaper/magazine is too high for a common man. Instead of more people reading newspaper/magazine, we find less people reading. The high cost of newspapers/magazines has made most people to look for other means of acquiring information.

3. **Low Advertising Patronage**: Most advertising companies hardly advertise their products because newspapers/magazines charge higherprice for advertising.

4. **High Circulation Cost**: Most newspapers/magazines in those days had easier transportation facilities like vans and cars. But because of the current high cost of vehicles and fuel they are no longer able to purchase vehicles for circulation of newspapers/magazines.

5. **Inflation**: Reduction in the value of the Nigerian currency is a problem that affects all organisations and industries.

6. **Embezzlement**: Most people who are placed on top positions normally embezzle the funds generated.

7. **Non-professional**: Those who do not know how to manage the affairs of the newspaper/magazine organisations are placed there.

8. **Planlessness**: Most newspaper/magazine houses do not plan well before setting up the organisation so, they face problem of discontinuity asa result of lack of funds.

9. **Government Policy**: Government can decide whether or not a newspaper/magazine house should function or not.

Effects of the Problems on Readers

The problems of print media management have effects on the readers in different ways. These include:

1. More free readers.

2. Reduction in bulk purchase.

3. Group purchase and readership.

4. Resort to alternative source of getting information- radio and television.

5. It affects newspaper reading habit.

6. Reduction of variety means of getting information.

Effects on Newspaper/Magazine Organisations

Media organisations are affected in diverse ways. These among others include:

1. Reduction in print run. Copy production has been reduced as a result of scarcity of materials.

2. Reduction in pagination.

3. Erratic appearance on newsstand as a result of scarce materials.

4. Reduction in circulation.

5. The use of black and white instead of colour layout. Colour ink is very expensive.

6. Reduction in manpower.

7. People now monitor news from other media in their offices and they publish.

8. Commercialisation: Government 50% public 50%.

9. Joint effort in newspaper distribution. Joint venture between newspaper/magazine in Nigeria and abroad.

10. Folding up.

Effects on Vendors

The effects of the problems of print media management on vendors are:

1. Reduction in sales.

2. Loss of employment- No vendoring.

3. Supplementary jobs.

4. Mixing viable newspapers.

5. Payment for reading but not buying.

6. Some adopt aggressive marketing strategies to make sure they dispose all the newspapers. Refusing people to see headlines and giving newspapers/magazines on credit.

7. Reduction in income.

Messages of Print Media

Generally, the print media contain one or several messages that may be of the same or distinct kinds and which may be continued on another page of the same issue of that particular publication. Besides the news story, the basic as well as prominent universal messages in newspapers/magazines include the following:

1. **Editorials**: The print media often have editorials. Editorials can be described as the voice of a publication. It is the opinion of the print media about the happenings in the society. Asemah (2009) sees the editorial as the

collection of write-up by the editorial board of a newspaper or magazine on recent and burning issues. It is the opinions, feelings, etc, of the media concerning the events that have transpired in the society. The editorial according to the Mirian Webster's Ninth New Collegiate Dictionary, cited in Asemah (2009) is a newspaper or magazine article that gives the opinion of the editor or publisher. Nworgu & Nwabueze, cited in Asemah (2009) say that an editorial is a newspaper or magazine expression of its opinion on a wide range of issues, both at national and international level. The editorial is a critical interpretation or an evaluation of significant and usually contemporary events so that the publication's typical reader will be informed, educated and persuaded. Thus, there are purposes that the editorial serves in the print media. Editorials are written on topical issues that are very important and are bound to affect a large number of people.

2. **News**: News is simply seen as the account of an unusual, strange, timely and odd event that has transpired in the society. It is any event, idea or opinion that is timely and which interests or affects a large number of people. The mass media survey the environment so as to know what has transpired so that they will in turn report to the society. Maamaa, cited in Asemah (2009) says that news is the account of an event that has taken place or an event that has refused to take place. The media cover activities in the society on a daily basis. News is one of the elements that we find in the newspaper/magazine and there is the need for it to be effectively managed.

3. **Advertisement**: It is seen as any communication that is paid for, identified by a sponsor, directed at a target audience, through the various mass media like radio, television and newspapers, magazines with the aim of creating awareness about goods and services. To Dominick (2007), "advertising is any form of non-personal presentation and promotion of ideas, goods and services, usually paid- for by an identified sponsor. We often see advertising messages in newspapers and magazines."

4. **Column:** The column is an opinionated; usually analytical piece of writing with a bye line written more often than not in an entertaining manner.

5. **Features**: It is straight news, which has been beefed up with more salient facts to make it more in-depth, more comprehensive and juicier. It is written to give more explanation to what is in the news. To Okoye, cited in Asemah (2009), "the feature is an in-depth and factual writeup on a

topical issue which seeks to give comprehensive information in a more captivating and relaxed style than straight news story. They can be opinions written by individuals or elaborate explanations on what has been reported. They come as interviews, complaints, personal opinion and vox pop."

6. **Letters to the Editors**: They are the responses of the readers to what they have read in the newspapers or magazines.

7. **Photographs/illustrations**: Photographs are used to pass messages across to the populace. Photojournalists use photographs to send their messages even without using papers and biro. Photographs are also used to justify whatever stories we are reporting.

8. **Cartoons**: They are the opinions of the newspapers/magazines expressed in graphics. Asemah (2009) says that they are caricatures of people, places and events.

Other print media messages are opinions, vox pops, verbatim interviews, horoscope and portraits.

CHAPTER TWENTY THREE

PROBLEMS OF NEWS MEDIA MANAGEMENT

Introduction

We have seen in chapter twenty one that an organisation cannot achieve its aims and objectives if it is not properly managed. The management of the news media requires a certain amount of freedom, but it is often not possible to have this total freedom, as there are certain problems that affect the coordination and organisation of material and human resources in an organisation. Thus, in this chapter, we will attempt to discuss the factors that hinder the effective coordination of activities in the print and broadcast media.

Factors that affect Media Management

There are many problems that affect the management of media organisations. The problems among others include:

1. **Political Factors**: The political situation in a country goes a long way in affecting the management of the news media. The political system and policies made by the political leaders do affect the managers in their functions. This implies that, the political arrangement in any society goes a long way in determining the communication behaviour of its members. The prevailing political situation has direct bearing on the management of the news media. The theories of the press have been used to explain the relationships between the government and the media. These theories are soviet communist, authoritarian, libertarian, social responsibility, democratic participant and development media theory. It is an aphorism that the democratic society will better encourage freedom of expression and is more tolerant of opposing views. An autocratic government will not tolerate opposing views. This therefore implies that, the kind of message to be passed across to the people is dependent upon the prevailing political situation.

2. **Deadline Problem**: Journalists are always in a hurry to beat deadline because if the news is not reported in time, it becomes a staled story. Thus, the attempt to beat deadline becomes a serious problem. Timely production and circulation/transmission of newspapers, magazines, radio and television messages to the audience is very important, but this is sometimes delayed due to technical or logistic problems.

3. **Economic Factors**: Inflation, high rate of unemployment, changes in wages of staff, fall in the value of the country's currency affect the management of an organisation; thus, in Nigeria, the continual depreciation of the naira and the attendant increase in the cost of living also affects the communication industry. In Nigeria, we have huge sum of money chasing few goods; the naira has no value. This makes the news media to spend more on production. The increasing cost of production is taking its tolls on the mass communication industry.

4. **Environmental Factors**: The geographical location of the media affects its management. Galadima (2000) notes that "media institutions are affected by the environment where they are situated. A news medium that operates from the northern part of Nigeria for example will consider the north as it manages its activities." Such a medium may not write or report against the northerners. It also applies to the medium that is situated in the west. The media in the west will not write or report against the west. This informs why the media in the north always project the image of the north while those in the west always project the image of those in the west.

5. **Ownership Interest**: Most media owners whether public or private often meddle in the affairs of their organisations. The owners may want to dictate to the managers what to report and what not to report. The manager who wants to retain his job has to work with the dictates of the owner. Those who do not work with the dictates of the owner are often relieved of their appointments. Yaroson & Asemah (2008) note that publicly owned and government-controlled media tend to be more authoritarian and more "exposed" to self-censorship than privately owned media. They carry more news favourable to the government; they avoid direct criticism of government actions and suppress news that would amount to revealing government secrets. The manager cannot work against his employer. The internal pressure from the owner of a media house where the manager works can compel him to publish a story to favour his boss. The interest of the proprietor of a media house do have effects on how mangers discharge their functions, especially where the interest clash with news stories.

6. **Import- Export Policies**: The imports-export policies of a country, especially developing countries, do affect the purchase of materials needed.

7. **Management Policy**: Every organisation has its own policy. The policy is described as the written or unwritten statement of how an organisation does things. The management policy is usually contained in the mission statement and reflected in the codes of every media establishment. If the policy of an organisation does not accept certain kinds of events, there is nothing the manager can do about that. This is because, the management policy flows from the publisher through the management and editorial boards to the editors, writers and reporters.

8. **Legal Considerations**: These are laws of the media. The manager considers the legal implication of publishing a story. If a story will implicate the media house, then there is no need to publish or air it. The law of defamation and sedition hangs over the journalists like "the sword of Damocles". Managers strive to avoid running into them. The print and broadcast media have legal departments. These departments help to screen news items so as to ensure that they are free of libellous contents and other offences.

9. **Professional Ethics:** Ethics are moral principles that guide the journalists in the course of their duties. Ethical terms like objectivity, balance, fairness and social responsibility often deter journalists from reporting certain stories. These ethics often serve as factors that hinder media management as the manager may be trying to avoid invasion of privacy and other ethical problems.

10. **Regulators**: They are the non-media people and institutions that try to influence mass communication messages before they reach the audience; for example, we have the National Broadcasting Commission (NBC), a government agency established in August 1992 to regulate the broadcast industry in Nigeria. The agency has the power to close down any radio or television station for on- air- indecency. This spectre of fines keeps most broadcast and print media in line.

CHAPTER TWENTY FOUR

MOTIVATION

Introduction

No organisation will be able to achieve its aims and objectives when the workers are not made to work for the good of the organisation. Organisations often achieve their aims and objectives through their employees, who have certain motives for doing things. Human motives are based on needs, whether consciously or subconsciously felt; some are primary needs, such as the physiological requirements for water, air, food, sleep and shelter. Other needs may be regarded as secondary, such as self-esteem, status, affiliation with others, affection, accomplishment and self-assertion. Naturally, these needs vary in intensity and over time among different individuals.

The Meaning of Motivation

Motivation is a term that is derived from the Latin word "movere" which means to move. Motivation is described as what energises human behaviour; what directs or channels such behaviour and how such behaviour is maintained and sustained. It is the additional incentive given to workers in order to induce them to work harder. In many organisations, workers can be motivated among other things, with office and residential accommodation, vehicle loan, allowances, medical facilities and promotion (Nwanwene, 1998). Employers need to get to know their employees very well and use different tactics to motivate each of them based on their personal wants and needs (Valencia, n.d, cited in Asemah, 2012b). Motivation is a general term applying to the entire class of drives, desires, needs, wishes and similar forces. To say that managers motivate their subordinates is to say that they do those things which they hope will satisfy these drives and desires and induce the subordinates to act in a desired manner. A manager can do much to sharpen motives by establishing an environment favourable to certain drives. For example, people in a business that had developed a reputation for excellence and high quality tend to be motivated to contribute to this reputation.

Similarly, the environment of business in which managerial performance is effective and efficient tends to breed a desire for high-quality management among most or all managers and personnel. A motivator, then, is something that influences an individual's behaviour. In its simple sense, motivation refers to those variables and factors that influence people to do a particular thing. In its more technical usage, motivation is to be seen as a psychological concept. It is regarded as a process of:

i. Organising behaviour or stimulating an act.

ii. Sustaining behaviour in progress.

iii. Channeling behaviour into specific course.

Motivation, therefore, can in the light of the above be regarded as a process of stimulating, channeling and sustaining human behaviours.

Managers seek the knowledge of motivation

Importance of Motivation to the Managerbecause of its relevance to managerial duties. Its importance include the following:

1. When managers understand individual motives, they can channel the motives to be in line with the corporate objectives. In other words, managers can find out how such motives can be accommodated within the corporate objectives.

2. It also assists the managers to know how to motivate an employee to remain with the organisation.

3. When combined with ability, training and appropriate job placement, motivation leads to increased productivity.

Some Hints on Motivation for Managers

For motivation to be successfully adopted by managers to attain corporate objectives, the following facts are very useful:

1. It is a goal that is yet to be attained that motivates more than goals already attained.

2. Behaviour is not often traceable to one's motive. This means that a behaviour exhibited by an individual may be traced to different

motives and factors. At times, the motives may even be conflicting. Also, the same need can bring about different behaviours.

3. An individual may not be fully conscious of those factors motivating him to put up a particular behaviour. So, behaviour can be traced to conscious or rational process and emotional or instinctive ones.

4. An individual changes over time. There may be some factors that motivate an individual to do a particular thing at a particular time, which when present another time, may not motivate him. This may be due to changes in the individual's experiences, aspirations, environments and bio-chemical components.

Motivation: The Carrot and the Stick

The various leading theories of motivation and motivators seldom make reference to the carrot and the stick. The metaphor relates, of course, to the use of rewards and penalties in order to induce desired behaviour. It comes from the old story that "to make a donkey move, one must put a carrot in front of him or jab him with a stick from behind." Despite all the research on theories of motivation that have come to the fore in recent years, rewards and punishments are still considered strong motivators. For centuries however, they were too often thought of as the only forces that could motivate people. At the same time, in all theories of motivation, the inducements of some kinds of "carrots" are recognised. Often, the "carrot" is money in the form of pay or bonuses. Even though money is not the only motivating force, it has been a will- continue to be an important one. The trouble with the money "carrot" approach is that too often, everyone gets a carrot, regardless of performance, through such practices as salary increases and promotion by seniority, automatic "merit" increases and executive bonuses not based on individual manager performance.

The "stick," in the form of fear of loss of job, loss of income, reduction of bonus, demotion or some other penalty, has been and continues to be a strong motivator. Yet, it is admittedly not the best kind. It often gives rise to defensive and retaliatory behaviour, such as union organisation, poor-quality work, executive indifference, failure of a manager to take any risks in decision- making or even dishonesty. But fear of penalty cannot be overlooked.

Theories of Motivation

Many writers have done works on this area; while some are normative, others are behavioural. Let us examine some of the theories:

McGregor's Theories X and Theory Y

One view about the nature of people has been expressed in two sets of assumptions developed by Douglas McGregor and commonly known as "Theory X" and "Theory Y". Theories X and Y are two assumptions about the nature of people. McGregor chose these terms because he wanted neutral terminology without any connotation of being "good" or "bad."

Theory X Assumptions

The traditional assumptions about the nature of people, according to McGregor are included in Theory X as follows:

1. Average human beings have an inherent dislike for work and will avoid it if they can.

2. Because of this human characteristic of disliking work, most people must be coerced, controlled, directed and threatened with punishment to get them to put forth adequate efforts towards the achievement of organisational objectives.

3. Average human beings prefer to be directed, wish to avoid responsibility, have relatively little ambition and want security above all.

Nwanwene (2005) notes that theory X sees people as lazy, preferring to be told exactly what to do, avoiding responsibility, having little ambition and above all wanting security. To the extent that station executives see their staff that way, they will believe that to get work done, employees must be controlled, coerced threatened with discipline and punishment. Theory X is noted in the scientific management developed by Fredrick Taylor (1947), which says that most people find work inherently unpleasant and thus, the money they earn is the prime motivation for their spending hours in the job.

Theory Y Assumptions

McGregor sees the assumptions under theory Y as follows:

1. The expenditure of physical and mental efforts in work is as natural as play or rest.

2. External control and punishment are not the only means for producing effort towards organisational objectives. People will

exercise self-direction and self-control in the service of objectives to which they are committed.

3. The degree of commitment to objectives is in proportion to the size of the rewards associated with their achievements.

4. Average human beings learn under proper conditions, not only to accept responsibility, but also to seek it.

5. The capacity to exercise a relatively high degree of imagination, ingenuity and creativity in the solution of organisational problems is widely, not narrowly, distributed in the population.

6. Under the conditions of modern industrial life, the intellectual potentialities of the average human beings are only partially utilised.

Nwanwene (2005) notes that it views mental and physical efforts as a natural and important part of human activity. It assumes that people will exercise self-control and self- direction, if they are committed to the objectives of their jobs. For station executives who operate under theory Y, developing and maintaining a satisfactory work environment is essential for gaining high levels of staff performance.

These two set of assumptions obviously, are fundamentally different; theory X is pessimistic, static and rigid. Control is external, that is, imposed on the subordinates by the superior. In contrast, Theory Y is optimistic, dynamic and flexible, with an emphasis on self-direction and the integration of individual needs with organisational demands. There is little doubt that each set of assumption will affect the way managers carry out their managerial functions and activities.

Theory Z

Theory Z was proposed by William Ouchi (1981). It came from observation about the differences between working in Japan and in the US. Theory Z proposes that security is especially important. It also emphasises development of trust- relationsetween the leader and the led. That emphasis is based on the assumption that people's motivations are primarily internal, but that those feelings must be reinforced by a visible commitment to the employee by the employer. Theory Z sees collective decision-making and group responsibility as providing the necessary social support for top-level performance. It does that by creating the security that enables employees to

generate new ideas without fear of rejection. According to Anaeto, Anaeto & Tejumaiye (2010), the main idea of theory Z is that management should be concerned with developing the ability of the organisation to coordinate people and not technology, to achieve productivity. The theory lays emphasis on the following:

a Relationships between bosses and surbodinates should be based on mutual respect.

b. Management of organisations should be shared forms of decision-making.

c. There should be lifelong employment prospects.

d. A strong sense of collective responsibility for the success of the organisation and cooperative efforts rather than individual achievement.

Abraham Maslow's Theory of Motivation

In his theory of human motivation, Abraham Maslow conceived human nature by taking a biological view of man. He tried to identify stages in our growth and aspiration. According to him, man in the process of growing has five categories of needs arranged hierarchically, beginning from base to top. According to Maslow, people strive to meet their physiological needs first. When these have been met, they now aim at the safety needs, then the social needs follow, then esteem needs and lastly, self-actualisation. Maslow argued that it is when one group of needs is satisfied that the individual moves to aspiring to the needs in the next group. The argument of Maslow has been critisised on the basis that a person struggling to satisfy the needs at a lower level may at the same time, struggle to satisfy the needs at the upper level. Abraham Maslow did a lot of work on the hierarchy of needs of human beings working in an organisation. To him, man's needs are arranged in a hierarchy of importance, ranging from the lowest to the highest. To Maslow, man is continually wanting. Therefore, all needs are never fully satisfied, but as soon as one need is satisfied, another one emerges. It is this never- ending needs that helps to motivate man to strive to satisfy his needs. See Maslow's hierarchy of needs below:

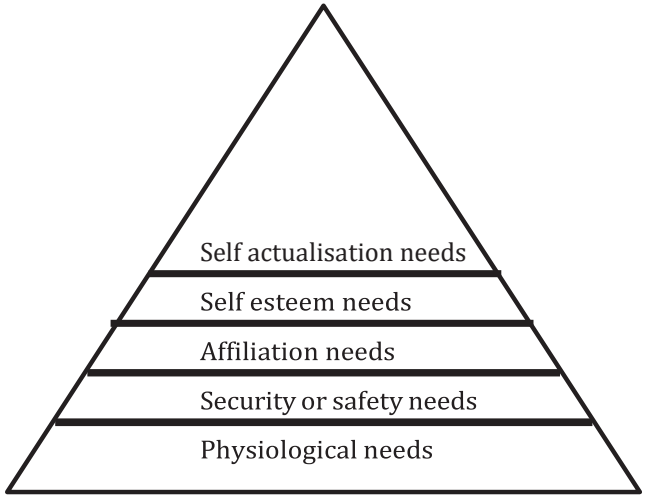
a. **Physiological Needs**: These are the needs governed by man's desire to satisfy such needs as food, sleep, sex, exercise and rest, body needs and health and water.

b. **Safety Needs**: These needs cover protection from physical and emotional harm. These include security and safety, protection, comfort and peace, no threats or danger, orderly and neat surroundings.

c. Love needs such as acceptance, feeling of belonging, love and affection and group participation.

d. **Self Esteem Needs**: These needs cover recognition and prestige, confidence and leadership, competence and success, as well as strength and intelligence. Such needs arise from self-awareness of one's importance. This simply thrives on the needs to be respectedby one's pairs in the society. The satisfaction of the esteem needs leads to a feeling of self-importance, self-respect, recognition, statusand attention.

e. **Self-Actualisation Needs**: This covers needs such as self-fulfillment of potential, doing things purely for the challenge of accomplishment, intellectual curiosity and fulfilment, creativity and aesthetic appreciation. The self actualisation needs is the summit of Maslow's needs theory. It is the utopia where man realises he can achieve the utmost potential within him and this motivates him to set and go about fulfilling them; he reaches a stage of "all things are possible." These needs are better represented diagrammatically thus:



Frederick Taylor's Theory of Motivation

This is one of the classical organisation theories. It stresses certain principles that should be adopted in management. Though normative in nature, the theory has some implications for motivation of workers. Among his principles of scientific management, Taylor focused on some of the principles of work for inducing the worker so as to get the best out of him. The principles are:

1. **The Job Itself**: The job should be broken into distinct units that can be managed by one person. This includes appropriate job design, appropriate tools, appropriate job analysis, etc. These will induce the worker to be efficient.

2. **The Man Himself**: There is the need to look for the person possessing the appropriate physical and mental qualities required for the job. Taylor believes in training the man on the job.

3. **Induce the Man**: Pay him the remuneration that is determined by his performance or output. This will motivate him. What Taylor is suggesting is that you should not give blanket salary rather, let every man have his own salary determined by his performance and achievements. This will motivate the workers.

4. **Give Him Close Supervision**: This is to ensure that he does the right thing. Job design should be done in such a way that what the man does fits his personality. If the man is under-utilised, you may enrich or enlarge the job.

The argument of the human relations or social relations school following Hawthorn's studies is that, wages are not the most critical elements in the motivation of man. They argued that the work team is the most critical element in human motivation. They stressed the cohesiveness of the work team as the most critical element. This is contrary to Taylor that emphasised salary or remuneration as the most critical factor.

Herzberg's Theory of Motivation

Herzberg's two factors theory classified elements into dissatisfiers and satisfiers. He looked at those factors that motivate and those that do not motivate. The factors that dissatisfy, he also called the hygiene conditions and those that satisfy, he called the intrinsic factors. Maslow's needs approach has been considerably modified by Herzberg and his associates. Their research

purports to find a two- factor theory of motivation. In one group of needs are such things as company policy and administration, supervision, working condition, interpersonal relations, salary, status, job security and personal life. These were found by Herzberg and his associates to be only dissatisfiers and not motivators. Their existence does not motivate in the sense of yielding satisfaction, their lack of existence would, however, result in dissatisfaction. Herzberg called them maintenance, hygiene, or job context factors.

In the second group, Herzberg listed certain satisfiers and motivators that are related to job content. They include achievement, recognition, challenging work, advancement and growth in the job. Their existence will yield feelings of satisfaction or no satisfaction (not dissatisfaction). The satisfiers and dissatisfiers identified by Herzberg are similar to the factors suggested by Maslow. The first group of factors (the dissatisfiers) will not motivate people in an organisation, yet, they must be present or dissatisfaction will arise. The second group or the job content factors, Herzberg found to be the real motivators because they have the potential of yielding a sense of satisfaction. Clearly, if this theory of motivation is sound, managers must give considerable attention to upgrading job content.

Expectancy Theory of Motivation

Nadler and Lawler propounded the expectancy theory of motivation. According to the theory, employees are motivated to perform by three beliefs. These are:

1. That their behaviours will lead to external or internal rewards. External rewards include change in pay, praises and promotions. Internal rewards include achievement and accomplishment.

2. That they can perform at expected level of performance.

3. That these beliefs have values themselves.

Mcclelland's Needs Theory of Motivation

David C. McClelland has contributed to the understanding of motivation by identifying three types of basic motivation needs. He classified them as the need for power, need for affiliation and the need for achievement. Considerable research has been done on method of using people with respect to these three types of needs and McClelland and his associates have done substantial research, especially on the need for achievement. All the three

drives- power, affiliation and achievement, are of particular relevance to management, since all must be recognised to make an organised enterprise work well.

a. **Need for Power:** McClelland and other researchers have found out that people with high need for power have a great concern for every body and those generally seeking position of leadership, they are good conversationalists, though often argumentative, they enjoy teaching and public speaking.

b. **Need for Affiliation**: People with a high need for affiliation usually derive pleasure from being loved and tend to avoid the pain of being rejected by a social group. As individuals, they are likely to be concerned with maintaining pleasant social relationships to enjoy a sense of intimacy with other people.

c. **Need for Achievement**: People with a high need for achievement have intense desire for success and an equal intense fear of failure. They want to be challenged, set moderately difficult, but not impossible goals for themselves.

PART FOUR

COMMUNICATION AND DEVELOPMENT

CHAPTER TWENTY FIVE

OVERVIEW OF COMMUNICATION FOR DEVELOPMENT

Introduction

Communication plays a significant role in development. It brings about positive attitudinal change in the people. Thus, in this chapter, we shall look at how communication can be used to bring about positive behavioural change in the people.

Conceptual Clarification

Let us quickly clarify the following concepts:

Communication

Communication as a process involves sharing of ideas between two or more individuals through previously agreed symbols, codes or languages. Orewere (2007) sees communication as "the sending of understandable messages, receiving and also understanding the messages for the purpose of an immediate or delayed action or reaction, both on the part of the receiver and the sender." For communication to be effective, it must be based on agreed symbols and codes. Effective communication is described as the type of communication or message, which elicits positive response from the audience without much stress. It stimulates their thoughts and inadvertently generates discussions, debates, sharing of new ideas, agreement and so on. The end result is new attitude or a modified attitude. Communication serves as basic element of interaction and information sharing in life. Communication creates pool of ideas, strengthens the feelings of togetherness, through the exchange of messages and translates thoughts into actions.

Development

Development may be seen as the sum total or the outcome of efforts made by the people to improve upon their conditions of living. In this respect, development is seen as being synonymous with growth, advancement and progress. However, development must not be seen only in the terms of material advancement. A society is said to be moving towards development when there is more freedom, more social justice and there are opportunities for the people to participate in taking decisions that affect them. This implies that people need to be informed; they need information on the possibilities that exist for improving on their lots and how to effect the necessary changes. A climate for development must be created in the environment through education, motivation and mobilisation and when this is done, the people for whom a particular development activity is intended should have the opportunity for discussing all aspects of the issue and asking questions such as: what kind of development, development for what, by what means, at what rate and at what cost?.

The import of this type of development is that participation plays an important role. People must be free to participate in discussions relating to the kind of development that they want. When they participate in decision-making, it is much easier to get them to contribute to the implementation of the decision. For example, instead of a highly placed official deciding what kind of development project is needed by a community, it is up to the people in the community themselves to decide whether what they want is a school or a community centre. Development is charged towards patterns of society that allows better realisation of human values, which allows a society greater control over its environment and over its political destiny and that enables its individuals to gain increased control over themselves.

The essence of development is the development of the people with change in their attitudes leading to change of habits; just changing things without concurrent change of attitude is not a healthy development. Development is a changing process of knowledge, attitudes and practices. If things do not help change people's individual knowledge, attitudes and practices, then, those things are not real development. Development is a widely participatory process of social change in a society, intended to bring about, both social and material advancement, including greater equality, freedom and other valued qualities for the majority of people through their gaining greater control over the environment. Development is a continuous process of enabling people to improve the quality of life and beautify their living conditions through positive change, spiritual, material and infrastructural transformation by mobilising their resources continuously.

Development ultimately is not a matter of technology or gross national product, but the attainment of new knowledge and skills, the growth of a new consciousness, and the expansion of the human confidence.

Development according to Nnoli (1981) is a dialectical phenomenon in which the individual and society interact with their physical, biological and inter-human environments, transforming them for their own benefits and that of humanity at large and being transformed in the process. Development is, therefore, directly related to overcoming obstacles that stand in the way of people to transform their physical, cultural and socio-economic environments for the good of everybody. Orewere (2007) says that "development is a package of benefits given to a people by the government. It is a means by which the people of a country progressively acquire a greater mastery over its destiny. Development takes place only when the central problems of poverty, unemployment and inequalities in a society have declined from high levels." "This is concerned with the increase in the production of materials, goods and services with the aim of economic growth, reduction of inequality and eradication of absolute poverty. Development is determined by real wealth, capital growth, improved living conditions, changed conditions of existence and the changed conditions of relationships between social groups" (Orewere, 2007).

The above implies that development is not all about providing social amenities like good roads, building of skyscrapers, constructing market square, etc. Development starts with a change of attitudes on the part of the people. It entails positive behavioural change in the people in question. When we have all these good material resources and there is no positive change in attitudes, then there is no development. The individual needs to have increased knowledge and capacity aspiration as well as greater freedom, creativity, self-discipline, responsibility and material well-being. True development must mean the development of man-the unfolding and realisation of the creative potential, enabling him to prove his material conditions of living through the use of resources available to him. It is a process by which man's personality is enhanced; and it is that enhanced personality, creative, organised and disciplined which is the moving force behind the socio-economic transformation of any society (Ministry of National Planning, 1980, quoted by Jerry Gana in his paper on the true meaning of Development).

Sustainable National Development

Although, some writers see the concept of sustainable national development as an economic one, we strongly believe that, as much as economy plays a major role in sustainable national development, other indices, such as unity,

education, mass participation in government activities, maintaining law and order equally have tangible roles to play in promoting the industrial state of a nation. We cannot be wrong to say that even with a buoyant economy, a nation/state must still ensure the indices highlighted above to have a meaningful sustainable national development. It therefore holds that sustainable national development is the aggregate financial buoyancy as well as the education of and involvement of the citizenry in activities that will lead to the nourishing of a country's economy. It is all of these things that aid the development of any nation, both overtly and covertly. Sustainable development is the process of maximising the use of available resources in order to ensure the long-term well-being of present and future beneficiaries. Sustainable development is a continuous progress which aims for and maintains a constructive state of living in society as preserved by social institutions and systems. However, sustainable development entails: economic sustainability, social sustainability and cultural sustainability.

Rural Development

Rural development in general is used to denote the actions and initiatives taken to improve the standard of living in non-urban neighbourhoods, countryside and remote villages. These communities can be exemplified with a low ratio of inhabitants to open space. Agricultural activities may be prominent in this case whereas, economic activities would relate to the primary sector, production of foodstuffs and raw materials. Rural development actions mostly aim at the social and economic development of the rural areas. These programmes are usually top-down from the local or regional authorities, regional development agencies, NGOs, national governments or international development organisations. But then, local populations can also bring about endogenous initiatives for development. The term is not limited to the issues for developing countries. In fact, many of the developed countries have very active rural development programmes. The main aim of the rural government policy is to develop the undeveloped villages.

Rural development is a planned process of change which is ultimately designed to reduce the level of poverty, sicknesses and reliance on government in the rural areas. It is a system which entails the use of various strategies to bring about development in the rural areas. Onabajo, cited in Anaeto & Anaeto (2010) says that rural development entails interventions aimed at improved productivity, increased employment/ incomes for the target groups, as well as, minimum acceptable levels of food, shelter, education, health and housing.

Rural development according to Anaeto & Anaeto (2010) is a subset and an important part of national development. The idea and concern for rural development stems from the fact that majority of the people in the countries reside in the rural areas. Rural development efforts attempt to bring about self-reliance in the rural communities in a country. New practices, ideas, innovations and methods, are introduced and when the rural dwellers accept these practices, it leads to economic gains. Some of the objectives of rural development as identified by Anaeto & Anaeto (2010) are:

a. Improved quality and standard of life for rural people.

b. Provision of social facilities such as good roads, electricity and regular power supply,

c. Stimulate economic activities and growth in the community.

d. Enhance the food production capacity of the rural farmers to make food easily available.

e. To promote and ensure productive employment for rural dwellers.

f. To provide facilities for education and promote literacy programmes.

g. To improve the economic conditions of the rural dwellers and thus, reduce the disparities between the rural and urban dwellers.

Development Communication

Development Communication is the application of the processes of communication to development process (Nwammuo, Edegoh & Asemah, 2013). In other words, development communication is the use of the principles and practices of exchange of ideas to fulfill development objectives. It is an element of the management process in the overall planning and implementation of development programmes. In a very broad sense, Embu (2000) sees development communication as the art and science of human communication applied to the speedy transformation of a country and the mass of its people through what Rosario-Braid describes as the identification and utilisation of appropriate expertise in the development that will assist in increasing participation of intended beneficiaries at the grassroot level.

Development communication is the use of all forms of communication resources to attract attention to and support for development programmes. It involves the deliberate well desired and articulated communication codes aimed at bringing development messages to the knowledge of the people. Edeani (1993) sees development communication as "the use of all forms of communication in reporting and producing development at all levels of the society. It is concerned with facilitating the process of development through the sharing of development-oriented information." "Development communication helps people to move to a higher critical state of awareness where they learn to think for themselves, analyse their situations and take decisions on how to improve their situations" (Edeani, 1993).

The import of the above is that development is central to man's survival on earth. Plausibly, communication is needed to bring about meaningful development in any social setting. It is this need that gave rise to the study of development communication. Development communication involves deliberate well- desired and articulated communication codes aimed at bringing development messages to the knowledge of the targets; it entails recognising the power of communication as a catalyst for social development. It is also the utilisation of existent communication tools and applicable theories for result-driven strategies for the advancement of the society. It is a purposive communication intended for a specific target audience that allows for the translation of information into actions, resulting in a higher quality of life.

Development Communication is heavily oriented towards the human aspects of development. This is applicable to rural development, as well as, urban or sub-urban problems. It plays two broad roles: transformation role through which it seeks social change in the direction of higher quality of life and social justice and socialisation role through which it strives to maintain some of the established values of society and economic advancement between physical output and human relationships. However, the practiceof development communication can be traced back to efforts undertaken in various parts of the world during the 1940s. But, the widespread application of the concept came about because of the problems that arose in the aftermath of World War II.

Approaches to Development Communication

Development communication takes at its starting point, both felt needs at community or local level and the action needs as identified by planners. The operational strategy for meeting these two sets of needs follows four stages of activities. They are:

a. Identifying and analysing the innovations sought by community and those that development agents want to introduce to whom, when and with what material means.

b. Social process stage: The trust of activities is towards determining how existing social, cultural, psychological and indigenous communication factors as well as government organisational factors will help or hinder the adoption of new practices among the groups of people concern.

c. In the third stage, efforts are geared towards identifying existing media and how they relate to the people.

d. Finally, after repeating this analyses for geographically or sectionally elected projects, locally tailored communication programmes are drawn up and implemented in stages with the real action pattern. To put the above stages into operation, the following approaches have been identified:

1. **The Inter-Personal Approach**

This is the oldest method of using communication to generate development. It is basically oriented towards rural development. Although, it can apply to sub-urban and urban development. The main trust of this method is the dissemination of useful and practical information on agriculture, home economics, health and sanitation. Such dissemination is done through face-to-face method of communication. Agents travel from village to village, providing the rural communities with useful information on how to implement new ideas and practices and also teaching them through practical demonstrations.

2. **The Ideological and Mass Media Method**

Here, the main function of development communication is seen as that of promoting and heightening the political consciousness of the people. This is achieved through the political parties. This method sees development, especially rural development as a process which begins with a radical change in the political orientation of the people. The primary goal of this method is the abilities of workers and peasants to be self-reliant through mobilisation of internal resources and thus, to be in a better position to control their future. Political awareness will motivate people to participate in development activities to satisfy their needs and aspirations.

3. **The Mass Media Approach**

Under this approach, we have:

i. **The Centralised Mass Media Method**: It emphasises centralised control for both mass media infrastructure and the direction and flow of mass media massages. It relies wholly on the mass media for its massage flow and almost completely ignores the interpersonal system. Because it uses the mass media for dissemination, its coverage potential is substantial and because the content of its message is of a general nature, there is usually something of relevance no matter how small.

This is the method mostly used by developing countries, especially Africa because it is the cheapest and easiest to use. Research has shown that it is also the least effective in ensuring intelligent understanding and effectiveness of development messages. In this method, programmes/messages are planned, produced and disseminated by "experts" and programme officers in the urban headquarters of media organisations with very little or no reference to the views and opinions of the receiving audiences, whether we are talking of radio, which is the most accessible medium, especially for rural audiences in Africa or of newspaper, whose contents are meaningless unless one is literate or of television, the urban elite medium whose impact in rural communities is very minimal, the procedure is always the same. Development messages are planned and executed without consultation with audiences to whom the messages are eventually directed. The result is that message contents are usually at variance with the felt needs of the people and therefore, very little chance of succeeding. Effective development messages demand some sort of organised actions at the reception and as well, solidicity in message content to ensure relevance.

ii. **Localised Mass Media Method**: This method derives its strength from the democratic participant media theory and its emphasis is on interaction with the people and establishment of local media channels to provide access for them. The starting point in this method is the identification of the problems of the people through personal calls, meetings and discussions by media personnel who are expected to enter into socio- cultural contents of the people. Because of the need for specificity of message content, this method calls for establishment of local media- local radio, rural press, television production or viewing center. Each of the centres provides access and opportunities for participation of the rural population in the planning and production of development messages. Through local media, the rural population can talk to themselves as well as authorities and participate fully in the construction and dissemination of the development messages

meant for them. This creates self-confidence in the participants and turns them into honorary messengers of developments.

4. **Integrated Approach**

This approach combines interpersonal and mass media approaches, avoids their limitations and problems, but takes advantages of their potentials. The thrust of integrated approach is to feed the interpersonal and traditional network with information that will generate discussions, which in turn, will lead to intelligent understanding of development objectives and each person's role in achieving these objectives. The interpersonal communication and mass media are interrelated. The latter feeds the former because of the potential for rapid and wide dissemination. The mass media have more national character than the interpersonal channel. The interpersonal channels are relatively more effective in inducing attitudinal change and effective development of positive behaviours, largely due to the impact of opinion leaders and of pear- group pressure hence, the need for an integrated approach to link the mass media to interpersonal channels. The use of the two media approaches is better than one; thus, a combination of the mass media and interpersonal communication is better than using others alone.

5. **Theatre for Development Approach**

The theatre of late is been used to encourage community participation in development issues and projects. A medium of drama is used as a means to an end. By participating in the drama, the people are exposed to the problems or felt needs and how to resolve them. The drama serves as a weapon of conscientisation, mobilisation and participation resulting in action (Embu, 2000). Theatre/drama is the depiction of real life issues by people acting different roles. In the rural communities, theatre and drama is used to pass certain important messages across to the people. They are used to communicate realities, morals, situations and other relevant information to the people so as to affect their behaviours positively. Anaeto & Anaeto (2010) claim that theatre/drama is useful development communication efforts because of its unique quality of combining education, entertainment and stimulating participation and discussion. Drama can be used to comment on social problems, question culture and even examine economic policies. It is, therefore, a range of participatory methods through which development issues can be communicated. It uses all the denominators of community theatre, but it is more interested in the process, the lessons and experiences that will be learnt by engaging in the process of creating the drama or theatre and in addressing issues of development.

CHAPTER TWENTY SIX

THEORIES OF DEVELOPMENT

Introduction

Theories are used to give explanations to events that occur in our society; they are tentative explanations of happenings in our society. We have models of theoretical understanding that tend to explain the root causes of the wealth and poverty of nations. Such theoretical models help to answer questions like: why are some countries developed and others underdeveloped? We shall therefore examine some theories of development in this chapter.

Imperialist Theory of Development

The proponents of this theory are of the view that some countries are poor and underdeveloped, especially the third world countries because of the exploitative activities of the former colonial masters. The theory holds that the wealth and poverty of Nations stem from the global process of exploitation and expropriation unleashed on the third world countries during the colonial period. They also believe that the spectra of underdevelopment have continued long after colonialism because of the activities of neo-imperialist agents who masquerade as leaders. This implies that the rich Nations are developed because they had exploited the poorer Nations in the past and that the poor Nations are under- developed or on the average of developing because they had nothing left with them to develop after the colonialists and imperialist had left.

According to the theory, Western society developed at the expense of underdeveloped countries. The imperialist theorists insist further that the problem of the poorer peripheral economics is not a function of the lack of technological know-how and know-why, lack of cultural trade conducive to development of modern institutions, but the marginalisation and exploitation by international capitalist system and its special agents or compradors, both home and abroad. Typical examples of the capitalist agents are the

multinational corporations. They achieved their dual aims of exploitation and underdevelopment by entering into an unholy alliance with other capitalist compradors thus, facilitating the process of underdevelopment of the poorer nations through the activities of colonial conquest and exploitation, slave trade, international trade, aids and investments. The development of UK and USA, for example, it could be argued, was assisted by the policy of expansionism and to be specific by the exploitation of India and Africa. A good expose on this can be found in Walter Rodney's book, "How Europe Underdeveloped Africa." Rodney was able to expose how Europe developed through the process of slave trade, trade distribution of our indigenous technology, how our raw materials were carted away by the colonial masters and how they destroyed our will, power and capacity to develop.

Modernisation Theory

Its antecedent is linked to the great transformation, which the industrial revolution in Europe in the early 1990s brought in its wake. The proponents of the theory in trying to justify it provided elaborate explanations and descriptions of why some countries are rich and others poor. Modernisation theorists are of the view that underdevelopment has nothing to do with imperialism. They also assert that there exists no correlation between development or underdevelopment and the exploitative tendencies of the metropolitan economies. Their position is that, underdevelopment is a natural phenomenon. They posit that for third world countries to develop, they must mimic or imitate the developmental capabilities of the already developed Nations like US and Japan. They further posited that Africa and other third world countries are poor and underdeveloped because of certain inhibitory characteristics, which militate against rapid development. They believe that third world countries are afflicted by certain traditional characteristics like traditional kinship values, high illiteracy rate, ignorance and disease, extended family system and geo-ethnic interest. It is also when these traditional values or characteristics are changed and replaced by “modern methods” that African countries and other poor third world countries can develop. Development can also be achieved through technological transfer and foreign investment.

The modernisation theory should be seen as an umbrella frame of reference encompassing the traditional man and psychological theories. The modernisation theory therefore rests on the assumption that for under-developed societies to develop, they must try to reach the conditions of good life as in developed parts of the world like Europe, North America and Japan.

To look like the advanced western societies, we have to acquire goods and services produced overseas. Other attributes of the condition of good life as obtained in the west, which must be religiously embraced, include industrialisation, economic affluence, military hegemony, advanced technology, urbanisation and the parliamentary political process (Nnoli, 1981). Modernisation theory is the fundamental proposition that people in the traditional societies should adopt the characteristics of modern societies in order to modernise their social, political and economic institutions. The concept emerged after the Second World War and as such, is regarded as a historical phenomenon and a product of three main events in the post-second world war era:

i. The rise of the United States as a superpower to contain the growth of the international communist movement. For this, the United States financed the industrialisation of Western Europe (Marshall Plan), the industrialisation of South Korea and Taiwanandthe reconstruction of Japan.

ii. The growth of a worldwide communist movement led from Moscow and later on from Beijing (with Soviet Union, People's Republic of China, Vietnam and Cuba as hot spots).

iii. The process of de-colonisation in Africa and Asia as the outcome of the disintegration of the former European Colonial empires.

Rostow's Theory of Development

Rostow belongs to the 'radical' group of economist that acted as the “think tank” of the Kennedy J.F.'s administration. According to him, African countries are poor and undeveloped because they are not producer nations; rather, they are consumer nations. He pointed out that it was the unbridled consumption habits of Africans that was responsible for the underdevelopment of the continent. Going by the theory, for Africa and third world countries to develop, they must try to shake off this consumption habit and embrace production ethics.

Hegel and Marx Theory of Development

Hegel's theory of development is based on his philosophy called Absolute Idealism or Hegelianism. According to him, the movement of history is based on the dialectical unfolding of the spirit of absolute idea. It is capable of self-development or self-manifestation through the logic or principle of the

dialectics. Hegel is of the view that history moves spiritually. He regards it as a process of change which comes as a result of struggle. History moves dialectically in three stages of thesis, antithesis and synthesis. This is the process where an existing state of affair, the thesis is negated or challenged by a new idea (an antithesis) resulting in a form of conflict. From this conflict, a synthesis results. The synthesis is a combination of the good aspect of the thesis and antithesis. This dialectical process always produce something better than the previous state of affairs. To Hegel, the dialectical process continues, thus making the new synthesis a new thesis.

From the foregoing, Hegel was an avowed idealist who believes that the most important thing that shapes the world is idea and its dialectical movement through history. Thus, the progress of history is a necessary process which must take place because it is the progress of the spirit in the course of its self-development. We can therefore explain the development of the world and historical individuals like Hitler in terms of the self-manifestation of the Absolute Idea as it moves purposefully through history. Karl Marx, on the other hand, believes that it is a matter (social matter) that develops dialectically and not idea. He thus sees reality as being material and not mental or spiritual. This view is called dialectical materialism that he later used to explain the process of historical and societal change. Marx identified the material or the economic base as the dynamic force in history. To him, matter moves dialectically in three stages of thesis, antithesis and synthesis. In applying the Hegelian dialectics, he believes that history or society develops dialectically. He identifies almost five stages in historical development or growth. They are:

1. **Primitive Stage**: This is characterised by the existence of simple men and society.

2. **Feudal Societies**: This is characterised by the presence of Lords, serfs and slaves.

3. **Capitalist Stage**: This is characterised by merchants and Lords. Means of production is not controlled by the state.

4. **Socialist Stage**: Here the means of production is controlled by the state.

5. Communism.

In the primitive stage, man lives a very simple life. Here people are unsophisticated and unorganised. There is no specialisation of labour. What is practised is traditional communalism where people share goods and services with one another. As time develops, the antithesis of the primitive stage begins to manifest as man specialises in the produce of goods. With better and quality goods, man starts to own property and to discriminate or differentiate among one another on the basis of property amassed and the influence which accompanies it. This results in the formation of classes and class consciousness, thus resulting in class conflict. This represents the stage of feudalism where slavery forms the basis of the economic system. This stage is negated into capitalist stage. The class system becomes deepens under capitalism. Under capitalism, the society becomes more developed. The means of livelihood are the factories and industries. Those who own the means of production are called bourgeoisie or capitalist while those who work in the factories and industries are called proletariat or workers. According to Marx, the relationship between the bourgeoisie and the proletariat is that of antagonism. This conflict will result in the overthrow of the bourgeois class by the proletariat by the method of revolution. The proletariat would then set up a new social order where the inherent contradictions under capitalism will disappear. The new social order will further re-arrange the society, thus creating a form of an Eldorado. The changes or developments we experience in the world today is a function of the interplay of forces in the material realm of society. The dialectical movement of social matter can at best explain changes in the world as it moves through history.

CHAPTER TWENTY SEVEN

INDIGENOUS MEDIA

Introduction

Before the advent of the modern mass media (radio, newspapers, magazines and television), people were able to disseminate information through indigenous means. Every society's growth, survival and continuity depends on among other things, a system of communication through which people could exchange ideas and feelings; an economic system, the production of goods and services, a health system to counteract diseases and ensure human reproduction; a socio-political system to maintain control and order and a defence system to protect their territories against external aggression (Ndolo, 2006).

This shows that communication itself is as old as man, as the early men also devised means of exchanging ideas and disseminating ideas to near and distant places. Despite the fact that there were no modern mass media in the primitive days, the early men were still passing information to people through traditional modes of communication. And these traditional modes of communication are still very much relevant in our contemporary society as the modern mass media have not been able to phase them out. In some parts of Nigeria today, the rural dwellers still prefer the traditional modes of communication to the modern mass media. It is useful to see the traditional communication system from the point of view that it is a dynamic, multi-system and multi-channel system. The system is authoritative, credible, definitive, time-honored, transactional, customary and ubiquitous, as well as integrative, low-cost, non-alienating, adaptable and non-popular. It is also necessary to discard the fanciful view that old traditions are usually replaced by new changes, because both forms are always in conflict. These views are not only theoretically misleading, but also practically unacceptable. One newly introduced modes of communication or combination of new modes wholly replace or supplant the traditional ones. The fact is that they supplement the old ones or replace some of their functions, but not all of their functions.

The traditional system is definitive, that is, it is explanatory and illustrative. The message often contains adequate explanation or exposition on specific news or information. This is so because, since traditional communication is transactional and ubiquitous, messages based on directives, news, advertising, public relations, entertainment and education are often given treatment as the newsmen go around their immediate environment. The traditional media system has existed for a long time; for some period beyond the memory of history. This characteristic is perhaps responsible for some of the unscholarly statements made against it. The fact of its age has tended to sharpen its rough edge and rotted it more firmly in the society against the ravages of other communication system. It is transactional in nature because, it combines interpersonal channels along with other modes in reaching its vast consumers or users. It uses groups of formal and informal channels for its effective reach.

Meaning of Indigenous Mode of Communication

Indigenous system of communication is seen as an admixture of social conventions and practices which have become sharpened and blended into veritable communication modes and systems and which have almost become standard practices, modes of speech and social organisations whose chief concerns may not be with communication, but with other activities (Wilson, 1997, cited in Edegoh, Kenechukwu & Asemah, 2013). Indigenous media may simply be described as the system of communication used in the primitive days, which are still relevant in our contemporary society. They are the system of communication used by our forefathers, but they still remain relevant in our contemporary society. The fact that we have radio, television and other modern mass media does not mean that we no longer use the flute and drum for information dissemination in the rural areas. Indigenous mode of communication refers to residual means or systems of communication in the primitive times which are still very much useful and important in contemporary times (modern). The indigenous means of communication is a continuous process of information dissemination, entertainment and education used in societies which have not been seriously dislocated by western culture or any other external influence. They are the endogenous channels of communication developed and used by the local people to meet their needs for information, education and entertainment. They are the multi-channel communication processes employed by traditional societies to interact with one another.

They are indigenous, credible and acceptable channels of communication utilised by rural dwellers for various functions, including

dissemination of messages. Ugboaja, cited in Ndolo (2006) also describes them as "oral media (oramedia) represented by a diffusion network of age groups, open markets, village criers and oral tradition." This implies that indigenous media is an embodiment of the culture, conventions, norms and values of the people. Indigenous media is also called oral media and it is based on the indigenous culture of the people in question. This informs why we have different indigenous media in the different rural areas in Nigeria. Wilson (1997) notes that "oral media describes the indigenous modes of communication in Africa; it is a multi-channel system which is employed in most rural areas (Villages, clans, towns, wards, herds) as well as in rural/ urban setting. Wilson further maintains that it is an admixture of social conventions and practices, which have become sharpened and blended into veritable communication modes and systems and which has almost become standard practices for societies."

Embu (2000) notes that there is often a certain degree of semantic, conceptual confusion and misapprehension about what constitutes traditional communication. This arises from the use of the word "traditional" as a qualifier in discussing communication generally. Awa (1988) notes that "the indigenous modes of communication performs all the functions of the modern mass media like radio, television, magazines and newspapers; these functions are surveillance, correlation, transmission of cultural heritage and entertainment."

Modes of Indigenous Communication

There are different channels that are used to convey messages to the rural dwellers and some of these channels are:

1. **Masquerade:** This is one of the traditional media that is still used by most rural dwellers in Africa today. The coming out of masquerade connotes different things in different societies. In Igarra, Edo state for example, masquerade is used to honour the oldest person who dies.

2. **Gunshots**: Gunshots are used to communicate during festive periods. In Igarra, Edo state, the celebrations of the "Abba Festival" is accompanied with gunshots. It is a festival that is celebrated once in 7 years.

3 **Town Crier:** The voice of the town crier or village gongman is usually heard in the early hours of the morning preceded by the sound of a gong. He announces important meetings, ceremonies, messages and imminent troubles. Ugoboajah (1985) sees the town crier as "a significant village broadcaster who summons the elders for decision- making and

relays their decisions to the village masses for implementation." Always loaded with news, the village gongman serves as the traditional communication link between the legal head and the villagers. His effectiveness usually lies in his oratory skills and thorough knowledge of the community norms, values and heritages. The town crier or village announcer is the community announcer who goes round the community hitting a bell or a gong to draw attention. The town crier often stands at a vantage position to announce what he has for the people. Among the Hausas, he is the "Mai Shela;" usually selected by the sarki or village head, but revered as a holy man whose announcements are never doubted. One of his major duties is the announcement of the date and time for the new moon, which signifies the beginning of the Ramadan festivals. Among the Yorubas, he is the "gbohun-gbohun" whose duty among others includes announcement of the celebration days for the Sango Religious Festivals. Among the other various ethnic groups in Nigeria, he occupies no less credible and authoritative position (Ndolo, 2006).

4. **Talking Drum**: The talking drum is an extension of oral traditionand can vary from membranophones like the hour- glass -shaped drum of the Yorubas, to the large tomtoms or silt drum "ekwe" of the Igbos. Talking drums reproduce the tonal pattern of a sentence in the proper sequence and can be heard over a long distance. Their community functions are two-pronged: official and social. Officially, they are used to call meetings, for making some official announcements, at sacrificial ceremonies and for pumping the adrenaline during wars. Socially, they provide gaiety during festivities and ceremonies like new-yam festivals, weddings and chieftaincy titles, and they provide the atmosphere of suspense and tension during wrestling matches. In Nigeria today, drummers can be seen at almost every social and even funeral events soliciting for money by singing the praise of wealthy and highly placed members of the society.

5. **Age Group**: Age groups are old institutions that comprise mostly males within the same age-brackets; usually those born within one to five age ranges.

6. **Smoke Signals**: Smoke signals are almost none existent in modern Nigeria. It is one of the earliest communication patterns between distant communities. They were used to exchange information based on agreed codes.

7. **Signals**: These are the physical embodiments of a message. Many

ancient signals are still being used for modern communication today. For example, in Nigeria, there is hardly a broadcasting station which does not utilise drum signals to draw the attention of its audiences to the fact that they are about to begin transmission for the day, deliver their main news broadcast, announce time, close down or prepare for the broadcast of the local or national leader. Some of the signals include fire, gunshots, cannon shots and drum beats.

8. **Objectifics**: Media presented in concrete forms which may have significance for a specific society only or may have universal meaning through their traditional association with specific contextual meanings. These include kola nut, charcoal, white pigeon or fowl, white egg, feather, cowries, mimosas, flowers, sculpture, pictures drawings and the flag.

9. **Music**: Songs convey meanings that relate to the cultural norms and values of the people. The songs can be used to warn, entertain or to simply inform. Itinerant musical entertainment groups sing all kinds of songs-praise songs and generally criticise wrong doings of individuals in the society. Names of those beings satirised or praised may be mentioned or descriptions of their physical or personality attributes given; where they live or what they do may form part of such songs. Grapevine stories concerning events that are being planned for the society may be features as a way of alerting the generality of the people. Such groups are potent sources of information.

10. **Extra-Mundane Communication**: This is the mode of communication between the living and the dead, the supernatural or supreme being. It is usually done through incantation, invocation, spiritual crafts, rituals, prayers, sacrifices, trances, hysterics and liberation. It is a multi-dimensional communication transaction which has become pervasive in all societies, most especially in Africa. Cultural/ritual performance evokes intensity of emotions, which may lead to a temporary trans-migration of participants as in religious or spiritual ceremonies. Such performances convey the elements of a cultural celebration, dedication and consecration as it is often witnessed in marriage and funeral rites. Modern forms of extra-mundane communication are found in obituary and in memorial notices published in newspapers, magazines or radio.

Some Key Functions and Characteristics of Indigenous Media

There are many functions and characteristics of the indigenous media, but we shall examine some of them:

1. Indigenous media can be used to mobilise the people at the grassroot level for community development and national consciousness. No serious mass-oriented development programme, especially in rural communities in Africa, ever succeeds without the active involvement of the practitioners within the traditional system. For example, Market Women Associations, traditional news, town criers. When properly consulted, they can bring about very important social changes through their actions. Much of the failure that attends government's mass-oriented programmes are traceable to the fact that policy makers at the national levels fail to utilise this powerful and credible medium. MAMSER- Mass Mobilisation for Self- Reliance, Economic Recovery and Social Justice was relatively successful due to the use of popular forms for mobilisation.

2. Indigenous media also serve as a source of cultural, political, health, educational and entertaining programmes for promoting the image of the today's masses leading them towards self-actualisation and national development. Through songs, instructions, theatre performance and general surveillance, traditional media provide education in the norms and mores of the society.

3. Indigenous media are a source of entertainment through arts and cultural festivals, musicals and dramatic performances by choral, masquerade and other music and drama groups. Entertainment also may be in the form of traditional sports with singing and dancing, drama (Theatre), hair stylisation, mode of dressing and inter personal or group activities, which stimulate the emotions of the body.

4. Indigenous media are used for informational purposes to provide news, announcements and to issue directives and reports on the activities of the society. This is the system's primary function.

5. Indigenous media are also used for inter-cultural and other communication purposes; leading to group of national unity. Through festivals for example, different aspects of a cultural system are exposed to other cultures leading to greater understanding and appreciation of differences. Through this, cross cultural fertilisation takes place and the society and mankind in general, become better off.

Problems with Indigenous Media

The problems of indigenous media among others include:

1 Lack of a standard technical vocabulary in the description and analysis and conceptualisation of the media, channels and processes of indigenous communication.

2. Absence of an appropriate language, which can be universally applied in the description to all similar or identical concepts. This is the problem created by the diversity of languages in Africa since African countries have one foreign language or another as a medium of general expression along with hundreds of other indigenous languages. It is difficult to categorise indigenous media using universally accepted linguistic codes.

3. There is also the diversity in the traditional political system in African societies and the conflict between it and the adopted system, which usually requires the use of western media structures, policies and facilities.

4. Scientific and technological problems also affect traditional communication. The present level of development of traditional media in Africa is limited because some of the hardwares are not easily preserved, even though they can be replicated. Here is one area where African societies and technologists have not shown enough creativity and inventiveness to develop a dynamic culture. There is, therefore, the need to standardise indigenous media instruments.

CHAPTER TWENTY EIGHT

RADIO AND TELEVISION AS TOOLS FOR DEVELOPMENT

Introduction

Electronic media are information-carrying technology, which can be used for information dissemination down to the grass root level. Radio and television are media of mass communication that are used to educate, inform, socialise and entertain the masses.

Television for Development

Television is a powerful medium that combines sound, visual and motion. It is a medium of broadcasting audio-visual messages. Television seems to have a great way of influencing its audience. In looking at television influences, Salama (1978) posits that:

> Television influence can be seen as presenting models of behaviour, as providing information which extends far beyond one's immediate experience, as giving definitions and knowledge in uncertain and unclear situations, as offering wide range of role-taking models than would otherwise, be available, as suggesting appropriate values and ideas for particular positions, as portraying many aspects of popular culture, which other agencies do not transmit and as playing part in the socialisation process.

As a tool for development, television has a distinct advantage over radio because of its combination of sight and sound. Radio appeals only to the ear and in a situation where it becomes necessary to demonstrate a way of doing things, such as mining and how to use fertiliser, it becomes imperative to use television. As a tool for development therefore, television has a much

larger potential than radio. Due to lack of appropriate infrastructure like electricity in the rural areas, only urban dwellers enjoy this facility. Even though TV is an entertainment medium, there are some programmes, which bear directly on development in such areas as health, nutrition, agriculture and environmental protection. Some of these are well produced and can make a great impact if they reach the rural people who need the information most, but are precisely the people who do not have access to television facilities for practical purposes. Therefore, television cannot be considered a tool that is used for developmental purposes to benefit the majority of the population. Increase use is being made of drama and other types of folk media for development. Television is a mechanically or technically operated device of mass communication. Thus, it is the machine that serves as path way or means of doubling and repeating communication that would otherwise, be limited to two persons or a group of people in a face to face setting. Television is an electronic device that brings to us informational, educational and entertainment programmes. As a medium of mass communication, television pumps into our brains an unending stream of information, opinions, moral values and aesthetic. Every minute of television programming teaches us something, whether good or bad. This explains why television is not just a mere transmission device; it brings its massive audience into a direct relationship with particular set of values and attitudes. Its small size makes it an intimate medium. Television brings the world into the home of all the people. As a medium of mass communication, television plays different functions like education, information and entertainment. It can, therefore, be one of the most effective sources of communication in any society that is desperate for up-to date and effective communication.

Today, on television stations in Nigeria, there are different programmes that are geared towards the development of the society. They include drama, musicals, documentaries and news analysis, but what roles do these different programmes play in the development of the society? The media provide the public with information and are believed to have contributed significantly to the peace, development and unity of the country. The mass media serve as watchdogs of the society. Nwosu (1990) observes that the electronic media of which television is one, serve as a symbol of nationhood or as an opiate to the people from society or as a projector of the image of leadership to meet the expectations of the elite and big city dwellers. During the commissioning of the first television in Africa, Western Nigeria Television (WNTV) in October 1959, Chief Awolowo (as Premier ofthe then western region) in his speech stated that “television will serve as ateacher, an entertainer and a stimulus to us all, to transfer Nigeria into a

modern and a prosperous nation." It is, therefore, expected that the electronic media will play the role of improving and changing social, cultural and political technology thinking which will in the long run have a positive result on the process of rural and urban building. The electronic media bring political and social news to any community or group of communities. Onuora (1985) says that "the electronic media have brought stimulus into the house, bring about competitions within families thereby, grooming people who will contribute positively to the process of development." The electronic media have a role to play in disseminating information to the masses at the grassroots level to aid development. Information in this sense involves the social, political and economic aspect. Television contains messages regarding information and information is defined as any stimuli in an environment that an individual may interpret and use to guide behaviour. Television programmes structure the society at various levels and time with different characteristics based on the dynamic nature of the achievement of the programmes. The Kolade Commission Report on Rationalisation of Television in Nigeria states thus:

> There is an essential communication role for the television at the level within an overall national system, there is clear need for television to be used to motivate and mobilise people at the grassroots so that they can participate actively in the development of their own society.

As an entertainment form of unusual variety and potential, television embraces drama, comedy, adventure programmes and many other types. As news and public affairs medium, television has become a unique information force in our society, presenting the news with an impact and immediacy and equally by any other medium. As a teaching aid, television has stirred the imagination of educators and has contributed to new audio- visual techniques and vastly expanded facilities for learning. Moemeka (1985) points thus:

> Because of its sight and sound characteristics, television has a very significant advantage over radio and newspapers in development. Not only can the teacher be seen and heard while using the television, but also his demonstration can be followed to advantage. Thus, television can be an effective medium in rural development.

The import of Moemeka's assertion is that television provides so many advantages in terms of using it as a medium for development. Thus, it can be used to convey development programmes to the target rural and urban public or audience who need to be changed positively.

Advantages of Television

There are so many advantages that can be derived from using television as a medium for rural and urban development. Among these advantages are:

1. Television can reach a large audience. Its programmes reach a very large crowd. For example, the audience (viewers) of Nigeria Television Authority (NTA) is over fifty million (50,000,000).

2. The message gets to the audience-members simultaneously. This implies that everyone has access to television programmes at the same time. Thus, both the rural and urban dwellers watch the developmental programmes being shown at the same time.

3. Television combines sound, vision and motion. We can hear the messages, we can see the programmes and object and subjects shown can move on the screen. The combination of these three elements-sound, vision and motion makes television programmes to attract the viewers. For example, if you want to teach the people how to use fertiliser to improve agricultural produce, it can be practicalised on the television screen for the people to see and this can easily attract and sustain the interest of the people.

Disadvantages of Television

There are also limitations in terms of using television as a medium for development. These among others include:

1. Television is urban- oriented. Majority of the people who have access to television broadcasting and who have television sets live in the urban areas. Majority of the rural dwellers that are poor do not have television sets and thereby, not having access to television programmes. Moreso, most ruralareas do not have electricity and so, even when they are able to purchase a television set, there is no electricity to watch programmes.

2. The high cost of television receivers is another factor that hinders its use by people. The cost of television is beyond the reach of the poor people.

3. Television messages are always in motion and so, when the viewers are not clear about a particular message that has been passed across, there is no room for repetition. This therefore implies that the audience- members cannot ask for the repeat of what was not clearly heard.

Radio as a Tool for Development

Of the mass media generally available to Africans, radio is the most widespread and accessible. And because of its special qualities, radio can be a major force in bringing about development, that is, to any quantitative and qualitative improvements in the lives of the people. It is carried out in isolation from the direct involvement of extension services and is literarily opened in the sense that programmes are directed at unorganised audience. The advantage of this strategy is that since radio is widely diffused and readily accessible, even in peripheral areas, it can reach large audiences at a low cost. And because it reaches more rural people in the third world countries than any other medium, its potential to bring about increase in knowledge and provide motivation for shifts in practices is considerable.

Radio's chief disadvantage is that, in most situations, because of budget allocations for equipment transport and poorly trained producers, programmes tend to be dull and repetitious. By attempting to reach everyone, it reaches no one. Perhaps as a result of these factors, agricultural programmes in particular and educational broadcasting in general, have low priority status.

The creation of regional radio stations is supposed to cater for the actual needs and interests of people in a given area. Messages are tailored to specific seasonal calendars. This narrowcasting approach usually involves low-cost, simple to operate-and-maintain equipment, distributed through short-range transmitters. Although, these systems are not as yet widespread, the evidence gathered, where they have been used is positive.

Radio just like television is a tool that can be used to bring about positive attitudinal change in the audience. Radio helps to achieve development both in the rural and urban areas as issues of development are aired to the audience in the form of various programmes and individuals are exposed to happenings in and around their society through listening to programmes.

The influence of radio can be seen as presenting models of behaviours, as providing information, which extends far beyond one's immediate experience. Radio activities or operations have direct bearing on the lives of the people. This is because, it is for the people the media exist and since the medium cannot exist in void, information is disseminated to the people. In line wth all these, it can be rightly asserted that radio has a

responsibility to the people which gives birth to social responsibility theory of the press.

Radio is a means of communication through which the individuals share the world around them and beyond their immediate environments. Radio in a country should influence social values profoundly and in so doing, improve and strengthen the social and especially the political fabric. The social objectives of using radio to mobilise the people in Nigeria covers the areas of education, information and entertainment. It is necessary to provide through radio a kind of general education for people irrespective of their educational background. Radio broadcasting is supposed to serve as a means of bringing news and information and mobilising many Nigerians, including rural and urban dwellers, thus, directing society's attention to specific national objectives. Such news and information are supposed to be factual, accurate, impartial and relevant thus, serving as the means of directing society's attention to specific national objectives.

Many writers have appraised the significance of radio for national development. The UNESCO reporters on Indian's rural forum observes thus:

> In the developing countries, the greater part of the people live on the land, they are frequently isolated by illiteracy and lack of transport. Effective communication with rural people and their active participation in the life of their country is essential for developing societies. Thus, radio broadcasts, when skillfully used, have proven to be the most effective medium of communication with the population.

The import is, therefore, that radio can be employed to pass vital information about the right attitude, behaviour, knowledge, techniques and skills, which are expected from the members of the public. Radio has been found to be one of the most effective media of transforming a hitherto under-developed society to a developed polity. Ojebode (2003) concurs when he says that with few years of its emergence, radio has metamorphosed from being an object of private concern to a political and development instrument in the hands of governments and NGOs. The information dispersing and the enlightenment role of radio is the commonest of its functions. This disseminating function according to Ojebode, cited in Adesiyan & Arulogun (n. d) covers information to people's alertness to health, agriculture, education, economy and politics. In this case, lectures, news, entertainment, drama and discussions can be used. Radio stations in Nigeria often relay special programmes that promote rural development. Moreso, radio has the

capacity to mobilise support for government programmes. Thus, the government at various levels- local, state and national have used both radio and television to mobilise support for their programmes.

The media generally play a very crucial role in national integration. Both the electronic and the print media can be used to preach peaceful coexistence among the different ethnic groups in a country. The role of the media is noticeable, especially in the area of nation building or national integration. In terms of crises and wars, the media can be used to appeal to the sense of the people. Development cannot occur in an atmosphere of rancour, war and crises. Every crisis must leave a particular negative mark in the society, which may take several years to recover. Media of mass communication can be used to make the people to see the reason why they should embrace peace and stay together as one, irrespective of religion, tribe, faith, culture and ethnic group. This is because, the messages of the media have direct access to the minds of and the lives of the audiences. Arulogun & Adesiyan (n. d) note that successful governments in Nigeria have used the media to console people and reassure them of their support in times of fire disaster, religious crisis, flood and other catastrophic events.

During the November, 2008 and January, 2010 crises in plateau state, the government relied heavily on the mass media in holding the people together. Not only in terms of crisis, but also for the continuous peaceful coexistence of the different ethnic groups. Both private and public television and radio stations have introduced programmes, relayed jingles that lay emphasis on the need for peaceful coexistence.

The media can be used to mobilise and inform the masses towards new democratic culture of tolerance and active participation in the electoral process. This should not be limited to the government, the civil society by publishing journals, organising seminars and campaigns as a way of mobilising the citizenry. Through the mass media, especially radio, it can reach the homes of hundreds of thousands of the rural masses who are illiterate and hold no position of social and political importance (Arulogun & Adesiyan, n. d). The mass media, especially radio and television are often seen as playing vital role in the development of any society. Such development comes in different forms, including political, social, economic and cultural aspects.

Advantages of Radio

Just like television, radio has its advantages as a medium of developing both the urban and rural dwellers. The advantages among others are:

1. Radio is a portable medium that can be listened to at anytime and anywhere. It is possible to listen to radio while driving and eating. This

implies that radio programmes which are aimed at bringing about positive behavioural change can be listened to anywhere and at any time.

2 Radio is cheap. Radio sets are not as expensive as the television sets. Radio is cheap and transistorised radio sets are widely owned. We have more radio sets than television and his is because of its cheap nature.

3. Radio messages can get to the farthest part of the country. This impliesthat radio is a populist medium and based on this, it enhances the chancesof getting the development messages across to a very wide segment of the rural dwellers. Moemeka (1985) posits that radio is the only medium of communication with which the rural communities are familiar. Thus, because of its cost effectiveness, radio can overcome the barriers of distance and illiteracy.

Disadvantages of Radio

Despite its advantages for rural and urban development, radio also has some disadvantages and the disadvantages are:

1. It only appeals to the ear. The audiences cannot see the message that is being passed across. This lack of visual impact often makes radio to be ineffective in most cases.

2. Just like television, radio messages are always on the move. The listeners cannot ask for the repeat of what was not clearly heard.

3. Just like television, there is no personal relationship between the communicator and those to be developed. Radio does not bring the communicator and the receiver together in a face-to-face communication.

Strategies for Communicating Development Programmes

The mass media use different techniques and strategies to communicate developmental ideas across to the populace. The various techniques as identified by Nwuneli (1985) are:

1. **The Use of Specially Commissioned Songs**. Through songs, the electronic media can get their development messages across to the people.

We often hear songs on radio and television stations, which are aimed at bringing about positive attitudinal change in the audience. Through such songs, values, ideas, beliefs and interest, are transferred to the rural and urban dwellers. Through songs, people can be made to imbibe the culture of democracy and togetherness.

2 **Drama Programmes**: This may be on radio or television. A drama is aplay that is acted out. Through drama, we can also lease out ideas and attitudes, to the people which will in turn develop them positively. Drama programmes, whether on television or radio, are educative, informative and entertaining. The audiences learn one or two things from watching or listening to radio or television programmes. These drama programmes can lead to a change in the attitudes of the people. Through drama programmes, the people can be made to know about certain unwholesome practices so as to make them desist from such practices. For example, we have one thing at a time on radio plateau, super story drama programme produced by Wale Adenuga productions. These programmes to a great extent, have affected people positively.

3. **Discussion Programmes**: It entails two or more people coming together with the major aim of exploring a topic from different angles to solve it. The moderator directs the programmes. He asks the discussants questions that they respond to by providing answers. The discussants who take part in the discussion programme use figures, facts and illustrations, to drive home their points. As the subject matter is being explored from different angles, attitudes, skills and knowledge are being transferred. This also leads to positive attitudinal change in the audience-members.

4. The use of radio plays accompanied with excellent sound effects to maximise attention can also be very powerful in disseminating information on social change. Successful plays can be performed in the local languages of the area.

Points to note when communicating for Development

Communication is about people and it involves people. It therefore behoves on the communicator to note certain factors if he wants development programme to be effective. Nwuneli (1985) notes that while social change is desirable, social development programmes can easily run into problems if they are not effectively communicated to the people. Thus, if communication is to make its effective impact on national development, appropriate tools and

methods must be adopted. It is important to know that the tools required to communicate in the urban areas may not be appropriate to get a message across to rural populace. Therefore, in communicating social development messages, the communicator must consider the following points:

a. **The Needs of the Target Audience**: The communicator must carryout research so as to know what appeals to the people at that particular pointin time. Arulogun & Adesiyan (n. d) note that "it is equally important to findout the needs, feelings, interests and aspirations of the target audience." This implies that the communicator must take the pains to acquaint himself with the people, to afford him the opportunity of being able to study such audiences. Such audiences will place the communicator in better position. The social action or change programme must conform to the social realities of the target audience in terms of their aspirations and perceptions in life. Nwuneli (1985) notes that "social development programmes, especially in African countries are often initiated at the highest level of government without reference to the target population."

The implication of not considering the target audience is that, no matter how beneficial the programme is, it stands the chance of being rejected by the people, if they are not taken into consideration. This is because in Africa, majority of the people live in the rural areas and these rural dwellers have their traditional life styles. Any attempt by the communicator to neglect these tradition of the rural dwellers, will spell doom for the social development programmes. Communication in traditional communities is a matter of human inter-relationship; a question of attitude to one's neighbours. Thus, the acceptance or rejection of information and new ideas is dependent on how such an action affects the established relationships. It is therefore in line with this that Moemeka, cited in Yaroson &Asemah (2008) recommends five principles that govern all sphere of life, including communication in the traditional African society. The principles according to Moemeka are the supremacy of the community, utility of the individual, sanctity of the authority- king, respect for old age and respect for religion as a way of life. Therefore, any communicator who wishes to introduce any new idea or mobilise the local community for any project, but overlooks these factors does so at his own peril. The communicator should see him or herself as dealing with a system and not as an individual.

2. **Make Use of Appropriate Language**: The language that is mostly and widely used by the people should be employed to communicate development messages. This implies that awareness for social development programmes has to be created through the language that is predominant. This

should be the local dialect of the target audience. Most people in the rural areas are illiterate. They can neither speak nor write in English. It is only wise for you as the communicator to use the language that is widely acceptable by the majority of the target population. This implies that development messages become unattractive and may even remain ineffective except appropriate language is adopted. Research has shown that the audiences invariably prefer local language to any high sounding English or French language

3. **Make Use of Accessible Channels**: The communicator must also ensure that the right channel is used to disseminate the social development programmes to the target audience. This implies that it is important to adopt the right channel for the purpose of development communication. The channels should be that which the target audience can access. The use of inaccessible channels according to Nwuneli (1985) has been one of the greatest problems confronting social development in the African region. The mass media in Nigeria are still urban -oriented. Television, newspapers and magazines are only predominant in the urban areas so, when a communicator uses these modern media, it is as if the rural dwellers are not taken into consideration. Not only are the mass media urban- centered, the contents of the mass media are also reflecting the urban areas to the neglect of the rural areas. How many of our television and radio programmes often reflect the rural areas? Very few. The best approach to media selection is to do what we call "media mix" which involves the use of both the traditional and modern means of communication. These involve group communication, songs, town criers, drums and festivals.

Nwuneli (1985) says that if one anticipates any major attitudinal change in favour of social development, inter-personal channels of communication such as situation in meetings, clubs, festivals and informal gatherings must be initiated to complement the modern mass media and even some folk media channels. To be able to mobilise people for development purpose, it is important that the content of the message used by modern media should create awareness and empower them to take active part in development programmes and projects.

4. **Information and Individual Participation**: The participatory approach should be adopted by the communicator. This is to afford the beneficiaries the opportunities of contributing to the decision on the project. If for example the programme is on agricultural development, the activities of the farmers should not be relayed rather, the farmers should be active participants by interviewing those taking comments and asking them to offer advice on how to improve good production. Such participatory approaches

make the job of the development journalist or practitioner most effective. Community/people participation is a voluntary involvement of an informed and motivated community while being equipped with proper knowledge and training in which they are equally gratified. It is the active involvement of members of a particular social unit in all aspects of development procedures (planning, decision-making, evaluating, monitoring, etc...)An equipped as well as facilitated environment is arranged to initiate the involvement of different willing social units, as to enhance the process of development. The participating people can inject or infuse to another people of the society largely, of the ideas and perception of the development process or project ongoing round about them. Community participation propels the objective of development communication. A variety of methodologies are used to advance people's participation, such as peer education, community mapping, participatory rural appraisal, among others.

CHAPTER TWENTY NINE

COMMUNITY MEDIA

Introduction

As observed in the previous chapter, communication is aimed at bringing about positive attitudinal change in the audience. The modern mass media for certain reasons, cannot effectively get across to the rural areas as they are often urban -oriented. Mass media (modern) hardly consider the rural population in their attempt at disseminating and transmitting programmes that are aimed at changing the attitudes and behaviours of the people. Thus, rural broadcasting and rural newspaper can be used to reach the rural dwellers so as to develop them in every ramification.

Rural Broadcasting

Rural broadcasting connotes the dissemination and transmission of social development programmes to the rural dwellers so as to affect their behaviours positively. Rural broadcasting entails the use of community radio and television to carry out developmental programmes to the rural dwellers. Rural development according to Iyimoga, cited in Akene (1992) calls for a massive and multi- pronged efforts, which should not only seek to boost production, but also create and spread employment and root out the foundational causes of poverty, illiteracy and diseases. According to Combs & Ahmed (1974), rural development to a large extent involves the balanced social and economic development emphasis on the equitable distribution as well as creation of benefits. Thus, Asemah, Nkwam-Uwaoma & Tsegyu (2017) note that in rural broadcasting, programming is very important as programmes are often designed and transmitted to the rural dwellers for the purpose of affecting them positively

Thus, the role of communication in rural development is that of providing access to information from the urban areas where modern ideas would be diffused to the rural sectors. A number of variables comprising the source, societal values, experiences, expectations, subtle variations of

meanings, symbols and other socio-economic conditions should be considered in designing a communication strategy for rural development. Wigwe (1988) notes that rural dwellers need electricity, pipe borne water, habitable and comfortable dwelling, hygiene surroundings, good roads, reliable health care service, clean environment, education, as well as new farming techniques. These are the elements that can improve the quality of life of the rural dwellers and therefore, it is the role of the media to highlight the benefits of these amenities so that the rural dwellers can take full advantages of them when offered. Through rural broadcasting, the rural dwellers can be mobilised to take part in activities geared towards their benefits. Through rural broadcasting, the rural dwellers are made to be aware and conscientised by messages reaching them. For the media to reach out effectively to the rural audience, message content must be packaged in a form such that the audience internalises and utilises it for its benefit. Any social active programme or communication stands the risk of rejection, once it fails to fall in line with the social realities of the target audiences in terms of their aspirations and perceptions about life.

Rural radio becomes an appropriate medium for reaching rural areas, which at the moment are still behind in accessing events and activities via information and communication media like television, internet and cable broadcasting. This situation places rural communities in a disadvantaged position that makes them unaware of and passive about government programmes, particularly development projects. With rural community radio, information is brought to the doorsteps of otherwise, illiterates or rural community dwellers and communication issues ranging from culture, trade or business, politics, entertainment, government, family and many other relevant issues are brought to the awareness of the people. Mogekwu (1990) observes that "the importance of rural radio in the introduction and sustenance of change in rural communities is undeniable, yet, successive Nigerian leaders have continued to utilise the western mass media as the panacea for rural development, thus, there is a pressing need to improve and create more rural stations and create more programmes that will meet the needs of the rural dwellers, thereby bringing about national development."

The rural radio can be used to mobilise the people at the grass root level for community development and national consciousness. No serious mass oriented development programme, especially in rural areas in Africa ever succeeded without the active involvement of the people within the traditional system. The rural radio programme serves as a source of cultural, political, health and other educational and enlightenment programmes for the masses, leading them towards self-actualisation and national development. Thus, through songs, instructions, drama and other rural based

programmes, rural communities can be effectively guided and provided with direction on development programmes that they can stand to benefit.

In rural broadcasting, the workers of the rural broadcast department do not only broadcast special programmes to the farmers, fishermen and other specialised groups, they also make sure they reach the rural dwellers, they have face to face contact with them so as to ensure that they put into practice what they hear on air and also, to ensure that the programme achieves its aims and objectives or the desired results. These programmes often feature agricultural news, interview with successful farmers, talks on farming by experts on new methods of farming, nutrition, child care and market reports. It is important for the rural broadcaster to maintain close and regular contact with the rural listener, thus helping to solve social and economic problems. The staff in the rural broadcast radio or television station give the listener and viewer on the spot advice and assistance with the collaboration of regional agricultural extension officers. Rural broadcasting is supposed to be regarded as an important aspect of broadcasting in a country. This is because, it lays emphasis on the programmes and ideas to the rural dwellers through television and radio so as to bring about positive behavioural change. Radio and television are vital media of public information. The most effective is television broadcasting because, it combines sound, sight and motion which makes it more interesting and attractive. But radio remains the most popular because it is comparatively cheap and can operate easily on ordinary dry cell batteries without electricity.

Research has shown that there are about 100 radio receivers per 1000 people in Africa, while there are no more than 10 television receivers for the same number and even those that are concentrated in the towns. Research has also shown that radio is the most useful and efficient medium available to our rural population scattered over a wide area and have no accessible roads. Radio broadcasting can therefore be seen as one of the vehicles through which national aspirations can be pursued.

Rural broadcasting can be carried out through community radio and television. Akinfeleye (2005) describes a community as "an assemblage of people living in an area and are bound with and by common interest. The aspirations of people in a community will be achieved through the community radio and television that are owned, operated, financed and maintained by the community it serves." It calls for community participation at all times. It is grass- root- focused public communication. The community radio and television is for and about the community. This explains why the African Charter on Broadcasting defines community radio as broadcasting which is for, by and about the community; whose ownership and management is representative of the community which pursues a social development agenda

and which is non-profit oriented.

Rural radio is a vital communication tool for many developing countries. Despite the technological advances in the communication field, radio is still the most pervasive, accessible, affordable and flexible mass medium available. In rural areas, it is often the only medium that can rapidly disseminate to large and remote audiences, critical information about markets, weather, crops and livestock production and natural resource protection. Rural radio implies a two-way process, which calls for the active participation of the communities in the planning and production activities of the radio broadcasts. It is the expression of the community rather than a channel for the community. It promotes the exchange of views, brings people close together, stimulates information and enhances the value of local knowledge. Rural radio is distinctive from urban radio in that it is directed specifically to rural people and their information needs. Rural people's information needs are often ignored by national radio networks and the rural radio approach is an alternative to narrow, city-centered urban radio. In Africa, radio is one of the most widespread and popular tools of communication. It is, therefore, a very appropriate communication technology to address food security, poverty reduction, environmental protection and a host of other areas of concern to rural populations. Rural radio often goes beyond agricultural issues to address a wide range of related social, educational, health and cultural issues. It is excellent for motivating farmers and for drawing their attention to new agricultural production ideas and techniques. It is inexpensive, has wide coverage and is readily available, even to very remote rural populations. Programme production is relatively simple and local stations can easily create their own content.

Today, it is widely recognised that rural radio programmes are most effective when produced with audience participation, in local languages and taking into account cultural traditions. Community participation is a fundamental characteristic of rural radio (live public shows, village debates and participation in the actual management of the radio station are just a few examples). This approach empowers rural people to participate in the dialogue and decision-making processes essential for them to control their own economic, social and cultural environment and play an active part in development activities. In this way, it is the expression of the community rather than a channel for the community. By promoting the exchange of views and experiences, it brings people closer together, stimulates information and enhances the value of local knowledge. Moreover, it is inexpensive, has wide coverage and it is readily available, even to very remote rural population. Programme production is relatively simple and local stations can easily create their own contents. It ensures that rural

dwellers have access to useful information and knowledge, as well as to dialogue and to share experiences. Community radio is therefore, a vital communication tool for the rural populations, by providing them with a means to free their means of expression, to bring their experiences to the fore and to share their social and cultural values.

If information is transferred to a rural community with a different social background and environment, chances are that the information will not be understood in the way it was intended. The rural dwellers should be provided with information of related issues, such as reasons for using fertilizers and applying weed control, understanding financing for input resources and knowing about marketing places. The information provider should come to the level of cultural background of the rural dwellers before they can embrace the reformation message he/she has brought to them.

It must be noted that attributes suitable for development may improve people's lives to such an extent that it is easy to see why information is regarded as a useful development resource, whereas attributes identified as less suitable for development can be regarded as limiting the usefulness of information. Because information is so crucial to almost all human activity, it seems obvious that developers would like to neutralise the negative impact in order to achieve their goals. So, to address the problem of information attributes less suitable for developmental purposes, it would perhaps be worthwhile to take a closer look at the information behaviour of how the rural people are used to the oral tradition. The reason behind this approach is that rural people who are used to the oral traditions have their own peculiar ways of handing information that is closely related to their social and cultural background. Generally, poverty and lack of awareness of the modern farming techniques characterise the lifestyle of people in the rural areas; majority of them are peasant farmers using some primitive tools, which invariably yield low quantity of their agricultural produce during harvest. As a result of these general problems of people in the rural areas, there is need for information experts to organise some training programmes for the set of rural dwellers so as to enhance their rural development and to boost their living standards. Socially sustainable communities have the capacity to adapt to change and the challenge of development. It is also important to note that a society can only be sustained on its values and norms with some intake here and there from other cultures. But as civilisation runs its external course, traditions and cultural resources take new shapes in their encounter and interaction with other realities. As the world becomes more sophisticated and complex, culture cannot make any significant progress, unless it requires added value and meaning as intangible capital. Ikwuemesis (2006) posits that cultural economy can only be achieved if there is:

a. Communal respect of the history and character of those existing features that nurtures a sense of attachment to and familiarity with place. Special efforts should be made to create and preserve places, rituals and events that foster greater attachment to the social fabric of the community.

b. Policy makers must encourage a huge range of activities that give communities the opportunity to tell their stories, build their creative skills and be active participants in the development of their culture.

c. It is important in all cases that the relationship between artists and their community becomes a partnership rather than the expert sharing with the cultural amateur.

d. Focusing on arts based solutions rather than on identifying problems and involving policymakers in community cultural development planning.

e. Forming and maintaining new social networks with organisations, groups, artists and governments.

f. Integrating local customs, crafts and practices into education, as well as, using arts and culture as a tool for regeneration and sustainability.

g. Supporting positive community norms, such as, cultural understanding and free expression and improving human capital, skills and creative ability in communities.

h. Retaining and presenting heritage buildings while increasing opportunity for individuals to become more involved in the arts. Presenting cultural heritage site as a way of linking the past with the present and the future.

Rural Newspaper

A rural newspaper is a publication for and by the rural people, containing news, views and advertisements for rural community. It should be compiled, printed and published in the locality which it is meant to serve and it should also be published in a language spoken by the majority of the people for whom it is published. The rural community newspaper according to Anaeto & Anaeto (2010) is "a publication owned and put together by a rural

community to meet its communication needs." The newspaper reflects community issues, affairs and events. It keeps the community members abreast of news and information within and outside their own community. It highlights the needs of the community and depicts the joys, problems, culture, as well as, the general life of the rural people.

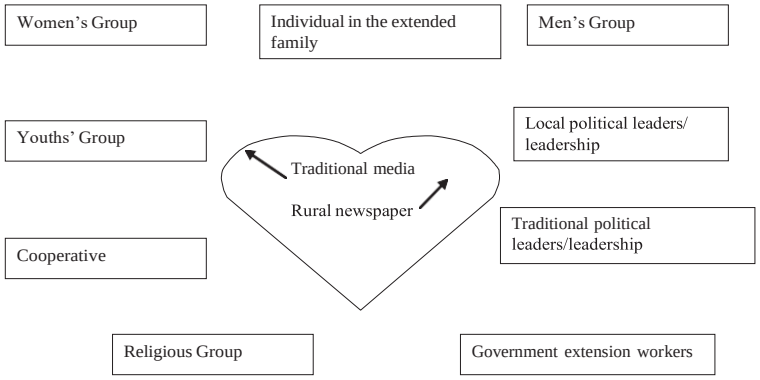
Contributing to the numerous definitions of the rural newspaper, Kasoma in Oso, cited in Anaeto & Anaeto (2010) describes the rural community newspaper as a regular publication which carries news stories, features, editorials, illustrations, as well as, advertisements put together and published by the rural people in their own community. However, most of the rural newspapers are published in English, French or Portuguese and are compiled, printed and published in urban centres and transported to country side. They are rural newspapers only in name. The supposedly rural information they contained is information tinted with town vision or outlook. Quite often, it is information about issues which the town people would like to know. Their foreign languages make it difficult and some, even impossible for the majority of people in the rural areas to understand the content. A rural newspaper is produced by rural people because they contribute to its reportage. Its editorial committee is not the sole determinant of its content news sources and the community in whole have an equal decisive input. Reporting is not only restricted to the newspaper staff. Other people within the community, including the illiterate, should also report to the newspaper. The illiterate should detect the information they want published to those who are able to write. When published, such articles should carry bye lines of originators (the illiterate reporters), rather than those who had written or edited them. This will result in the illiterate members of the rural community, who constitute the majority in most African states, seeing themselves as actively contributing to the production of the newspaper and therefore, helping to shape the agenda of the community. It can also encourage them to learn how to read and write.

The need for literacy development in African's rural areas cannot be over stressed. In most African countries, half of the population cannot read or write. The number of illiterate people is even higher among rural people, particularly women. It is therefore important for the rural people to learn how to read and write. The rural newspapers have a big role to play in illiteracy education. It helps to maintain and improve the reading and writing skills of the literate and semi-literate. It invariably means that the interesting reading material should be provided to sustain literacy in the small community. A genuine rural newspaper would provide such interesting reading matter that many of the illiterate villagers to whom it is read would soon develop interest in learning how to read. They may enroll in village or church literary classes. In this way, the rural newspaper can be a motivating factor in improving rural literacy.

The rural newspaper has become a formidable instrument of rural development. The rural newspaper is the medium that provides news, advertisement and announcements, to its immediate community. A rural newspaper according to Chile in Chigbo, Nwanwene & Keghku (2005) refers to print materials primarily, but not exclusively for sub-literate adults and development specialist in rural and urban areas. The rural newspaper provides channels of alternate grass roots communication in the vernacular language for poor and marginalised semi-literate adults in rural urban communities. Rural areas have the following characteristics:

a. Poor and un-motorable roads.
b. Inadequate or non-existence of portable water.
c. Poorly equipped and poorly staffed schools.
d. Low commercial activities.
e. Subsistent peasant agriculture.
f. Absence of telecommunication facilities.
g. Out-of-stock syndrome in the existing health facilities.
h. Prevalence of poor channels of communication- newspaper, magazine, radio and television.

All the sectors of the rural communities should contribute information for publication in the newspaper; all the nine influential sectors of the rural community are seen to have an input in what the rural newspaper publishes. They are the individuals in the extended family, men, women, youth, local political leaders, traditional political leaders, government extension workers, church groups and cooperatives. Everyone in the community, but most especially representatives of the sectors must summit writeup to the newspaper about issues that each sector wants the rural newspaper to highlight. See the diagram below:



Reciprocal agenda setting model for participatory rural newspapers.

The Role of Rural Newspapers in Development

The rural newspaper sets the agenda not only for the community, but also the central government regarding what development issues planners in the metropolis should consider in the overall national development plan. A number of African governments are beginning to realise that development starts from the periphery to the centre and not vice versa. Apart from setting the development agenda for the population, the rural newspaper can also directly contribute to change in the rural communities in a number of ways:

1. **Promoting Literacy**: It contributes to developing literacy among the rural people. The rural newspaper not only provides reading materials, but also enables the people in rural communities to practise writing. It supplies villages with information about their own life situations and information they can identify with. The rural newspaper also helps to develop a literary tradition in the language used in publishing it.

2. **Providing Functional Knowledge**: Rural newspapers can be used to teach mothers about housekeeping, children, preparation of nutritious food, disease prevention and care.

3. **Promoting Useful Change**: A participatory rural newspaper should be a constant reminder to the village people to work hard to improve their living conditions. It should teach them that help from the central government can only supplement, but not replace their own efforts. The newspaper should not be a shopping list of what the rural people want the central government to do for them. It should rather encourage all sectors of the community to contribute to the economy and it should also assist them in adapting and adopting appropriate technology in farming.

4. **Linking the Leader and The People**: Rural newspaper should be a channel of mutual communication between the rulers and the ruled. The ruled should express in them their aspirations, joys, sorrows and problems. The rulers should also communicate to the people their plans for the community, as well as, how they want to see these plans fulfilled.

5. **Serving as Windows to the World**: The rural newspaper should be a window to the "outside world" to enable it to see the life of the village

community and possibly render some help where it is needed. Stories in the rural newspaper can be lifted and published in the national and even international press.

6. **Safeguarding Cultural Identity**: The participatory rural newspaper plays an important role in safeguarding, conserving and promoting practices which are useful to the rural community so as to maintain their identity.

Caleb in Ciboh, Nwanwene & Keghku (2005) notes that the rural community newspaper is the epitome of journalism that cultivates friendly relations with community readers. It offers much in employment, income and service while stimulating through actions, on projects and issues that are development- oriented. Caleb however gave the following as the importance of community newspapers:

i. Rural community newspaper reports rural news items that appearin no other newspapers. Local news coverage is overdone and when done well, it can build comradeship and confidence in the reader. The rural newspaper should focus on local news not covered in other newspaper stories.

ii. Community newspaper aids local shoppers by offering them a platform to advertise their hardware. It facilitates convenient contact between producers and consumers within the community.

iii. It stimulates community thinking, particularly on local problems and projects. It should reflect community affairs, events and attitudes.

iv. Rural community newspaper creates interests in government and elections to make the former better and latter effective. It guards people's interests, defends their rights and is quick to expose corruption.

v. Journalism is a public service- oriented profession that thrives on openness, transparency and truth. Rural press should allow for full participation by all members of the community.

vi. Community newspaper can help its country to join and promote international movements and campaigns that lead to better understanding of the environment, family planning, safety on the

road, human rights and free press. It can bring these issues home to its country and show its people what they can do to help themselves.

vii. A rural community newspaper must be ready to condemn and commend. It must commend important community accomplishments to give the community spirit a life. But there are times when a community must be shaken out of its indifference lethargy. An alert newspaper notifies its community of improvements made in similar communities. By digging up and presenting helpful and stimulating facts on specific projects, a community is encouraged to move ahead.

A rural newspaper can also be regarded as a medium that provides among many things, news, advertisement and other services to its immediate community. The community in which the rural newspaper serves can be looked at from two perspectives that is, a cluster of village or communities in a geographical location with distinguished socio-cultural and economic characteristics. Also, these are urban communities where the cities constitute the community. The desire to foster communal integration through a localised media of communication has brought about the operation of rural newspapers. These newspapers are supposed to pay their attention to the rural locality and publish the rural people's problems to both the people and the government thereby, fulfilling the contentions that, much of what adults learn about the government, its institutions and members, their activities, strengths and weaknesses among other things, stem from the media.

For any average Nigerian to survive and function in our modern and developing society, he needs information about his government and about the economic state of the nation. How this information will get to the entire population of Nigeria is conjectural. This kind of communication arrangement is what we refer to as rural newspaper. It is a geographically fragmented medium that acts as a mirror of its community and as grassroots mouthpiece that seeks to provide its readers news, opinions and feature write-ups on various issues/aspects of their existence. These include, rural information needs, beliefs, attitudes, level of deprivation, literacy level, special development problems and similar characteristics that help to explain the nature, attitude and behaviour of our rural populace (Sambe in Nwosu & Soola, 2007).

The rural newspapers as Igwe (1991) says, are vital and effective instruments for sensitising, entertaining, educating, informing and mobilising the rural people for desired objectives. Rural newspapers are usually and supposedly compiled, printed and published in the locality in which they are meant to serve. They concentrate on serving the information

needs of particular localities. Also, they are meant to encourage local readers to learn the art of reading and writing. The medium is also meant to engender community participation in articulating the yearnings and aspirations of the larger populace as the poor are allowed to speak for themselves. The paper helps community members to have conservations among themselves by serving as enabler and agenda setter. Rural newspapers also strengthen community ties through the interchange of experiences, ideas and communal perceptions of its own reality. They stimulate interest for literacy by non-readers, motivating illiterates to register for literacy classes and encourage the habit of newspaper reading in the community. Joseph Mbindyo, former Director of the Kenya rural newspaper once said:

> Rural newspapers have the potential of attracting and benefiting the rural people through their individuality and also their ability to pay attention to local community affairs. In addition, the rural newspaper can be an important tool for education by providing follow- up materials for the new literates in adult education and the many youths who complete primary school. It is our opinion that the rural newspaper will have unrivalled capacity for mobilisation, participation and promotion of development in the rural areas. People will need to share ideas and be informed in order to make proper decisions. It is our opinion that rural newspapers seem to be best suited for such effective communication.

The above assertion implies that rural newspapers can facilitate the progress and development of the rural areas. This is mainly because, rural newspapers are meant for the rural dwellers and they also operate it. Other gains of using rural newspapers for development is provided by Nwosu (1990) who feels that in addition to performing the traditional role of informing, educating, persuading and entertaining, the rural newspapers are more useful in providing better interpreted or in-depth development stories that place developmental issues and facts in greater perspectives. Nwosu equally contends that it is relatively easier to store and retrieve development-oriented information in the rural press comparable to other media like the electronic media. The rural press definitely has a number of strong points that make it unreasonable to easily sweep them under the carpet in any meaningful rural development communication planning and execution. The rural press indeed is unique for its numerous gains which can be summarised thus:

> They change things faster, they create more fun, they mobilise faster to cover big stories, they get instant feedback from the community, they serve more defined communities and they enjoy the underdog's advantages-trying harder and winning. They also have more effect on the community, as the papers know people, their wants and desires, to reporter working in such papers; it is an opportunity for them to build those necessary human relationships and to make a significant impact on their community.

Problems of Rural Press in Nigeria

The problems of rural newspapers among others include:

1. **Lack of Adequate and Competent Personnel**: Rural community newspapers rarely have trained personnel to carry out the editorial functions required of such papers. Consequently, rural newspapers face extinction more often than other channels of mass communications.

2. **Threats to Personal Safety:** Journalists working for rural community newspaper face threats to personal safety, livelihood and liberty, as well as, the traumatic experiences that media houses have to go through during closure by government officials when some of their staff are often" pursued" out of their communities for publishing sensational stories.

3. **Illiteracy and Language Problem**: There is a very high rate of illiteracy in most communities of Nigeria. This obviously hinders the rural community newspaper from performing its role of rural development. The language used by the papers; which is often foreign, has also not helped matters. There is a need to use local languages, as much as possible, when and where.

4. **Lack of Advertising Support**: Because of low commercial and industrial activities in most communities, advertisements that would support the sustenance of the community newspapers are rarely there. Even the few adverts that trickle in, subsidies are demanded to levels that the newspaper finds it difficult to break even. Consequently, most of the newspapers suffer irregular outing.

5. **Sycophancy**: Over glorification and praise singing of elites is a major undoing of rural community newspapers. Most often, the contents of the

newspapers are oriented towards the need of the controlling group, most especially literate members of the community. This situation creates apathy in majority of the people.

6. **Sensationalism**: This is closely related to sycophancy and has become a common feature of the rural community newspapers. The rural community newspapers have of late follow the footsteps of national media in publishing sensational stories. Udoakah (1998) attests to this as he maintains that our media of mass information (rural community newspapers inclusive) now shout at issues that are fundamental to the human coexistence of various ethnic groups and trade on sensational news stories and official explanations that are trivial incidents.

7. **Politicisation**: The publishers or editors may use the newspaper to fight their "enemies" or settle scores. Under a democratic setting, politicians may use the medium to advance their courses.

b. **Timeless**: Because the rural community newspapers are printed in urban areas and transported to the rural areas, it is usually difficult for it to reach the target audience as intended. Majority of the papers appear once a week or adopt the style of coming out on occasions.

10. **Lack of Identity**: This is the inability of the community newspaperto create an identity of its own, which has some adverse effects on its operation. For example, in an area where an old national daily has been circulating and dominating the scene for almost 20 to 25 years in the community, it will be pretty difficult for the local newspaper to spring up one morning and boast of gaining an upper hand over the old one in terms of sales and advertisement placement.

Development Problems in Nigeria

There are so many factors that hinder development communication in Nigeria. This informs why most social development programmes in Nigeria often fail. Among the problems are:

1. **Communication Related Problems**: The communicator plays a very significant role in the process of communication. The communicator is the man or woman who disseminates the information. The communicator has a big task to play in order to affect the people positively with his social development messages. If in the process of communication the

communicator is weak or bad, it will negatively affect the whole communication process.

2. **Message-Related Problems**: The message is the actual physical product of the communicator. The message is the contents, the feelings, notions and ideas which we pass across to the people so as to affect them. In communicating social development programmes, the communicator has to use the right codes, symbols and languages. Thus, Nwosu (1990) says that one of such problems is the use of correct codes and symbols for communicating our messages. This has to do with correct language, diction or right choice of words. What is called for here is correct use of whatever language you are using to communicate to your audience.

The message must also appeal to the people's interest and value before it can get their attention. The people, especially those in the rural areas are easily influenced when communicated messages are in line with their pre-existing attitudes. The message must reflect the culture, belief and attitudes of the people. The message according to Nwosu must have some utilitarian values before it can catch people's attention, arouse their interests and possibly, move them to action. The message must also have attention getting devices such as bold heading, carefully selected typography, boxes and illustrations in order to be effective. However, many communicators in Nigeria do not yet seem to realise the import of good message presentation or are not putting into adequate practice what they know on this issue. The general trend is that most communicators know what to say but, they do not know how to say it well. Any message that does not contain any substance will not be effective even if it is well written, spoken or presented.

3. **Illiteracy**: Many Nigerians still cannot read and write, especially those in the rural areas. Illiteracy can serve as a hindrance to social development. Such people are functionally illiterate and constitute a major obstacle to effective flow of information or media communicated messages. The illiterates cannot be reached through newspapers and magazines even when they are produced in their local languages.

4. **The Use of English Language by the Electronic Media:** Most development communication messages are still carried out in English language, even when they are aimed at the rural dwellers. Despite the fact that radio and television sets are made available to Nigerians, research has shown that there are still by far more English language programmes in Nigerian radio and television stations than local language programmes. Virtually all the broadcast programmes in our stations are produced in English language. This

implies that the rural dwellers are not taken into consideration thus, the message will not have any effect on them.

5. **Multiplicity of Language in Nigeria**: There are so many languages in Nigeria and there is always a kind of confusion on which one to use to communicate development messages that will touch on every ethnic group. The problem of multiplicity of languages in Nigeria is largely responsible for the inefficient system of communication in Nigeria. Nwosu (1990) notes that "there seems not to be an absolute agreement on the actual number of languages in Nigeria. While Frank Ugboaja says we have 178 Nigeria languages, William Hatchen says that we have 250 languages in Nigeria. Nwosu maintains that mediated message still go to literate Nigerians who can read and write English or any of the local languages while the majority of Nigerians who are illiterate and live in rural areas are still cut off from the flow of mass mediated information."

6. **Lack of Audience Feedback**: Feedback is very important in communication process. Little or no audience feedback can also hinder the social development programmes. Feedback according to Asemah (2009), is the reaction to the message sent to the receiver. The way the receivers (target audience) understand the message can affect their reactions or responses. Feedback, whether positive or negative, is necessary for effective two-dimensional or multi-dimensional communication process. It is important for the communicator to find out through feedbacks how his messages are perceived, good? Bad? If the feedback is negative, he (communicator) will be able to make necessary adjustments that will improve and sustain his communication effort. The audience- members can also help by participating more in the communication process through feedback mechanism. Feedback is important because it enables the communicator to know whether the audiences actually understand the message and whether they are willing to practise what they have been told.

7. **Ownership Problem:** One of the sickening features of the media in the third world is the fact that very large chunks of mass media are owned by government. For this reason, most media houses are seen and treated as an extension of civil service and operations are structured along civil service codes and conducts. The mass media therefore are caught in the web of bureaucratic bottlenecks, which has hindered meaningful development. Stressing the danger associated with undue governmental and institutional control, Akinyele (2003) argues that "there is the tendency to always want to please the power that be or fingers that feed the media practitioner to the

detriment of development ideals." There is the popular saying that “he who plays the piper dictates the tune.” Most media houses in Nigeria are owned by the government and in many cases, they end up being the mouthpiece of the government, which is for communicating government's various activities to the populace. This according to Nwosu does not make for balanced, extensive and fair communication.

The privately owned media are not also left out of this problem of undue interference. Both the print and broadcast media suffer from the problem of undue influence, interference or control by their owners. Thus, it behoves on the professional communicators in Nigeria to try hard to overcome this negative impact of undue ownership control of communication.

8. **Dearth of Qualified Personnel**: One of the problems facing development communication has to do with the quality of personnel. Most of those in the business of development communication are not really experts in various aspects of development studies. Most are at best experts only on core communication courses, without basic knowledge in other social science courses like rural sociology, economics and other related development studies, which promote sustainable human development.

9. **Urban- Centred Development Journalism**: A corollary to the above is that, because of the nature of their training, they are exposed to their foreign related mass communication. Most of the reports of development journalist are urban-based. Most development journalists focus mainly on the activities of urban setting. This is not unconnected with the fact that there is larger concentration of media practitioners in urban areas like Abuja, Lagos and Ibadan.

10. **Dearth of Community Based or Vernacular Radio/Telecommunication**: Another problem of development communication has to do with the fact that most of the language of communication is English or foreign language, instead of vernacular language. According to Olukotun (2001), vernacular media offer one clear way of bridging the gap between the urban and the rural, in that they publish in the local language and so naturally to the illiterate, rural and urban indigenes to which they are targeted. In the absence of community radio or newspaper that ought to transmit or report information in local language, it logically follows that the benefit as stated above will remain a mirage.

Other problems are insufficient media outlets for the ever-increasing Nigeria population, existing laws of defamation and poor infrastructural facilities.

CHAPTER THIRTY

RESEARCH AND DEVELOPMENT

Introduction

Research is a careful and elaborate investigation that is aimed at discovering new facts and information and also, proving these facts. It is a systematic investigation towards the increment of the total sum of knowledge. Research according to Yaroson (1999) is the process of arriving at a dependable solution to a problem through a planned and systematic collection, analysis and interpretation of data.

Research is normally done to find out conditions under which certain things happen. Research is seen as the systematic effort to secure answers to questions. It is in line with this that Osuala (1993) describes research as "a process of arriving at dependable solutions to problems through a planned and systematic collection, analysis and interpretation of data." Ndagi, cited in Orewere (n. d) sees research as "a systematic, controlled, empirical and unbiased investigation of the hypothetical prepositions about the presumed relationship between the variables that create a particular state of affairs." Research implies that you are searching for something that needs to be sought for. Research exercise is not by accident. It has a technique, process, system, etc. Research implies something that is done strategically. Research is very important in development. For any social development programme to be effective or successful, it has to be based on fact-finding. The communicator has to embark on a fact-finding exercise so as to know about the feelings, opinions, etc, of the people. Social development programmes must be in line with the pre-existing attitudes of the people andthe only way to know about the people is through research.

Development is conceptualised as the realisation of human personality through the elimination of poverty, reduction of unemployment and inequality in the society, using available resources. Development as a socio-economic process is multifaceted, encompassing economic, social and political differentiation. Development is a process of change in attitude,

social structure and general acceleration of economic growth through reduction of poverty and inequality. In other words, it is an improvement in the production techniques, level of output, increase per capita income and general improvement of the general welfare of the people.

Research for Development

Policies and development-oriented programmes are better informed when they are based on facts gathered systematically. This is possible with the combination of good theory and good data. Social research can enhance our understanding of complex inter-relationships and increase the effectiveness of development-oriented programmes. Use of knowledge gathered through research can enhance the effectiveness of development- oriented programmes such as health care, education and environmental issues. Qualitative data on relative soft indicators such as the number of hospitals, the number of children of primary school age and the number of schools, the rate of unemployment and the rate of economic growths are very important in developing appropriate policy measures to address the problems. Understanding the statistical relationship between variables will provide better insight into how different programmes and policies relate. Policy makers should utilise existing research findings to develop policies based on factual information. In the absence of any existing relevant factual information, policy makers should commission researchers to gather information that will be useful for particular issues of concern.

Why we conduct Research

There are several reasons why we conduct research. Some of the reasons among others include:

a. To find out facts.

b. To increase our knowledge.

c. To find solutions to problems.

d. To determine the nature of certain problems.

e. To ascertain the extent to which the problems affect the people.

f. To advance knowledge, promote progress and to enable man relate with his environment effectively.

g. We research to discover new things to explain phenomenon and to find out conditions under which certain phenomenon occurs.

The reason of research is that there is a problem and you are making moves to solve the problem. You research because you want to understand and control certain phenomenon.

Problems of Research in Development

There are hydra-headed obstacles to development research; they are:

1. **Illiteracy**: There is high rate of illiteracy in most countries. As a result of illiteracy, it becomes difficult for people, especially those in the rural areas to dole out useful information during a research exercise. This implies that it is difficult for people who cannot read and write to appreciate the need to supply a relevant research information or complete research questionnaire. Nigeria for example is a country with her traditional lifestyle and where majority of the people live in the rural areas. These rural dwellers have their own languages and if the researchers do not understand the same language with the people in question, it becomes difficult to carry out a successful research exercise.

2. **Secrecy**: Many Nigerians have a special liking for secrecy. Both the people in the rural and urban areas do not like revealing certain information or facts that they consider confidential. These people often dislike exercises that will probe them and research is aimed at probing the activities of the people. The government sector is not left out of this as even in the government ministries, information that otherwise could be for public consumption is considered secret.

3. **Scanty Statistics**: Research in Nigeria is still relatively young. Most of the background data are not readily available. The bedrock of research is often not available. Only very few serious empirical research projects have been undertaken.

4. **Culture**: Culture is a way of life of a group of people. This way of life of the people may also serve as a hindrance to research. Every society has its own culture thus, culture varies from one ethnic group to another. The culture of the Igbos for example, is different from that of the Yorubas. The researcher may not be able to penetrate certain areas or rural areas because of cultural limitations.

5. **Lack of Finance**: Research is an exercise that needs huge sum of money. It is time-consuming and energy-sapping. A researcher who intends to carry out research must be financially prepared, but in most cases, people do not have the finance to embark on such a fact-finding exercise. Individuals often find the expenses involved very prohibitive.

Development Research

We have earlier said that research is an exercise that is aimed at discovering new facts; it is aimed at arriving at a dependable solution to a problem. Through research, the communicator will be able to know exactly, the problem that the people are going through. This type of research is conducted so as to discover new ways of bringing about positive behavioural change in the people, especially the rural dwellers. Asemah (2010) notes that development research is aimed at bringing about development in a particular area. The essence of the research is to cause positive attitudinal change. It aims at finding out whether a particular group or institution or community has changed positively as they move from one stage of life to the other. Development research tries to find out the level of development. Thus, as a development researcher, you need to identify the characteristics and attitudes of the people. Asemah (2010) notes that developmental research is mostly used for community development especially the rural areas. Through development research, we are able to find out the pattern of growth at the various stages of some groups of people. Development research takes two forms. They include:

Cross Sectional Research

This type of survey simply entails the researcher taking a representative sample from different groups and studying them for a long time and the whole essence of this is to bring about development. In cross sectional research, you do not focus on one group, you can pick a representative sample from 2, 3, 4 or 5 groups and you study them as they move from one stage to the other. The researcher simply focuses on different groups at a time, studying them for a long period of time so as to see whether they have changed from negative to positive attitudes. Orewere (2007) notes thus:

> The cross sectional survey considers various social units or phenomena at the same time and measures the differences between them. The data are collected at one point in time, but different sub-groups are sampled. For instance, in an

> attempt to determine the behaviour peculiarity in children at different ages as a result of exposure to a particular television programme, instead of waiting to observe the same group of children over the years, the researcher selects different groups of children of different ages and records their behaviour characteristics at the sametime.

Orewere's assertion indicates that the cross sectional research entails the researcher picking sub-groups from a particular group and observing them for a period of time. The researcher picks different categories of a particular group and studies them for a given period of time so as to see if there will be any noticeable change in them. Orewere, however, notes that the cross sectional studies have the advantages of providing the researcher with his data quickly and the problem of looking for the same respondents at different times is avoided. It has the disadvantage of not taking into consideration some other factors, such as culture, environment and family upbringing that may directly or indirectly influence the behaviour patterns and really cause differences among the selected people.

Cross-sectional research is a research method often used in developmental psychology, but also utilised in many other areas, including social science and education. This type of study utilises different groups of people who differ in the variable of interest, but share other characteristics such as socio-economic status, educational background and ethnicity. For example, researchers studying developmental psychology may select group of people who are remarkably similar in most areas, but differ only in age. By doing this, any difference between groups can presumably be attributed to age differences rather than to other variables. Cross-sectional research differs from longitudinal research in that cross-sectional studies are designed to look at a variable at a particular point in time while longitudinal studies involve taking multiple measures over an extended period of time, cross-sectional research is focused on finding relationships between variables at a specific point in time.

Longitudinal Research

The longitudinal study or research entails the researcher focusing on a particular group as it moves from one stage to the other. You pick only one group out of the many groups you have in a community and you carefully study that group over a period of time. For example, the researcher can decide to pick only the farmers in a community and study them as they move

from one stage to the other in the community (Asemah, 2010).

Orewere (2007) notes that the longitudinal research is a technique of measuring or evaluating changes that occur in the same object, person, community or phenomena over regular time periods. This technique according to Orewere has the advantage of avoiding the difficulties and the assumptions made about the comparability of different groups and using the same respondents at every data-gathering interval. The main weaknesses of the longitudinal survey are the length of time that is required to collect data and complete the exercise and the difficulty of keeping in touch and reassembling the respondents throughout the length of the period of the study. It is a correlational research study that involves repeated observations of the same items over long periods of time; often, many decades. It is a type of observational study. The reason for this is that unlike cross-sectional studies, longitudinal studies track the same people and therefore the differences observed in those people are less likely to be the result of cultural differences across generations. Because of this benefit, longitudinal studies make observing changes more accurate and they are applied in other fields. Because most longitudinal studies are observational, in the sense that they observe the state of the world without manipulating it, it has been argued that they may have less power to detect causal relationships than do experiments. Longitudinal studies allow social scientists to distinguish short from long-term phenomena, such as poverty. Types of longitudinal studies include cohort studies and panel studies. Cohort studies sample a cohort, defined as a group experiencing some events (typically birth) in a selected time period, and studying them at intervals through time. Panel studies sample a cross-section, and survey it at (usually regular) intervals. A retrospective study is a longitudinal study that looks back in time. For instance, a researcher may look up the medical records of previous years to look for a trend.

Glossary of Terms

Acculturation: It is an attempt by journalists and other media professionals to adopt the ideas and attitudes of the group they cover or with which they have a great deal of contact. This definition is in the context of the media. It is the modification of the culture of a group or individual as a result of contact with a different culture. Acculturation is the exchange of cultural features that result when groups of individuals having different cultures come into continuous first hand contact; the original cultural patterns of either or both groups may be altered, but the groups remain distinct.

Cencorship: It is the control by public authorities of any form of publication or transmission, usually by some mechanism of examining all materials before publication or transmission.

Channel Capacity: It is the measure of the maximum amount of information a channel can carry. The battle against uncertainty depends upon the number of alternative possibilities the message eliminates. Suppose you wanted to know where a given checker was located on a checkerboard. If you start by asking if it is located in the first black square at the extreme left of the second row from the top and find the answer to be no, sixty-three possibilities remain-a high level of uncertainty. On the other hand, if you first ask whether it falls on any square at the top half of the board, the alternative will be reduced by half, regardless of the answer.

Commercialisation: It is a process by which media structures and contents come to reflect the profit making goals of media industries and are too much governed by market considerations. The primary content of the media today is commercialised news designed to appeal to broad audiences, to entertain, to be cost effective and whose attention can be sold to the advertisers.

Commodification: Commodification is used to describe the process by which something which does not have an economic value is assigned a value

and how market values can replace other social values. It describes a modification of relationships, formerly untainted by commerce, into commercial relationships. The word commodification which describes assignment of economic value to something not previously considered in economic terms, is sometimes used to describe the transformation of the market for a unique, branded product into a market based on undifferentiated products. It is the process of making product into commodity; the process by which a product reaches a point in its development where one brand has no features that differentiate it from other brands, and consumers buy on price alone. To commoditise is to transform goods or services into a commodity.

Communication: It is the process of exchanging ideas between two or more people through previously agreed symbols, codes and languages. Communication is the production and exchange of information and meaning by the use of signs and symbols. It involves encoding and sending messages, receiving and decoding them and synthesising information and meaning.

Computer Mediated Communication: It is any communication transaction that takes place via the computer, whether online or offline, but especially via online. The characteristics include: interactivity in situations where the participants are not physically together and the possibility for anonymity and concealment while communicating. CMC can transgress the social and physical boundaries that normally limit our potential for communicating with others. It is the process by which people create, exchange and perceive information using networked telecommunications systems (or non-networked computers) that facilitate encoding, transmitting and decoding messages.

Cultural Imperialism: It is the tendency of the global media industries to dominate the media consumption in other smaller and poorer nations and in so doing, these western nations impose their own cultural and other values on the audiences elsewhere.

Culture: It is a way of life of a particular group of people. The way they act, eat and dress. Culture is a particular way of life which expresses certain meanings and values not only in art and learning, but also, in institutions and ordinary behaviour. Culture is represented through the art, literature, costumes, customs and traditions of a community.

Cultural Autonomy: It is the society's ability to decide on the allocation of its own resources for adequate adaptation to its environment.

Cultural System: The cultural system of a society is seen as the totality of instrumental, symbolic and social adaptive relations which have evolved so that the society can create a truly human exercise within the variety of the world's environment. It includes all our actions and beliefs that are not transmitted by genes, but are transmitted and stored by symbols. Symbols are meaningless in themselves unless, they are given meaning by humans.

Cultural Appropriation: Cultural appropriation is the adoption of some specific elements of one culture by a different cultural group. It can include the introduction of forms of dress or personal adornment, music and art, religion, language or behaviour. These elements are typically imported into the existing culture and may have different meanings or lack the subtleties of their original cultural context.

Cybernetics: It is the interdisciplinary study of the structure of complex systems, especially communication processes, control mechanisms and feedback principles. Cybernetics is equally applicable to social (that is, language-based) systems.

Dominant Culture: Dominant culture describes the customs and traditions that maintain a social class control over societal institutions and wealth. Alternate terms for dominant culture include mainstream culture and umbrella culture. It is the culture that seems to hold sway with the large majority of the people. It is simply the culture which is normative. Whereas traditional societies can be characterised by a high consistency of cultural traits and customs, modern societies are often a conglomeration of different, often competing, cultures and subcultures.

Expectancy Value Theory: This theory proposes that the mass media offer rewards which are expected by the audience-members, on the basis of past experiences. This implies that using the media can be rewarding. This implies that media use is accounted for by a combination of perception of benefits offered by the medium and the differential values of these benefits for the individual audience- members.

Global Village: It connotes that the whole world has been reduced to one global family. The new information communication technology now permits people across the globe to increasingly involve in one another's lives.

Globalisation: It is generally described as the growth of economic activity

spanning politically defined national and regional boundaries. Globalisation lays emphasis on the multiplicity of linkages and interconnectedness that surpass the nation states, which together, constitute the modern world system. It sets up a process through which events, decisions and activities in one part of the globe can and do have great consequences for individuals and communities in very distant parts of the world.

Hypercommercialism: It is the increase in the amount of advertising in the media and mixing commercial and non-commercial contents. The drive for profit making in the media has brought about hypercommercialism. Hyper commercialism is the tendency within capitalism to turn everything into objects and services sold for the purpose of generating profits.

Hyperpersonal Model: It is an interpersonal communication theory which suggests that computer mediated communication can become hyperpersonal because it affords message senders a host of communicative advantages over traditional face-to-face interaction. Compared to ordinary face-to-face situations, a hyperpersonal message sender has a greater ability to strategically develop and edit self-presentation, enabling a selective and optimised presentation of one's self to other.
Ideology:

Junkalist: A junkalist is a journalist who pays more attention to sensational stories. The junkalist finds pleasure in reporting stories with gory pictures, bold headlines and other bizarre happenings.

Junk Journalism: Junk journalism, which is also referred to as yellow journalism is exaggerated or biased writing that is disguised as fact. It involves taking a factual story and writing it in a sensational or distorted way. It may be used to invoke fear, loathing, uncertainty or even sympathy in readers. Although junk journalism is much less common now than it was in the early 1900s, it still exists.

Model: A model is a systematic representation of an object or event in an idealised and abstract form. Models are somewhat arbitrary by their nature. The act of abstracting eliminates certain details to focus on essential factors. The key to the usefulness of a model is the degree to which it conforms in point-by-point correspondence, to the underlying determinants of communicative behaviour.

Noise: It is the measure of information not related to the message. Any additional signal that interferes with the reception of information is noise. In electrical apparatus, noise comes only from within the system, whereas in human activity, it may occur quite apart from the act of transmission and reception.

Redundancy: It is the degree to which information is not unique in the system. Those items in a message that add no new information are redundant. Perfect redundancy is equal to total repetition and is found in pure form only in machines. In human beings, the very act of repetition changes, in some minute ways, the meaning or the message and the larger social significance of the event.

Rhetoric: It is the faculty of observing in any given case, the available means of persuasion. Rhetorical situation is a complex of persons, events, objects and relations presenting an actual or potential exigency, which can be completely or partially removed if discourse, introduced into the situation, can so constrain human decision or action so as to bring about significant modification of the exigency. Rhetorical theory is based on the available means of persuasion.

System: It is a group of individuals who interrelate to form a whole. Examples of systems are a family, a work group and a sports team. Anytime that a group of people have repeated interaction with each other, they represent a system. Systems are embedded in a hierarchy, with systems existing within other systems.

Theory: It is a generalised and more or less, comprehensive set of statements relating different aspects of phenomena. A theory in the general sense of the word is an analytic structure designed to explain a set of observations. It is a set of statements or principles devised to explain a group of facts or phenomena, especially one that has been repeatedly tested or is widely accepted and can be used to make predictions about natural phenomena.

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