Communication and Youth Empowerment in Multi-Ethnic Societies

C. I. Ochonogor
Department of Linguistics and Communication Studies
University of Port Harcourt, Rivers State - Nigeria
Ochons2@Yahoo.Co.Uk

ABSTRACT

The youths are very important in the economic life of any society because they are the bridge between the present and the future. However, in Nigeria and in many developing countries, this important group is excluded from the economic activities because of certain age-long socio-cultural and political beliefs that subjugate the youths. The alienation and deprivation of the youth from the economic activities and the attendant that results led many youths into different anti-social behaviours and activities such as armed robbery, prostitution, kidnapping and hostage taking for ransom, thuggery, petroleum pipeline vandalisation, advanced fee fraud, among others. This paper discusses some of the issues militating against the economic emancipation of the youth and explains the role of communication in reversing the trend and bringing the youth into the mainstream of national development. The paper suggests that adoption of appropriate communication strategies can bring the youths into the centre stage of economic activities that will create an atmosphere for an even economic development.

INTRODUCTION

In every community across the globe,, the youths constitute the greater percentage of their populations. They are the future of every society as they stand in the gap between the old and the future generations. They constitute the largest number of a country's workforce and military might. Given their numbers in the society, the youth are very important segment of a nation's whose involvement in the social economic activities increasingly accelerates the pace of development in any society.

Among the goals of development the major goals of development is the creation of new opportunities for self actualization through education and employment generation, improvement in nutrition, shelter, health care delivery and an even distribution of income. Development is achieved when there is marked improvement in the standard of living of the majority of the mass of low-income earners, especially the rural populations through a process of self-sustaining. Moreover, even development presents broadened opportunity for all individuals to realize their full potential. In this light, and for the goal of even development to be realized, it is of ultimate importance that the youths be integrated into the framework of a nation's economic and development schemes. To achieve this, a lot of information is needed, not only to encourage the youths to avail themselves of the economic development programmes but to also change the change the perception and beliefs about the youths.

This paper is an attempt to theoretically examine the underlying hindrances to the economic emancipation of the youth and explains the role of communication in insuring popular participation, especially by the youths in the economic development programmes of a multi-ethnic nation.

Youth unemployment, poverty and restiveness

The youths in Nigeria have over the years not been carried along in the national development programmers. They have often been relegated to the back stage of the national life. In fact enough opportunities have not been provided for the youths to find economic self fulfillment to enable them contribute to development. Politically, the youths have been alienated in the scheme of things as they do not have the financial wherewithal to finance their political ambitions. The economic situation in Nigeria prevents the youths from aspiring to high political offices. Among the educated and skilled, there are no opportunities for paid jobs. While the unskilled are often exploited, manipulated and abused by the political elite, who employ the as hatchet men

It is a truism that all segments of a developing society, especially a multi-ethnic one like Nigeria must develop simultaneously or one lagging segment would hold down the rest. The exclusion of the youth in the development agenda at different levels of government has stagnated the development of the country and has led many youths into anti-social behaviours. The youths in order to escape the harsh economic realities and poverty imposed on them by their seeming alienation from the economic process, found solace in drug abuse and peddling, armed robbery, human trafficking, prostitution, advance fee fraud, kidnapping and hostage takings, assassins, political thuggery, petroleum pipeline vandals, among other deviant activities.

The World Bank describes poverty as a condition depicted by poor nutrition, inadequate shelter and low health standard. Haralambo and Holborn (2000) see poverty as an undesirable social problem to which a solution should be

found. Nwosu (2000) was quoted as saying that Poverty is " A direct consequence of unmet basic human needs and human rights (Cited in Eborime, 2006 p129). To corroborate Nwosu's assertion, Aina and salau (1992:16) say that poverty is "a situation and process of serious deprivation or lack of resources or material necessary for living within the minimum standard conducive to human dignity and welbeing." Scholars have observed that individuals or groups who feel frustrated in attaining their desires and demands often react by directing aggressive behaviours at what is perceived as being responsible for thwarting their desires. Draman (2003) argues that

With poor government structures and unequal access and distribution of economic resources, some segments of the society tend to have better opportunities than others. This inevitably alters the power relation and in turn leads to a persistence of poverty among certain groups with very serious consequences for social stability (cited in Ochonogor, 2009 p119).

The consequences of the exclusion of the youths and the perceived marginalization of some sections of the society from the economic mainstream resulted in the formation of ethnic nationality and militia groups to agitate for a fair treatment for their peoples. The existence of the Movement for the Survival of Ogoni People (MOSOP), Ijaw Youth Council (IYC), Odua Peoples' Congress (OPC) Arewa Progressive Council (APC), Ndokwa Youth Congress (NYC) Movement for the Actualisation of a Sovereign State of Biafra (MASSOB), among others, could be attributed to the palpable poverty in the polity and the idleness of the youths. These groups were formed to collectively struggle for the improvement of the living conditions of their nationals. Deeka (2003) as cited in Abimbola and Jegede (2006 p.105) said that the Movement for the Survival of Ogoni People was founded to assert the rights of the people to survive. According to him:

Our struggle … is founded in a more positive struggle to assert our rights to survive as a people, maintain a positive relationship with our environment, protect our culture, and ensure that our children enjoy an appreciable state of development.

The Boko Haram(Meaning Western Education is evil) Muslim sect that recently unleashed mayhem on parts of Northern Nigeria had ready faithful in jobless youths.

Many scholarly literatures on conflicts in Africa, especially Nigeria confirmed that the constant conflicts in different parts or the continent emanate from the multiplicity of ethnic nationalities, the economic interest that have a class base and the capitalist environment in a society dominated by social values. Ochonogor and Njoku (2006 p25-26) identified the major sources of conflict as the competition between sections of the society. They quote Post and Vickers (1973) as saying that:

The basic source of conflict is the mobilization of people not towards some transcending national loyalty but rather towards identification with an intermediate cultural section. This identification was most often made in situation of competition between sections, and it was here that the system of rewards had its final impact. The system structured political life in such a

way as to make it a constant struggle for rewards of various kinds and much of this struggle was between sections

The activities of the armed militant groups in the Niger Delta area of Nigeria became a global issue because of the inter-cult rivalry that was introduced to the agitations for the improvement of the physical environment of the area that has been devastated by the many years of oil exploitation. The proliferation of the militant groups introduced oil bunkering, kidnappings and hostage taking, a new dimension to the struggle by the nationalities, albeit for selfish and monetary gains.

Nigeria as a multi-ethnic society

Before the amalgamation of the Northern and Southern Protectorate by Lord Lugard in 1914, there was no entity known as Nigeria. The name Nigeria was derived from the major river running through the territory, river Niger. The territory was initially called Niger Area by Miss Florence Shaw from which the name Nigeria was eventually adopted. Prior to this period, the territory was being administered by several traditional political institutions. The north was administered by the Kanem Bornu and Fulani/Hausa Emirates. In the West, the Oyo Empire wielded political hegemony while the Benin Empire held sway in the Mid-west some decentralized autonomous communities like the Ukwani, Isoko and Urhobo. In the East, there existed several autonomous traditional institutions through which the affairs of the people were determined. Among these institutions were the Igbo, Ibibio, Efik, Ukwani democratic traditional institutions where every adult male had a say in the affairs of the community. The amalgamation of 1914 has been criticized and described as a mistake, and the name, Nigeria dubbed a mere geographical expression.

One is not certain about the number of ethnic groups in Nigeria. Aside the three dominant tribes of Igbo, Yoruba and Hausa, there are over 400 ethnic groups. Oyovbaire (2000 p100) contends that:

…while it is very easy to itemize the three major ethnic nationalities, of Hausa/Fulani, Yoruba and Ibo, it is not so easy to itemize the minority ethnic nationalities. The use of sociological, cultural and linguistic classification could assign as low as 350 and as high as 1,450 ethnic minorities across the country.

Even governmental agencies, including the Federal Office of Statistics (FOS) have not been able to state categorically the number of ethnic groups in the country. As a last resort the Nigeria is often and variously referred to either as multi-ethnic, diverse ethnic, multi-cultural or multi- religious country.

The different ethnic groups are characterized by different cultural, linguistic, religious and socio-politico structures. These differences s often evoke a feeling of domination, fear, alienation, mutual suspicion and mistrust among the various ethnic configurations that constitute the Nigerian polity.

The result is the frequent inter-ethnic skirmishes and the youths are usually at the forefront of such fracas.

Economic interest and ethnic agitations

The history of conflicts in Nigeria dates back to the pre-colonial periods when empires fought to expand their territories and to ward off external aggression. In recent times conflicts have taken a new dimension with an economic based. The conflicts in the Niger Delta region for instance, were initially between ethnic groups that emanated from the rivalry and scheming to control the economic resources of the region. Emphasis later shifted to the degradation of the environment due to the long neglect by successive government and oil prospecting and exploiting firms. The failure of the governments and the multi-national oil companies to redress the environmental degradation and pollutions and raise the standard of living of the people through the provision of basic amenities like hospitals schools, electricity, roads and portable water pitted the oil bearing communities with the government and oil firm in a bitter conflict. The natives clamoured for a greater control of the natural wealth in their lands. This agitation gave rise to the concept of resource control.

Although the federal government tried to intervene at various times with the establishment of The Oil Mineral Development Commission (OMPADEC) later rechristened the Niger Delta development Commission (NDDC), the people of the Niger Delta area are yet to fully benefit from such interventionist programmes. In fact, the impact of the creation of the Ministry of the Niger Delta by the government of President Shehu Musa Ya'dua is yet to be felt by the people. The recent offer of amnesty to the militant youths in the Niger Delta meant to mitigate the armed conflict in the region is yet to provide the envisaged succour as the government is yet to rehabilitate the ex-militants.

In fact, since the 1980s several efforts have been made by various administrations in Nigeria to reduce the number of unemployed youth through the provision of jobs. Early efforts to redress the seeming imbalance in the economic equilibrium was the establishment of farm settlement for young school leavers to encourage rural youths to embrace agriculture and to halt rural-urban drift. Other programmes were the Directorate of Food, Road and Rural Infrastructure (DIFRRI), the Back to Land Programme and the National Directorate for Employment (NDE). These noble programmes initiated to provide the enabling incentives and atmosphere for people at the lower rung of the economic ladder, especially the youths to become self-reliant and contribute to national development; could not reverse the trend. The farm settlement and NDE schemes did not succeed because some observed lapses that bordered on the non involvement of the target groups in the planning and implementation of the schemes. More so, the attractions of the oil money and the pleasures of city and white collar jobs eroded the gains

of the programmes. The consequence was the mushrooming of urban slums and the escalation of crime and other social vices.

Government not daunted by the failures of the earlier youth development programmes, and in appreciation of the prevailing social-cultural and economic situation that have hindered the exploitation of the potentials of the youths for economic growth, created the ministries of Youth Development and Labour and Productivity. These ministries were saddled with the onerous task of mobilizing the teaming youths for productive enterprises in a order to curb the menace of rural and urban unemployed youths.

However, despite these interventionist approaches, youth unemployment and restiveness have remained a sore point the governments' economic development agendas. Many have criticizes the government for not having a clear cut development plan for youth involvement in the economic development of the country. The inability of the palliative programmes to meet the aspiration of the youths and bring them into the main stream of economic activity has been attributed to the lack of proper enlightenment mechanism to enable the target populations understand the relevant of those programmes to the lives. Moreover, the programmes appear elitist and do not appeal to the grass roots inhabitants who feel that the schemes were meant for urban dwellers alone. For instance, The National Poverty Eradication Programme (NAPEP) prosecuted by the Chief Olusegun Obasanjo's administration and is currently running under the President Shehu Ya'dua to provide incentives for the youths to participate in economic activities through the provision of soft loans, equipment and machinery has been perceived to have been hijacked by the urban populace.

Communication and Youth Empowerment

Communication is central to any attempt at inducing change in any society. It provides information without which the understanding and appreciation of the need to participate in development initiative would not be achieved. Communication brings people to the mainstream of activities. Communication scholars like Emery, Ault and Agee (1969 p29) defined communication as "An act of transmitting information, idea, and attitude from one person to another." Moemeka (1995 p239) views communication as "the exchange of ideas or opinion or message between and among two or more people." Essentially, communication is a social activity aimed at sharing information, thoughts, ideas, experiences and messages.

Experts believe that that it is through communication that people can give voice to their aspiration. "Communication can create a climate for change by inducing attitudes and modes of behaviour favorable to modernisation (Nwosu, 1990 p30). The application of adequate communication channels enable people to move being recipients of externally generated initiatives to being initiators, advocates and facilitators of strategies to resolve economic problems and resolve conflicts that result from differences in economic interests. When people are involved in

communication efforts, it becomes easier to make progress towards attaining the common good and obtaining the understanding of the parties involved in an issue or conflict which can lead to a quick and peaceful resolution.

Indeed, communication has grown in modern society to assume a prime position in the social, cultural and political changes that occur in the society. Communities depend on communication for their existence because the swift application of factual information helps to douse tension and stimulates a greater participation of the people in the development process.

Traditional and Modern communication

The concept of communication can be looked at from two perspectives, traditional and modern. Traditional communication is based on beliefs, cultures and customs that are native and historical to the given society. Sinha (1986 p.60) observed that "Traditional communities have their own in-built communication system which is verbal, face-to-face, expressed through gestures and symbols, codified and decoded by those sharing the same culture." He explained that cultural communication involves various levels of communication within the villages that are inter-linked and inter-connected by various kinships, political and socio-economic obligations. Traditional communication also involves various forms of non-verbal communications through which important messages are passed within the society using objects, acts and symbols.

In fact, rural communities in Nigeria possess viable channels for the effective transmission of information. There exist organized and established patterns of information flow. Much of the message transmission modes are through the word-of-mouth, using such avenues as town criers, village meetings, age-grades, market and worship places, drama and dance, folklores, among others. Often referred to as cultural communication, traditional communication is self-sustaining and vital for the sustenance of rural cultures and contributes significantly to the advancement by spreading messages about innovations. Osofisan (2003, p1) underscores that importance of traditional communication when he asserts that:

Most people who grew to maturity before the recent 'TV Generation' recognizes the subtle or even overt role that the art of story-telling, dance and music… have played in our gradual integration into our communities as full-fledged citizens.

Ekwelie and Okonkwor (1983), argue that traditional communication has survived from the earliest of times and has made an adjusted transition into the electronic age. They stressed that following the meeting together of tradition and modernity, some conventional communication media have continued to adjust in the form of instrument addition, instrument replacement, and sound amplification and change in milieu. The emergent sophistication of and the wide use of the mass media have not taken and may never take the place of traditional media in the development process (Nsereka, 2009). This is the reason for the current emphasis on a multi-media approach

to publicizing and promoting national development programmes. Ugbuaja (1985) had noted that the challenge facing today's policy maker and communication specialist in Africa (especially Nigeria) would be the need to understand clearly what result the folk media could achieve for mobilization for development.

The modern mass media include the radio, television, newspapers, magazines, film, books, journals, and the new entrant-Internet otherwise, known as the Net. The modern media have the ability to reach a wide audience. They are credited with the power to galvanise public opinion toward an issue. It is believed that most of what people know about events in their environment stems from mass media portrayals. Communication experts believe that the mass media set agenda for public debate and that the amount of attention devoted to a particular issue over time would make a mass-media agenda become the individual agenda of the of the members of the public. Indeed, it is believed that much of what people know, and their discussions about public affairs emanate from their mass-media exposures.

The mass media are regarded as the most important diffuser of ideas and information to the society because of their reach and ubiquity. They have the capacity to alter the subjective agenda and the salience of issues of public importance through their awareness creation (Hofstetter and Loveman, 1982). Mass media organizations and workers through their reports and commentaries try to influence members of the public to behave in a certain way. Invariably, the media are the vanguards of societal and institutional change.

However, scholarly researches seem to validate the belief among communication experts that the mass media can be very effective in creating news opinion and attitude than they can be in changing existing ones. The contention of media scholars is that the media reinforce old beliefs, opinion and attitude rather than converting people to new ones. It has been proven through researches that mass-media portrayals need reinforcement through other information sources, especially face-to-face interactions which is dominant among the rural populace. This implies that the target audience of a new and development-oriented message has to engage in interpersonal interaction with peers and associates to discuss the information received from mass-media sources. The informal interaction for a provide opportunities to crystallize media information.

The implication of the above is that the change agent would have to understand the information-sharing mechanism of the target audience and exploit the prospects to vividly explain the benefits of development policies and what roles the youths are expected to play in order to be integrated into the mainstream of economic activities. Unless a deliberate communication strategy that will accommodate the modern and folk media is put in place the goals of youth empowerment cannot be achieved. Such a strategy must incorporate a two-way flow of messages and exploits the power of the different media to provide avenues for the people to freely express

themselves. To achieve this, development agents have to listen to the views of the people at the grass roots.

Experience and common sense have affirmed the potency of community-based media organizations. Those small media such as radios and newspapers based in the communities and run by the people can help to speed up the rate of development in a developing country. They serve as agents for spreading information and are capable of closing the knowledge gap between the rich and the poor and stimulate interest and participation in the development of urban and rural areas. Nwosu (2003, p 2) states that locally-based small mass media contribute to overall national development by helping to reduce the rural-urban dichotomy and spread new ideas across communities. It is a truism that people are naturally attracted to news and information about their locality and produced by media workers they know. Such information exacts a tremendous influence on the people, especially when disseminated through the local or community mass media.

The way forward

To economically empower the youths in a multi-ethnic country like Nigeria requires a systematic information dissemination structure that would bring the youths into the main bowl of the economic arena. This system must incorporate and encourage open, frank and truthful communication based on two-way message flow. The media of mass communication must be utilized to sensitise the youths on the need to eschew vices and embrace development initiatives. The media should intensify their advocacy campaign for economic cooperation among the youths. This could be achieved through the regular reportage opportunities that exist in the various geo-political zones and how the youths can tap them. Emphasis should be laid on such fields like sports, music and theatre that require youthful energies for success to actively engage the youths productively and gainfully.

To realize the above objective, the modern communication technologies should be systematically adapted and applied to the traditional communication patterns prevalent in the communities to reach both the rural and urban youths with information, knowledge and skills and encourage participation in new ideas. Indeed, there are enough evidences from researches in Ghana, Iran, India, Costa Rica, Zambia, among other places that community mass media proved effectual in pushing development agendas (Hornik, 1998). To this end, the government in Nigeria should encourage the establishment of community media to serve the localities. The National Broadcasting Commission (NBC) should relax some of the conditionalities for establishing community radio broadcast stations to encourage communities to own and operate broadcast outfits.

There is no doubt that community media promote dialogue within communities and between communities. Inter-ethnic dialogues advance mutual understanding, peaceful co-existence and propel people towards the national development agenda. Udoudo (2008) Observed that dialogue

306

recognizes the rights and points of view of the parties for amicable resolution and harmonious co-existence and that it allows for frank discussion of differences and the subsequent resolution the differences. To bring the youths to embrace economic development programmes, development agencies must institute a regular dialogue with the youths to iron out misconceptions and make the youths understand the benefits that would accrue to them from participating in development ideas.

The application of the media to inter-ethnic dialogue will mitigate the crises that arise from the different political and economic interest of youths from the different ethnic groups. Therefore, youths with opposing views should be brought together through panel discussion programmes on radio and television and be given equal and ample space in the print media to express their opinions. The radio and television discussion programmes should include audience participation arrangement through life phone-ins. The audience participation provides opportunities to discuss with the parties, ask questions, make suggestions, clarify misconceptions and move towards resolution of differences. Hence Payne (2001 p313) contends that "If people engage in interest-based discussions with the goal of understanding each other and solving problems, they can minimize personal conflicts and increase success."

Government should through the Ministries of Youth Development, Women Affairs, and Labour and Productivity strengthen agencies like the National Directorate of Employment (NDE) and the National Poverty Eradication Programme (NAPEP)so that the youths can be provided with machineries and soft loans to enable the establish cottage industries across the country. In line with this, skills acquisition centres should be established in all political wards across the country to train the youths on self-improvement trades. To complement this, there should be a true return and implementation of the 6-3-3-4 educational system that emphasizes skill acquisition, to make young school leavers and graduates job creators rather than job seekers.

CONCLUSION

The economic empowerment of youths is critical to the realization of the Seven Point Agenda of the President Yar' Adua's administration in Nigeria. This, by extension, is important to meeting the millennium development Goals By 2015. It has been observed that all sections of a society must develop simultaneously otherwise, a lagging section will slow the pace of the whole. The empowerment of the teeming youths in Nigeria, will no doubt enthrone a society where all peoples will contribute towards an accelerated development. It will also, tremendously reduce inter-ethnic rivalry and skirmishes, youth restiveness and crime and institute a situation that will guarantee a free, prosperous and peaceful society where every citizen will attain their full potential. Communication and indeed, the communication

media are veritable tools to achieving the full integration of the youths into the mainstream of the economic activities. Communication provides information, enlightenment and advocacy for youths to engage in productive economic ventures.

REFERENCES

Abimbola, H. A., Iruonagbe, T. C. and Jegede, A. I. (2006). Poverty and ethnic militia activity in the Niger Delta, Nigeria: a critical appraisal. In Omotor, D. G., Sanubi, A. and Ohwonna, A. I.(eds.)Readings in conflict management and peace building in Africa. Vol. 1. Abraka: Desu press p103-112.

Aina, T. K. and salu, A. T. (1992). The challenges of sustainable development in Nigeria. Ibadan: Nigeria Envitomental study Action Team.

Arron, A. A. and Bryn, D. (1984). Social psychology; understanding human interactions (4th ed.) Boston: Allyn and Bacon Inc.

Barongo, Y. R. (1987). Ethnic pluralism and democratic stability: The basis for conflict and cocensus. In Oyovbaire, S. (ed.) Democratic experience in Nigeria. Interpretative essays. Benin City: Omega Publisher Ltd. Pp 65-80

Central Bank of Nigeri (2006). Guidelines for the operation of the Agricultural credit scheme (ACSS). April

Cooperative development policy for Nigeria. Federal Ministry of Agriculture and rural Development. August.

Draman, R. (2003). Poverty and conflict in Africa: Explaining the a complex relationship. Disscussion paper on expert group meeting on Africa/Canada Parliamentarian Strengthening Programme. Addis Ababa; Mays.

Eboreime, A. I. (2006). Nnatural resources, conflicts and resolution option in Africa. In Omotor, D. G., Sanubi, A. and Ohwonna, A. I.(eds.)Readings in conflict management and peace building in Africa. Vol. 1. Abraka: Desu press p127-132.

Ekwelie, S. A. and Okonkwor, R. (1983). Communication in transition: The case of Igboland. Nigerian Magazine.

Emery, E. Ault, P. and Agee, W. (1969). Introduction to mass communication. New York: dood Mead and company.

Haralambos, M. and Holborn M. (2000). Sociology: themes and perspectives. 5th ed. London: Harper Collins publishers limited.

Hodges, A. (2001). Children and wemen's rights in Nigeria; a wake up call. Abuja: National Planning commission and UNICEF.

Hofstetter, R. C. and Loveman, B. (1982). Media exposure and attitude consistency about immigration. In Journalism Quarterly Vol. 59 No. 2. Summer. Pp298-311.

Hornik, R. C. (1988). Development communication: information, agriculture and nutrition. In The Third World. New York: Longman.

Kur, J. T. (2004). The role of the media in social control. In Global communicator Vol. 1 No.1 pp75-84.

Littlejohn, S. W. (1999). Theories of human communication (6th Ed.) Belmont: Wasdsworth.

Moemeka, A. (1995). The mass media and sustenance of rural development. In Okigbo C. (Ed.) Mass media and sustainable development. Nairobi: Media Congress.

Mokedwu, M. (1995). Media stability and security: Imperatives for sustainable development in Africa. In Okigbo C. (Ed.) Mass media and sustainable development. Nairobi: Media Congress.

Nsereka, B. G. (2008). A comparison of the effectiveness of traditional and modern media in grassroots campaigns. The case of NOA mandate. A graduate Seminar Presented to the Department of Linguistics and communication Studies, university of Port Harcourt

Nwosu, E. I. (1990). An overview of the relationship between communication and rural /national development, In Nwosu, E. I. (Ed.) Mass Communication and national development. Aba: Frontier Publishers Ltd.

Ochonogor, C. I. (2006). Mass-media agenda and political empowerment of women for national development. In BIU DISCOURSE Vol 1 No.1. pp92-108.

Ochonogor, C. I. (2007). The mass media and attitude change: The imperative for national development. In Uwakwe O. H. (Ed.) Communicationand national development. (2nd Ed). Enugu: CECTA Nig. Ltd. Pp 249-269.

Ochonogor, C. I. and Njoku, A. I. (2006). The imperative of communication in conflict resolution for sustainable peace in Africa. In Omotor, D. G., Sanubi, A. and Ohwonna, A. I.(eds.)Readings in conflict management and peace building in Africa. Vol. 1. Abraka: DELSU Press.

Okunna, S. C. (2002). A quick look at development communication. Teaching mass communication. A multi-dimentional approach. Enugu: New Generation Books pp 294-312.

Osofisan, F. (2003). Communicating children's and women's rights in Nigeria: Experiencefrom the field. Ibadan:

Payne, J. (2001). Communication for personal and professional contexts. Topeka: Clark Publishers.

Rokeach M. (1972). Belief, attitudes and values: a theory of organization and change. San Franccisco: Jossey-Base.

Sinha, A. K. (1986). Communication and rural development: the Indian scene. In Gazette Vol. 38. Pp 59-70.

Udoudo, A. (2008). Resolving Conflicts through functional dialogue in the Niger Delta. In Mojaiye, E. C.; Arhagba, E; Soola, E.; and Oso, l.

(Eds.) Media, dialogue, peace building and reconciliation. A Conference Proceedings. Abraka: ACCE.

Ugboaja, F. O. (1985). Oramedia in Africa. In Ugboaja, F. O.(Ed.) Mass communication, culture and society in West Africa . London: Hanzell.

UNICEF Nigeria: (1998). Gender and development. A pamphlet from a workshop on Gender Issues. Organised by the UNICEF Zone A, Enugu in conjuction with the society for the Welfare of Women Prisoners (WWEWP) Held at Enugu, Feruary 6.