

The Nigerian Publics: Integrating Non-Modern and Modern Systems of Communication for Community Development

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Abstract

The need to convey development messages in Nigeria makes it necessary to integrate indigenous and exogenous media, or non-modern and modern systems of communication. This strategy will make development messages easily accessible and comprehensible by different Nigerian publics, a mechanism for eliminating discrimination and alienation of particular communities from development messages. The paper argues that the converging indigenous, traditional and new media platforms would promote the spread of, exposure and response to development ideas by the Nigerian dichotomized audience as well as influence human knowledge, attitude and behaviour. Integrating media messages would ensure participation of diverse communities in development processes despite people's socioeconomic and residential background. In summary, the meaning of the message should determine the medium of that message. The paper identifies sociocultural context as a determinant of development communication and describes the importance of media convergence to community development. From the viewpoint of development, the integration of non-modern and modern systems of communication is complementary, mutually reinforcing rather than mutually exclusive. This technique has implications for communication networking and information acquisition. The paper contributes to the general body of knowledge on the efficacy of converged media for community development in Nigeria and sub-Saharan Africa.

Keywords: *Media convergence, Community development, Communication platforms Nigerian publics, Dichotomized audience,*

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Introduction

The quest for a viable medium to convey sustainable development messages in Nigeria propels the need to promote convergence between indigenous communication– or what this paper describes as “*non-modern* systems of communication”– and modern communication (traditional and new media). In this regard, our preference lies in the discursive need to release these terms from the static particularistic associations of *indigeneity* with specific peoples still orbiting beyond the pull of contemporary practices. The preference thus renders the category as something more dynamic, temporal, transient, nuanced, and capable of being integrated with other exogeneous systems in the interests of sustainable community development.

But, whether they are described as non-modern, they are still useful interacting agents that are utilised through their styles of information production, processing and presentation, which make development messages easily comprehensible and accessible by rural and urban communities. The integration of indigenous forms with traditional and new media platforms would enable the spread of and participation in development information by all Nigerian populations, irrespective of their sociocultural and economic background. The strategic implication of this approach is to facilitate exposure to and adoption of innovative ideas for improved human knowledge, attitude and practice.

Early community development made erroneous assumptions. Obstacles to development were described as being rooted in developing countries rather than the strategy of communication. Modernization was equated to westernization and a necessary prerequisite to meeting human needs. Development was a top-down process, which assumed that the utilization of modern mass media could bring about widespread change and sustainable community development. Thus, development media producers failed to examine the sociocultural context of communication or whether the audience received transmitted messages, understood them and made meaning of them as intended. Since some of the messages did not locate the needs of communities, community development was limited as information was imposed rather than negotiated. The media also neglected familiar communication techniques and processes, which appeal to rural communities for the dissemination of innovative ideas (Obono, 2011a). Relegating this knowledge to the background made community development a challenging process and calls for an integrated communication strategy that will capture the diversified Nigerian public. This technique will not alienate any strata of the population from development processes but would rather accommodate and expose all sectors, including the grassroots, to community growth.

Traditionally, the utilization of non-modern and modern media was associated with particular people based on their socioeconomic background. Information disseminated was perceived as being intelligible and affordable by particular publics. This assumption limited the spread of

development messages to all categories of people, side-lining the grassroots from messages transmitted exogenously. However, the operations of modern mass media in Nigeria are currently structured to serve all populations irrespective of age, sex, education, income, religion, residence, race, and language, among others. They have become more inclusive, participatory and consumer-friendly as some are structured to also accommodate less literate, less privileged and vulnerable members of the society. The new media are also utilised for development communication as the oral, written and audio-visual contents are framed to cater for the needs of the diversified audience in the Nigerian society. The media are, therefore, interacting tools for community development through their choices of language, genre, channels and communication processes that would facilitate accessibility, intelligibility and acceptability of development messages by a diversified audience. For instance, while modern media platforms disseminate innovative ideas and values using indigenous sources, language and systems that would enhance community partnership, the messages could be transferred to the grassroots through interpersonal channels.

Hence, community development cannot occur in isolation of sociocultural variables and communication elements. It is a necessary process through which human systems acquire information and share meaning. As information-related behaviour, development communication is a life process of information acquisition, dissemination and network emerging from the need to connect and interact with an intended audience. Changes in communication protocols are inevitable but functional in meeting human need for association, adaptation and development. Interpersonal, machine-assisted and mass communication are used based on their relevance to human transaction, intelligence and message understanding. Although communication was originally described as the act of sending and receiving messages through a channel, it is a more complex activity in contemporary society as it accommodates the nuances of socioeconomic, political, cultural, religious and contextual factors for effective operation. A more holistic approach is prescribed to enhance information acquisition and community development.

A community embodies components like area, common ties and social interaction (Bell and Newby, 1974: 29). It is "a collectivity of actors sharing in a limited territorial area as the basis for carrying out the greatest share of their daily activities" (Mabogunje, 2007:2) but with their own aspiration, values, norms and fears (Obono, 2009). Community, in this paper, refers to individuals in a definable settlement - village, town or city - where residents participate in decision-making on issues that directly affect them. Development is all embracing. It is not only viewed in material and economic terms but ensures the well-being and happiness of citizens, through provision of good education, health, social infrastructures, security, among others (Obono, 2009). While the key goal to development is empowerment (Melkote and Steeves, 2001), information is its basic resource. Development can, therefore, become effective if community dwellers have access to relevant and understandable information. Appropriate knowledge of the audience would inform the choice of communication techniques for effective

administration and dissemination of development information. This is because there is value of local community knowledge and institutions in tackling key development issues (Hiruy & Eversole, 2013).

The paper describes the need for understanding sociocultural context as a determinant favouring transmission of messages for community development. It posits that knowledge of the two Nigerian publics, indigenous knowledge and communication systems (IKCS) and exogenous communication, would enhance community participation. Development borne out of indigenous, traditional and new media convergence is vital to satisfying the needs of diverse publics for better life information, education, entertainment, persuasion, enlightenment and mobilization. In this paper, community development is a communication activity aimed at improving human status, dignity, identity and outcomes. Indigenizing the media would ensure formation of communication networks and environments that promote socioeconomic wellbeing and health development of communities.

Meanings and Origins of Community Development

Community development (CD) has been viewed in different ways but its common goal is to improve various aspects of local communities. It is a multidimensional paradigm, a movement and a process of social action which seeks to increase the capacity, confidence and self-reliance of community members. Its activities are targeted at community building and empowering individuals and groups with skills for societal advancement. Defined as a set of values and practices which play a special role in overcoming poverty and disadvantage, CD knits society together at the grassroots and develops active and sustainable communities based on social justice and mutual respect (Community Development Challenge, 2009; The Federation for Community Development Learning, 2007).

Community Development is a process through which the aspirations, values, norms, fears and anxieties of the community can be competently managed and controlled (Obono, 2009; Ajayi and Otuya, 2006). Its activities are targeted at meeting the expressed needs of community people with a potentially beneficial social repair mechanism aimed at awareness creation, information provision, technical assistance; skills acquisition; improved productivity and adaptation to appropriate technology (Ozor & Nwankwo, 2008). The process is to ensure that people's efforts are united with those of government authorities to improve the economic, social and cultural conditions of communities. Today, CD reflects the organizational shift of mindset from being providers to allies or facilitators (Webber & Jones, 2013).

Originally, the main focus of community development was solving social problems.

The term "Community Development" gained currency in pre-independence British Africa when colonial welfare officers - later designated community development officers - sought to stimulate self-help actions in selected rural areas to improve health, nutrition, adult education and general community welfare. Social development was the main objective, not economic development (Coombs, 1974:66).

This was upheld at the Cambridge Summer Conference on African Administration in 1948, which described CD as a movement designed to promote better living for the whole community but with active participation, initiative and techniques for arousing and stimulating enthusiastic response. The process is to help the community to strengthen itself and develop towards its full potential.

Community Development is a vital tool for improving the quality of life of people and entails strengthened capacity for community members to help themselves (Mabogunje, 2007). It is structured intervention that gives communities greater control over the conditions that affect their lives, expressing values of fairness, equality, accountability, opportunity, choice, participation, mutuality, reciprocity and continuous learning. Its core is educating, enabling and empowering the grassroots to achieve better life through collective effort. Mattner cited by Mabogunje (2007) says CD ensures that detailed information about a broad range of issues is easily available to all community members to promote consultation, participation and accountability. It entails free flow of participatory communication, which enables individuals and groups to engage in a free contest of competing ideas and interests deployed through natural, familiar and user-friendly systems of communication.

The concept of Community Development is not new. In the 18th Century, Robert Owen (1771-1851) sought to create the perfect community through community planning. The planning techniques became important in the 1920s and 1930s in East Africa, where community development proposals were seen as a way of helping local people improve their own lives with indirect assistance from colonial authorities. As used in the United States in the 1960s, the term began to complement and generally replace the idea of urban renewal, which typically focused on physical development projects. In the 1970s and 1980s, CD became a part of "Integrated Rural Development", a strategy promoted by United Nations Agencies and the World Bank. Central to the policies of community development were adult literacy, development of community business ventures, compensatory education for those without formal education, village nutrition programs, etc. Following critiques about the mixed success of "top-down" government programs in the 1990s, Community Development internationally became concerned with social capital formation.

For the United Kingdom “Conference for Community Development”, CD is concerned with the issues of powerlessness and disadvantage and offers a process of social change. It is active involvement of people in the issues which affect their lives based on the sharing of power, skills, knowledge, and experience. It examines how the community is working at the grassroots and how responsive key institutions are to the needs of local communities. Community Development seeks to enable individuals and communities to grow and change according to their own needs, priorities, and pace, claiming as important the ability of people to act together to influence the social, economic and environmental issues affecting them. The development must take the lead in confronting discriminatory attitudes of people against disadvantaged groups in society and develop structures that would enable active involvement of such groups.

The concept has evolved in many African countries in the context of labour migrations of the colonial era (Magobunje, 2007). Migrants confronted new styles of production and consumption based on western education. Embedded in Western notions, Kenny, Fanany and Kanayu (2013) argue that the westernization thesis does little to understanding the complex interactions that involve change at the community level. Although major projects have been instituted by government and non-government organizations, they are marginally beneficial to host communities because they deliver inadequate benefits to indigenous people (Campbell & Hunt, 2013). Development journalism provides people with information on change and works at the local level to advocate such change.

The approach to community development has been changing in response to social change. This has implications for the communication mechanisms utilised. For community development to be meaningful, it should respond to the initiatives and aspiration of local communities to improve basic economic and social conditions. Its success is hinged on the effectiveness of communication in sharing and diffusing ideas (Adedokun *et al*, 2010; Obono, 2008; Anyanwu, 1999). It should adopt media strategies that would promote sustainable development of rural livelihood.

Sociocultural context: Resurrecting the two publics

The realisation of the existence of two publics that must be reached with sustainable development information is important for strategizing modes of communication to influence these communities. According to Peter Ekeh (1975), one of the legacies of colonialism in Africa is the emergence of two public realms – the primordial and civic realms. The primordial realm is based on cultures and traditions of the people and associated with primordial groupings, sentiments and activities. Within this public, social behaviour of individuals is guided by norms that are defined by societal morality. The civic realm, on the other hand, is associated with colonial rule and the penetration of Western culture. It is devoid of morality claims and thus assessed amoral.

Following this bifurcation, Nigerians are noted to be citizens of the two publics. They emerged because colonial ideologies denigrated African cultures and glorified European values, while African bourgeoisie accepted colonial ideas and principles. This also affected communication and sought to separate non-modern and modern conceptions of communication and a bifurcation of receivers as well as the information that could reach them. Although the civic mode of communication was viewed as being more superior and thus utilised for official information dissemination, the indigenous, primordial realm did not collapse into the civic realm; instead, it continued to exist orally and in social practice.

The resilience of our bifurcation into Peter Ekeh's *the primordial public* and *the civic public* is undeniable. These "two publics" have implications for the nature of development communication, which should be holistic and sustainable. They are central to understanding the recommendation of this paper that we evolve strategies for integrating indigenous systems of development communication with modern media, without which the psychic alienation of whole segments of the population cannot be avoided and prospects of sustainable community development will be interrupted on a routine basis.

His theory of colonialism and the two publics in Africa provides the perspectives for locating and understanding the character of modern communication as a product of colonialism. Ekeh's thesis is enhanced by his position on the nature of African social formation in colonialism. The transformed pre-colonial indigenous institutions consist of traditional structures, which operate within the new meanings and symbols of colonialism and widened socio-cultural framework. For him, "the moral and social order which formally encased the pre-colonial indigenous institutions is burst by the social forces of colonialism and they seek new anchors in the changed milieu of colonialism". The imported social structure consists of institutions, principles and ideologies from the West, which are imposed upon existing traditional ones.

The peculiarity of these publics in Nigeria calls for the integration of modern and non-modern communication networks for the advancement of communities in a complex society. These emergent structures are peculiar as they occur as a response to the complexity of human needs in relation to capturing time and space during communicative events.

Obsolete traditional dichotomies: Non-modern and modern media

The traditional divisions made between indigenous communication and modern communication are becoming obsolete. Indigenous communication has undergone stages of development to adapt to social change. This enables effective dissemination of information to diverse categories of people. The early man communicated through understandable sounds but with emerging needs, signs and gestures were introduced but the creation of language made it easier for man to convey meaningful messages to others. Primordial communication was oral

and depended on pre-literate human memory. It was face-to-face, interactional, interpersonal and sociocultural-based.

Such non-modern communication systems like the Community Mass Announcement System (CMAS) – known usually and in lay leisurely discourse as “town criers” – were mislabelled as *outdated, local, rural, traditional, backward, and primitive* with substantial loss to prospects of development. This could be attributed to people’s knowledge levels, race, and socio-political inclinations. Even with such labels, developing the grassroots in Africa originally depended on the use of indigenous channels and sources like indigenous organizations, folk media, and traditional education. Although these channels conveyed a wide range of messages through entertainment, news, and social discourses, messages were limited in terms of distance and permanence. This initial choice was expedient because mass communication in Nigeria operated through indigenous systems before print, radio, film and television were introduced (Oduko, 1987). In rural areas, people preferred the use of indigenous communication structures for innovation diffusion and community leaders were the major sources of information for community development programmes (Obono, 2011a, Ozor & Nwankwo, 2008). Observation of contemporary community structures reveal that non-modern methods of communication are still relevant and utilised not just for rural and non-literate communities but for all categories of people, irrespective of their social location. They remain modes of information dissemination and transaction for easy community development.

Non-modern media are the various means of communication that had been in use before modern mass media and are still in use today (Wilson, 1988; Mundy & Lloyd-Laney, 1992; Mundy & Compton, 1995; Millar & Aniah, 2005). They are media used by indigenous people or those who have special nontechnical, exploitative relations to the land in which they still inhabit and who are disenfranchised by the nations they live (Wilson and Stewart, 2008). In other words, non-modern communication existed pre-colonially, has survived the test of time, and is still functional for information dissemination. This communication system emerged from indigenous people, for indigenous people, using indigenous techniques for diversified information sharing. The modes and channels of the communication in Nigeria tend to be identical but with minor variation among cultural groups. Some of these channels include community mass announcement system (or town crier), festivals, drama, storytelling, music, song and dance, drum beats, gun-shots, and message relay-running. In Indonesia, India and Nigeria, puppetry and folk media have been used to promote family planning and other messages, indicating the potency of communication for social change.

Non-modern communication has become a national phenomenon that affects and is affected by modern structures. Its content and techniques have expanded to capture the challenges of space, time, comprehension and relevance, and the diversification in media and communication content attracts diverse audiences. Broadly speaking, indigenous media can be described as sets of communication tools, channels and techniques that originated from a given people, peculiar

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to a particular population in a geographical area and utilised by diverse people for the dissemination of information. What was originally indigenous undergoes transformation to suit social environments. Accordingly, elements of indigenous communication are found at different levels in exogenous media based on the motif of the message, and the target audience. Its integration into traditional and new media is to meet the needs of diverse people and goals of message senders, in order to expose communities to development messages.

Communication for development is essential. It is the planned and systematic use of interpersonal channels, information communication technologies (ICTs), audio-visuals and mass media to inform different segments of the society. The availability of new information technologies and media like the Internet, rural community radio, mobile phone and television have opened up more channels of communication to reach diversified audience members. As more Nigerian communities are becoming exposed to modern media, integration of indigenous and exogenous communication systems will be more beneficial and effective for socioeconomic, health and political development of communities. It would facilitate message production, transmission, delivery, reception and adoption by different publics. This combination is important because while non-modern communication is characterised by high levels of interactivity, immediacy of feedback, familiar sources and channels, traditional and new media can build upon these strengths for processing, improving and disseminating technical information to heterogeneous and varied audiences for development purposes.

Modern media are foreign channels through which processed information are transmitted. Television, radio, newspaper, magazine, Internet, social media and billboards are frequently used as single or converged channels to inform, educate, persuade, entertain, enlighten and mobilize the Nigerian publics. They enable the transfer of messages to millions of people in limited time. Mass media were traditionally accessible to and affordable by the upper middle class and the information disseminated was only comprehensible to the urban intelligentsia. This limited the spread of development messages by side-lining the grassroots from participation in the development process because Nigeria mass media did not serve rural areas (Kasoma, 1987). However, the media in contemporary society are multifaceted. Their reach is not limited to urban centres but expand to rural dwellings through programmes that are expressed in indigenous languages, structures and communication systems that rural dwellers could readily identify with. As the watchdog of society, the media are socially responsible in spreading development messages to all publics. They have the capacity of influencing public policy and human growth.

In other words, the media are currently repositioned to serve all populations more inclusively. Modern media are interacting agents that would achieve sustainable human development through choice of language, cultural artefacts, drama, super script and other communication processes that could make development information easily accessible, comprehensible, digestible and intelligible to the audience. Media mix is thus crucial for community

development in Nigeria. The public has benefited from the health sector, which has used this strategy for disseminating messages on family planning, contraceptive use, immunization, disease control, HIV/AIDS awareness and management, among others (Obono, 2011b). Converged media was also employed during Ebola outbreak in Nigeria. Indigenous, interpersonal, broadcast, print and new media channels were used for disseminating awareness, prevention and management messages across different locations in the country. In many of the health development messages, the information is socially and culturally packed and inserted into the traditional and new media channels to enhance message consumption and understanding of rural and urban dwellers. While employing some of the core characteristics of communication like interactivity, participation, immediacy of feedback and accessibility, indigenous media, traditional media and social media can readily bring about youth mobilization, political integration and health development.

Major HIV/AIDS intervention programmes in Nigeria were achieved through sensitization, mobilization and awareness programmes broadcast in both indigenous and foreign languages using converged media platforms (Obono, 2011b). These integrated media depicted scenarios that appealed to urban and rural communities without marginalizing any of the Nigerian publics from development because messages were structured for the interest of the grassroots and urban intelligentsia. Some of the messages were indigenously programmed but exogenously transmitted. Although jingles on HIV/AIDS and other health matters were aired on television and radio, non-modern strategies remained relevant in health communication. Today, a range of health messages flood social media for development purposes. The information is not limited to new media but rural dwellers are also exposed to these messages through mobile telephony and other interpersonal channels that transmit the ideas to diverse peoples and communities.

Media convergence may have contributed to the reduction of stigma, enabled many to present themselves for HIV tests and empowered people living with HIV (PLWH) to publicly declare their status. Engaging PLWH in media advertisement, discussion and counselling facilitated the education of community members on appropriate behaviours and management of HIV/AIDS. Communicating and advertising in English, Pidgin English, Yoruba, Igbo, Hausa, and indigenous languages enabled information transmission and mobilization of diverse publics for behaviour change. The same could be said about family planning, immunization, safe sex, maternal and child health, child abuse, and education of the girl child, among others, which also adopted this strategy of communication for development.

Accordingly, the use of converged media promoted family planning (Kiragu, *et al* 2001; Obono, 2011b). Its campaign in Nigeria used broadcast schedules, mini dramas, posters, pamphlets, billboards, and newspapers to reach varied population. Kiragu observed that while 5 television and radio public service announcement (PSA) were used, four of the messages were broadcast nationwide in relevant languages. This strategy increased the availability, affordability and acceptability of family planning messages in different communities. The

Agenda Setting Theory explains the correlation between the rate at which the media cover these issues and the extent to which people think it is important to change their behaviour.

In the same vein, the 2018 movement against drug abuse in Nigeria have exploited different media technique to reach diverse populations in the country. Exposure of Nigerians to cases of drug use and abuse has spread widely in social media networks, traditional media and other interpersonal channels that transmit information to less-literate groups and communities. This is to ensure that the public has information on appropriate application of medicinal drugs, equipping people, especially youth, on the use and misuse of drugs in order to limit people from abusing drugs like codeine, tramadol and other drugs that would have negative side-effect on them. Communicating through audio-visuals, exposure to some of the cases would enlighten people towards health awareness, drug abuse prevention and general health improvement and development. Conveying messages through different media and communication forms leave impressive images in the minds of receivers while the combination of oral, written, audio, visual, musical, and dramatic communication techniques would enhance reception of new ideas, their adoption and behaviours that would bring about health development.

On the political spectrum, integration of modern and nonmodern systems of communication are adopted to achieve political development. More recently, political campaigns combined indigenous structures, traditional media and online media to reach diversified audiences with political messages. Specifically, the 2011 and 2015 Nigerian presidential campaigns of Goodluck Jonathan and Muhammadu Buhari used the integrated media approach to convey campaign messages to diversified publics and communities. This included groups that were often side-lined - youth, grassroots, poor and non-literate - due to their socioeconomic conditions and residential location. People are provided with relevant information concerning their voting rights and empowered to use their votes appropriately by not “selling” them. The electorates are educated to make informed decisions. Accordingly, the elections were described as being “free and fair” as the messages of “transformation’ and “change” were available to the electorates and appealed to human communities. Songs, adverts, music and dance, among other emotional appeals captured the attention of voters from all backgrounds. In addition to the uses of the converged media of communication, language also played a critical role in highlighting the visions of the candidates as messages were transmitted in English, Pidgin English, Hausa, Yoruba and Igbo to capture the essence of the campaign as a means of increasing participation and partnership in the political discourse and development. In the 2015 campaign of the Lagos state governorship election, Akinwunmi Ambode used the music genre to reach Lagosians of diverse sociocultural background with his campaign message, which was delivered in five languages for message comprehension of all. As a vital component of development communication, language aids association, adaptability, intelligibility and comprehension of messages and thus, must be taken seriously if adoption of ideas is envisaged and targeted towards political development.

The importance of language in a plural society is unnegotiable. It is a medium through which people communicate and share meaning in given environments. As a key communication component, language permits understanding of development issues and promotes interaction and integration among community development stakeholders. It is a medium for knowledge acquisition, transmission and community unification. Due to the multicultural and multi-ethnic composition of Nigeria, there is need for development oriented programmes to adopt the language of local communities for innovation diffusion. Communication should reflect community media and culture, expressed in language, tools, and values to aid effective development information dissemination, comprehension and adoption. Understanding communication context and converging the media of communication, would enhance media choice, application, appreciation and community advancement.

Discussion: The imperatives of Non-Modern and Modern Media

The processes of community development interact with communication in diverse ways and are expected to meet four critical conditions. According to Mattner in Mabogunje (2007), it must ensure that detailed information about a broad range of issues is easily available to all community members and such information can be disseminated in public meetings or through written documents, public postings or public address systems including electronic systems. Its aim is to promote consultation. Most initiatives at the local level require public discussions to foster participation in decision-making. This highlights the importance of interactive and mass communication for sustainable community development and the processes for information production and dissemination must be participatory based on identified community needs.

Development communication is not static. It accommodates the complexities of socioeconomic, political, cultural and environmental factors. Integrating non-modern and modern media will result to effective delivery and comprehension of messages for behaviour change. The convergence is rooted in the utilization of multimedia facilities and highlights the spiral, interactional, transactional and participatory nature of communication based on thorough examination of development-related issues. This process does not alienate some publics but accommodates all categories of people for community development. In other words, convergence of indigenous communication systems and exogenous media are mutually reinforcing rather than mutually exclusive.

Mass media technologies have "multiplier" effect on community development. Most Nigerians consider all forms of mass media acceptable for reaching them with HIV/AIDS and reproductive health information (FMOH, 2003). Educational television has been effectively mobilized and the broadcast media uses an indigenous paradigm in programming its content (Obono and Oluchi, 2010). Behaviour change communication captures the attention of the audience based on social marketing, where entertainment is used to promote acceptance, retention and recall of messages. Advertisements, drama, talk shows and home movies transmit

messages through “edutainment”, which is frequently used in Nigeria for disseminating HIV/AIDS information (Obono, 2011b; U.S. Centers for Disease Control and Prevention, 2004). Consumer video equipment and VCRs supplement conventional communications. The integrated model is based on the convergence of social learning, diffusion of innovation, and social network theories (Odutola, 2005). Accordingly, integration of transactional and transmission communication models will increase health development in a sociocultural diverse environment (Obono, 2012). Instead of attempting to modernize people, efforts are designed to reduce inequality by making rural segments become participants in their own development. Indigenization of television, radio, newspaper, billboard, and social media has brought about improved information documentation, transmission, accessibility, comprehension and preservation.

Integration of modern and non-modern media is vital for exposing different communities to development information and would lead to better understanding of messages due to usage of familiar communication terminologies and technologies. Such conceptual and contextual understanding would promote development because messages are received and acted upon based on interpersonal dialogues. Development information will also spread more easily through the combined strengths of interpersonal relationships, transactional procedures, mass communication and social networking. Hence, media convergence would enhance social interaction, which would promote community participation, integration and development. While message receivers would interact with friends, family, business associates and others that may become community development actors, interpersonal dialogue would intensify retention and recollection of information and lead to acceptance and adoption of development messages.

Integrated media have empowered those that were socially, culturally and politically barred from participating in community development planning and decision-making processes (Ajayi and Otuya, 2006). Women in rural areas are equipped with information to adopt family planning, insist on condom use, say ‘No’ to sex as portrayed in home videos, films, melodrama, advertisements and discussion forums with development agents and health workers. Accordingly, indigenous, traditional and new media are combined to combat discrimination and promote equity in information and resource management and distribution.

In *Global Indigenous Media*, Wilson and Stewart (2008) address the global availability of indigenous self-representation across many media forms in films, documentary, animation, video art, television and radio broadcasting, internet sites, digital archiving and journalism. The rapid spread of entertainment television in the developing world is useful to traditional social structures for development. Such strategies are very effective for population control, health education, advancement of millennium development goals and reflect the dynamism of non-modern media in modern media operations across levels. Merging the media has a complementary and reinforcing effect on people’s attitudes toward development. It contributes

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to effective dissemination of values, ideas, ideals and information in ways that will elevate community life and culture. The convergence would yield multifaceted development outcomes. It would promote transmission, reception, transaction and adoption of development-oriented messages irrespective of people's socioeconomic and cultural backgrounds. Such integration is part of a comprehensive strategy for community development because effective access and utilization of innovation entails proper information capturing, coordination, processing, dissemination and management.

The significance of converged media of communication in Nigeria is implicated in socioeconomic, political and health development of communities. Showcasing the Nigerian culture through exogenous media attracts foreign investment, which invariably affects the socioeconomic development of host communities. Hence, externalisation of the African culture and indigenization of modern media have multiple effects on the Nigerian society. It has attracted international organizations to investing in the social, economic and health of particular communities for development. Integrating non-modern and modern systems of communication will therefore enhance community development in Nigeria. This would be achieved through the utilization of communication structures that facilitate easy sending and receiving of messages, as well as sharing of meaningful and understandable information based on transactional communication and selective attention, exposure and retention of development messages. Innovations in agriculture, education, health, economy and governance would impact community wellbeing.

Conclusion

This paper proposes the need to integrate non-modern and modern systems of communication for effective messages delivery for community development. It identified sociocultural context as a key determinant of communication for development and posits that the convergence of indigenous communication systems with traditional and modern media will foster participation and decision-making processes of different sectors of the population. This integrated strategy will impact on information acquisition, policy formation and implementation for community growth, and contribute to the general body of knowledge on the efficacy of combined media systems for community development in Nigeria and sub-Saharan Africa.

All media platforms should be deployed in the developing nations for the dissemination of development messages to various communities irrespective of people's socioeconomic and residential background. Convergence will yield greater results for community participation, partnership and development. Indigenous, traditional and new media are therefore useful and should be deployed as interdependent media platforms of community development. This strategy will enable rural, urban, rich, poor, literate, nonliterate, and vulnerable groups, among others, to have access to and understanding of development information. This will affect

community knowledge, attitude and practice of development ideas. Communication should reflect community culture, expressed in language, tools and values to aid effective information dissemination, comprehension and adoption of development messages.

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