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ENLIGHTENMENT CAMPAIGNS IN NIGERIA: A CASE STUDY
OF AUDIENCE REACTION TO THE NIGERIAN T.V.
'WAR AGAINST INDISCIPLINE'

by

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Thesis

Submitted to The Faculty of Social Sciences,
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SUMMARY

Nigeria is a country endowed with enormous resources made up of different ethnic populations, totalling 100 million people. Since political independence there has been a succession of military regimes with occasional transient civilian governments.

The present regime has thought it fit to organise an awareness campaign that would highlight the need for development through disciplined attitudes and behaviour. Thus the War Against Indiscipline (WAI) Television Campaign was born. The purpose of this study is to assess audience opinion and attitudes towards WAI messages, and to evaluate some of the campaign's possible effects on behaviour.

Chapter One is concerned with the historical background of Enlightenment Campaigns in Africa. It also discussed in detail, contemporary Nigerian Mobilisation Campaigns.

Chapter Two summarises methodologies in media effect studies. This chapter also discusses theories of the use of mass communication to effect changes in opinion and attitudes of target audiences. It examines recent research on audience attention span and recall and also looks at the issues raised by attempts to use these research approaches in an African context.

Chapter Three discusses interviews held with officials involved in the implementation of WAI Campaign:- The Assistant Director of Information, Ministry of Information and the Controller of Light Entertainment, Nigerian Television Authority, Lagos. The reasons for the interview

were:- (1) To gain more background knowledge of those involved in planning WAI and (2) The need for a better understanding of Government policies towards the campaign.

Chapter Four outlines the research procedure and sample for the current study. A questionnaire was administered to respondents. The first part of this was designed to elicit information on their social/economic background. The second part dealt with questions on Opinion, Attitudes, Reaction and Attention to the WAI Campaign. To gain more information on similarities and differences in perception and belief, a general group discussion and participant observational study was also initiated by the researcher.

The sample consisted of 236 respondents, 80 school children and 156 adults, through purposive sampling. Samples were chosen from the four main ethnic groups, further matched with key social/economic variables.

Chapter Five is concerned with the analysis of the questionnaires plus the group discussion and observational study involving both school children and adult respondents. The study indicates that perception and belief about WAI seemed to be mediated by respondents socio cultural experience. The impact of WAI messages varied in relation to their relevance to different sections of the audience.

It was also found that the practice of wAI ideas was influenced if the messages were perceived as real possibilities. Finally, in their reception WAI messages had both intended and unintended effects on all categories of respondents.

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CHAPTER ONE

INTRODUCTION

Enlightenment Campaigns in Africa

A Historical Background

The historical experience of the African Continent has led most countries within it to see their problems, as exogenously induced. There are good reasons for this. The Colonisation of Africa and consequent distribution of its territories to various powers, produced a situation of struggle for liberation and independence. These struggles needed to carry the people with those who envisioned a free Africa. As a result most African countries have used campaigns which mobilised a national consciousness.

The West Africa editorial of Nov. 19th, 1984 discussing these mobilisation campaigns, explained that one such mobilisation was the "Mao - Mao Campaign", which was master minded by "Jomo Kenyatta and others, to liberate Kenya from European rule". The campaign had two major fronts - political and military. (West Africa 10th Nov. 1984).

Falode (1985) also describes Nkurumah's Pan African Campaign in Ghana as another such mobilisation campaign. It was a campaign to remove the last vestiges of foreign political domination from Ghana and the African Continent, a campaign that exceeded the boundaries of Ghana but gave Ghanians a unique identity. (Falode, 1985: p. 20).

After political independence, many African countries have come to realise that the source of problems did not lie solely outside their territories.

They have, therefore, began to change the focus of their campaigns to deal with internal issues. One such campaign which is still continuing, is the Socialist - Ujama Campaign in Tanzania under (former President) Dr. Julius Nyerere. The campaign focussed on economic development aimed at self-reliance, equitable distribution of wealth and means of production. In Uganda former head of State Field Marshal Idi Amin, sought to transfer the Economy to Ugandans. He saw the economic problem of his country as caused by resident Asians, who controlled all spheres of the Ugandan economy. A campaign was mounted against the Asians and more than a million were expelled.

Falode (1985) emphasised that the success or otherwise of these campaigns can only be ascertained by the continuance or absence of problems which the campaigns were mounted, Kenya has been liberated and the British displaced. But, he asks, to what extent was the Mao-Mao Campaign victorious? (Falode, 1985: p.22).

The African Concord editorial on Pan Africanism (Oct. 12th, 1985) explains that despite Nkurumah's Pan Africanist efforts, Africa does not have political unity. Ghana cannot be said to be Africa's flag bearer today. It is doubtful, therefore, if the Pan Africanist Campaign, that had it's greatest fervour in Ghana was successful. But to the extent that the Organisation of African Unity (O.A.U.), was a consequence of the Pan-Africanist Campaign, it had registered some success. (African Concord 1985: p. 2).

The editorial further emphasised that the economic campaigns of most African countries as exemplified in Tanzanian and Ugandan cases, have not been very successful. Tanzania today is reconsidering 'Ujama' (Economic Freedom), and living on borrowing from the International

Monetary Fund and the International Bank for Reconstruction and Development (World Bank). "The Asian must go Campaign" in Uganda did not improve the countries economic poverty and degradation. The socialist campaign of Tanzania Government, appeared not to have brought evenly distributed wealth nor made it self sufficient (African Concord, October, 12th, pp. 12-13).

The rationale for these campaigns and the motives of those who initiated them vary greatly between the different countries. But there is a general trend in Africa to use mobilisation campaigns as vehicles for communicating social, economic and political ideas.

Contemporary Nigerian Enlightenment Mobilisation Campaigns

Olusanya (1984) writing in the War Against Indiscipline (W.A.I.)

'Handbook', on 'Factors in the Rise of Nigerian Nationalism', describes Nigerian mobilisation campaigns as having had three major focuses - Political, Economic and Social. He also explains that the campaigns have also had two phases:- The first phase coincided with Nationalists political struggle for independence. This campaign aimed at convincing the Nigerian people that colonialism and foreign domination were the antithesis of freedom and identity. The campaign was waged in the print media and through public rallies and culminated in the granting of independence on the 1st October, 1960. (Olysanya, 1984, p. 45).

Over the last fifteen years subsequent campaigns have concentrated on the economic and social front. On the 15th January, 1966, the Nigerian military intervened on the political scene. Their entry was as a result of the bad economic management of earlier regimes. Harrison and

Palmer (1986) writing in 'News Out of Africa' quote Frederick Forsyth as saying "Regional tension became acute after independence in 1960, as politicians fought ruthlessly for the spoils of office. Civilian politicians soon became thoroughly discredited". In January, 1966, Forsyth added that, there was a bloody Ibo-planned military coup which was followed by a bloodier northern counter-coup in July. This second coup ushered in the military regime of northern born, General Yakubu Gowon. (Harrison and Palmer, 1986: p. 7).

The campaign that followed this military take over accused the politicians of corruption, nepotism and thuggery. It also reminded the citizenry that the politicians had brought certain social ills on the Nation and had mismanaged the economy. There was no question of foreign political domination, it was an indigenously induced problem. On 29th July, 1975, a new regime overthrew the nine-year old government of General Yakubu Gowon, on the grounds that it was corrupt, ruthless in its economic management. A subsequent campaign by the Murtala Muhammed regime sought to instill a sense of prudence and trite economy.

On 12th September, 1977, Lt. General Olusegun Obasanjo who had succeeded General Murtala Muhammed, in a speech at the formal opening of the Command and Staff College, Jaji said, "I have come to be able to describe a Nigeria in which we are aspiring to build a disciplined, fair, just and humane society". The new society had to embrace economic and political discipline. To encourage this, the 'Low Profile' and the Operation Feed the Nation (OFN) Campaigns, were launched.

The National Committee on OFN Annual Report (1978) commented that:

"before the emergence of oil in the Nigerian economic scene, over three quarters of the country's

revenue was derived from the agricultural sector, furthermore eighty percent of the country's population were engaged in the production of the major cash and food crops. Agriculture then was a major source of employment and provided over sixty percent of her export - but the recent petro-Naira boom in the country facilitated the setting up of several industries."

(Handbook on OFN 1978: p.12)

This in turn led to the movement of Nigerians who live in the rural area into cities, in quest of white collar jobs. The mass exodus of people from the rural to the urban centres was to have long lasting consequences on the agricultural sector of the nation's economy.

The Sunday Concord Newspaper Editorial of (November 26th, 1982)

explained that "sooner than expected the majority of the committed farmers abandoned their farms to join their peers in the cities, while those who remain because of old age or romantic attachment to the peaceful setting of the village vowed not to allow their sons to continue rural farm life in the future". With this background it was no surprise that within a span of ten years agricultural production in the country suffered a serious decline.

The Sunday Concord Newspaper Editorial explained that the country continued to incur staggering imported food bills, N85 (£70 million) was spent in 1970, N300 million (£270 million) in 1975, and about N450 million (£425 million) in 1976. Since then there has been a steady increase in food importation. (Sunday Concord, November 26th, 1982: p. 13).

The country's declining agricultural situation actually reached a stage where it became necessary for the government to find an urgent solution to the problem. This situation led to the establishment of the Operation Feed the Nation (OFN), mass mobilisation Campaign.

From Operation Feed the Nation (OFN) to the Green Revolution (GRN)

When the Shagari Civilian Government assumed office on 1st October, 1979, the country's low agricultural production situation had not in any way improved. The federal government took initiatives from the earlier agricultural campaign OFN to establish the present Nigerian Green Revolution Programme (NGR).

There are no major differences between the OFN and the NGR. The Nigerian Green Revolution Campaign aimed at making Nigeria self sufficient in food production. But while the OFN Campaign aimed at making every Nigerian contribute to the increase of food production, it did not lay much emphasis on changing the old implements like hoes and cutlasses used in the farms.

Omotunde (1983) writing on Green Revolution Campaign, in the National Concord Newspaper describes the Green Revolution project as impressive. Between 1978-1982 over N2 billion (£1.5 billion) has been invested in the programme by the Federal Government. These investments had been in the form of loan schemes to farmers, development of live stock, water resources and agricultural mechanisation. (Omotunde, National Concord, November 9th 1983, p. 11.)

The question he poses is, are the farmers who live in the rural communities and who constitute nearly 80% of our farming population

actually receiving, information on the Green Revolution Programme?

This question is important according to Fliegel (1970) who emphasised that if information about modern agricultural practice cannot penetrate all levels and segments of the community, then the likelihood of success for the programme decreases. (Fliegel, 1976: p. 8).

A second major enlightenment campaign dubbed W.A.I. (War Against Indiscipline), came into existence as a result of the return of a new military government which toppled the civilian administration of Shehu Shagari in December, 1984. The Shagari regime was accused of short-changing Nigerians. Brigadier Sanni Abacha who announced the New Year Eve Coup, counted crumbling health services, a functionless educational system, a battered economy and immoral political regime as justifications for the third coming of the military. From the reasons given by the military for taking over government and from the experience of the ordinary Nigerian, it seems that the Operation Feed the Nation Campaign, which led to the Green Revolution, and other similar campaigns had not been successful.

Emergence of War Against Indiscipline Campaign (WAI)

In the words of the Nigerian Chief of Army Staff Brigadier Tunde Idiagbon, at the launching of WAI Campaign, 20th March, 1984:-

"For too long this country has so drifted
so aimlessly that it reached the point where
negative values became the norm."

It was normal to jump queues, disregard law and order, flout traditional norms and principles of our culture, develop criminal tendencies, engage in ostentatious living, and sabotage the economy, until the

whole country was engulfed in terrorism and insecurity of life and property. (Idiagbon, 1984: p. 12).

From day to day Nigerians read from the pages of the country's newspapers, about this dreaded malaise that had descended upon the body politic, but no one made any attempt to eradicate it. The new military government which had come to power (December 31st, 1983), saw the situation as alarming. Their view was that these ills had so perforated the fabric of Nigerian society that if left unchecked they would destabilise all efforts to revamp the country's ailing economy. The federal government, therefore, decided to establish the National Council on information and culture. Members of the council were to be a government 'think tank'. Their job involved finding means of mobilising members of the public in order to bring about a disciplined society. One of the major recommendations made by the Council was the establishment of the WAI Campaign.

In recognition of the proposal made, the then Chief of Staff of the Supreme Headquarters, Brigadier Tunde Idiagbon, on the 20th March, 1984, launched the enlightenment campaign WAI. Its main objective was the eradication of indiscipline from every sphere of the society and the entrenchment of discipline as a national virtue.

The Phases of the WAI Campaign

According to the handbook on WAI printed by the Federal Ministry of Information (1984) the WAI Campaign were divided into four phases.

The first phase focussed on the queue culture, which aimed at making Nigerians aware of the importance of orderliness, punctuality and

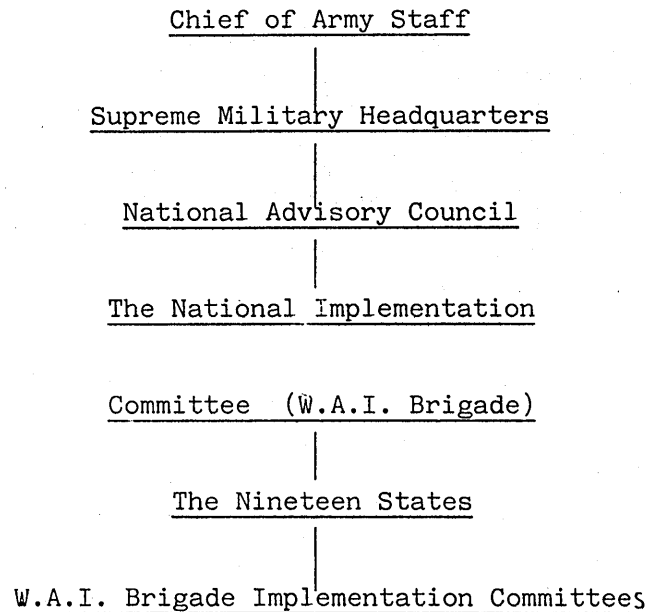
patience in doing things, 'turn by turn'. For example, taking ones turn to receive services in public institutions, such as bank, post office and airports .

The second phase of the 'war' dealt with 'Work Ethics' which highlights the need for an improved work culture among the Nigerian labour force. This aspect of the campaign, sought to eradicate absenteeism, lateness to work, indolence, malingering and "the not on seat" syndrome. According to the government, the work ethics phase was a call on all Nigerians to redouble their productive capabilities, in order to improve the country's present worsening economic situation.

Both the third and fourth phase of the campaign had to do with Nationalism and Patriotism. It called on every Nigerian to Respect, Appreciate, and take Pride in their National Symbols, such as the National Flag, National Pledge, Coat of Arms and the National Anthem.

The Ministry of Information handbook on WAI (1984) stressed that the "Nationalism and Patriotism Campaign is not only geared towards the inculcation in every Nigerian irrespective of age, the love of and total committment to the interest and well being of our father land, but also designed to make Nigerians appreciate and patronise 'made in Nigeria goods'." This idea was initiated with a view to changing the obsessive attitude of Nigerians in desiring foreign goods, which had drained the country of its foreign exchange reserves.

(Ministry of Information 1984: pp. 10-12).

Administrative Structure of W.A.I.

The topmost body, administering the WAI Campaign, was the National Advisory Council with the Chief of Army Staff as the Chairman. Other members includes the Ministeries of Information, Culture and National Planning and General Managers of the different television stations.

The Council's duties involved formulating ideas, structuring the WAI programme, and monitoring the activities of the state implementation committees.

The Minister for Information was in charge of the National Implementation Committee. Their duties involved monitoring the activities of the WAI Brigade and making sure they conformed with the principles and objectives of WAI. Secondly, they also co-ordinated the activities of WAI programme at all state levels.

Both the National and State Brigades were comprised of members of the public who volunteered to help disseminate information on WAI. Their function included mass education of the public, for example, organising rallies, public lectures, visits to schools, and use of mobile cinema to show films on discipline and related subjects.

Socio-Mobilisation Challenges

Opubor (1976) explains that, "the purpose of public mobilisation is development, and in order to bring about desirable changes for development it is necessary to have consensus, mass motivation and participation". (Opubor, 1976: N 12). Aina (1985) in his article 'In Search of a disciplined Society' notes that the method by which the masses are mobilised could come in two main forms, which are:-

Suppressive - in which situation the public may be said to be coerced or manipulated.

Consensus - in which people learn to discuss, argue and are persuaded to decisions. (Aina, 1985: p. 38).

The suppressive form of mobilisation had been the most common and familiar means of public mobilisation in Nigeria. So far it has been the most successful. But the question is how long lasting will the success be?

Opubor (1976) in a paper presented to Seminar for Information - Officers' Federal Ministry of Information further explains that "social change which is introduced and engineered by a minority

cannot succeed, without the acquiescence and collaboration of the usually silent majority". He added that change which is passively accepted by people will not be long lasting, for social change to endure, it must be actively embraced by an enthusiastic people who perceive themselves as involved in creating change. (Opubor, 1976: N 24).

Over the past ten years various governments of Nigeria have attempted to involve the country in a number of social programmes. Such programmes include:-

- (a) Currency Change - 1971
- (b) National Census - 1972 (changing peoples view, that the census count was an attempt to identify people in order to impose poll tax)
- (c) Traffic Change - 1973 (from left to right hand drive)
- (d) Metrification - 1973 (from imperial system to metric)
- (e) Operation Feed the Nation (OFN) - 1976
- (f) The Green Revolution - 1983

Some of these changes have been successful as a result of their intrinsic nature. The very successful ones were those that demanded and received a high degree of acceptance and compliance by public. The people did not have a choice or alternative ways of dealing with these new innovations.

Opubor (1976) explains that the currency change produced a situation where at a certain date, it became illegal to tender the old currency.

People as a result, were forced to adopt the new change. For some time after the introduction of the new currency, there were press reports of confusion in rural areas. They were not sure of the equivalency of the new coins to the old ones. By and large the new currency was accepted by Nigerians, both out of necessity and because of legal sanctions prohibiting non adoption.

Similarly, anyone who wanted to use the roads after 6th April, 1973, (the last day of changeover) didn't have much choice, but to drive on the right side of the road or face the consequences. According to Alhaji Babatunde Jose (Chairman of the Committee on right hand traffic) the changeover was a successful operation using the conventional indices for success. But whether the successful outcome was due largely to the publicity and other arrangements or the intrinsic nature of the change itself is a matter of speculation.

Metrification was another case where people were forced to accept an innovation. Evidence of resistance to the new idea can be found in the refusal of butchers and many petty traders to change from the old imperial system. It is, however, believed that many people changed over. All these three changes had one thing in common and that was the fact that their acceptance was crucial to people's lives. (Opubor, 1976: N25).

The failure of other social mobilisation campaigns could be seen from the fact that they were less constraining and had no compliance order involved. For example, in the census exercise everybody was supposed to have been counted. But from reports received from Nigerian daily newspapers, the census count was a failure. So also was the OFN,

whose very general appeal persuaded members of the public to produce more food and to take farming more seriously. Whether or not people decided to heed the call was a matter for individual preference.

It is generally accepted that the OFN Campaign was a total failure. The annual report on Operation Feed the Nation (OFN) 1977 notes that the campaign failed, for two reasons:-

Firstly, the campaign did not include farmers from the grass roots, therefore those who participated were relatively small in proportion, to the farming population.

Secondly, the OFN Communication Campaign strategy for reaching the people succeeded only in awakening the interest of Nigerians on the need to provide more food. This campaign prompted the Shagari regime to make another attempt to increase food production by establishing the Green Revolution Campaign (National Committee on OFN May, 1976 and March, 1977).

Communication and Belief

Despite the bombardment of the public with enlightenment mobilisation campaign messages by various Nigerian Government through the mass media, not one of these campaigns have been actually successful. The reasons for their lack of success have neither been identified nor defined. It is the researchers belief that the place of mass media and other channels of communication in producing effective campaign messages may not have been fully explored. Communication researchers such as Ugboajah (1976) and Berrigan (1979) emphasise this view. Opubor (1976) writing in Mass Communication and Modern Development in Nigeria was of the view that "for people to change they need adequate and relevant information on the subject matter". He explains, "the implication is that communication is essential if not compulsory for development oriented change to occur in any society". (Opubor, 1976: p.28). Ugboajah (1976) further stressed that communication for social change 'looms large', for it involves the process by which the potential adopter first hears of a new idea, learns more about its innovation and decides to adopt it. (Ugboajah, 1976: p. 58). On the other hand Berrigan (1979) points out that development is desirable and that communication media can contribute towards communicating social developmental ideas, but stressed that "the mass media role could be over emphasised". (Berrigan, 1979: p. 12).

The Federal Government of Nigeria have continued to invest massively on the media and other channels of communication in an attempt to make these campaigns successful. As regards the two major contemporary enlightenment campaigns which the researcher is investigating, the initial Green Revolution programme (NGR) and the latest television

enlightenment Campaign, War Against Indiscipline (WAI), little emphasis has been placed on the effectiveness of the channels of communication used in communicating information. This is true both for communication researchers and the Nigerian Government.

Because such large sums of money are being spent on projects that are not yielding many positive results, it is surprising that no one has asked to what extent have the various mass media and other channels of communication been used effectively? Unfortunately, few studies have been done by communication researchers in this area. The need for such research was emphasised by Head (1974) who points out that developing countries even more than industrial ones need research to justify monies spent on broadcasting facilities (Head, 1974: p. 231). The researchers present investigation is an attempt to fill a gap that has long been recognised to exist. Specifically, this researchers initial study "Diffusion of Agricultural Innovation to farmers in the Rural Areas" (1984), sought to identify the various channels of communication being used to communicate information on the Green Revolution and which were most effective. (Osarumwense/Odeka, 1984: pp. 69-95).

This current study fill focus on the launching of WAI as a multi-faceted attack on social ills in Nigeria. This campaign raises a number of questions which will be addressed here.

- (a) What has been the impact of WAI T.V. campaign message on the citizenry of Nigeria?

- (b) What has been public Opinion and Attitude towards the campaign messages in terms of Knowledge, Reaction, Relevance, Cognitive Opinion rating of WAI.?
- (c) Do they see the campaign as propagandist (mainly a source of supplying information on governmental activities), or irrelevant, (e.g. seeing the message as no more than a television amusement jingle) ?
- (d) In which areas has there been co-orientation between the government planner and the people in the objectives and perception of WAI, for example in the area of Imagery, content, presentation and packaging of messages.?
- (e) Has there been an effective change in behaviour amongst the public, as a result of WAI campaign messages?

Sources of Enlightenment Information

A second dimension to this study is to examine the different channels of communication used in the diffusion of enlightenment information in

Nigeria.

The three prime mass media in Nigeria are the Radio, Television and the Newspapers. For a Nigerian audience that has over 50% illiteracy level, Momeka (1981) argues that radio seems the most appropriate medium for disseminating social change programmes. (Momeka, 1981: p. 28). The United Nation Education, Scientific and Cultural Organisation, UNESCO (1965), singled radio as a better form of impacting innovatory ideas especially in developing countries. Radio broadcasting when skillfully used has proved to be most effective medium of communication in a dispersed population. (UNESCO, 1965: p.15).

Momeka (1981) further explains that the level of literacy in Nigeria makes radio, which can be broadcast in various languages, a much more appealing medium. However, radio has the shortcoming of being a sound only medium, it cannot complement sound, with the 'reality' of vision. This handicap, he added, mitigates against its ability to bring problems vividly to the target audience. However, it does not mean that radio cannot be used as a complementary medium for a population which cannot be effectively reached by television signals or cannot benefit from written words. (Momeka, 1981: p. 28).

The Newspaper is immediately handicapped by a high illiteracy level. As a means of communicating socio change ideas, only the educated can benefit from its message. Since the WAI Campaign target population is a mixture of those who can read and those who cannot, using newspapers will therefore be discriminatory. Television, on which we focus here, has both the use of sight and sound. Gilbertson and Wober (1985)

in their study, "Television attitudes and cognitive Dissonance Phenomena in Ghana", note, that although T.V. is an expensive medium, it has at this present time been installed in twenty one African countries of which Nigeria is one. They added that "the possible potency of T.V. as an instrument for influencing large numbers of people is implied not only by those authorities who install it but also by the Southern African Authorities who declined to start T.V. services even though they, of all countries in Africa could afford to finance it. The expense of a T.V. set together with the cost of maintenance and the fact that countries which have installed services have not carried them by some public facility of widespread display or access, produces the situation whereby sets are largely in the hands of the top twenty percent of the income range of the population, who can afford them". (Gilbertson and Wober 1985: p. 1).

Notwithstanding these comments, the effective use of T.V. for public enlightenment campaigns could be seen from the study of Fourgeyrollas in Senegal Dakar using T.V. as a medium for adult education.

(UNESCO 1967: p. 8). Also, in Nigeria and especially in Lagos there are enough sets per individual to meaningfully cover the target population of this study. It is clear from the results that access to television and awareness of the WAI messages was in practise very high, and certainly extended beyond the middle class and professional groups.

CHAPTER TWO

METHODOLOGIES IN 'EFFECTS' STUDIES

Schneider and Frett (1970) in 'Communication Use in Decisions' indicate that:

"development implies change and change is the result of the decisions. Decisions are based on information but the only information of value is that which the decision maker possesses".

In other words for people to change they need relevant information on the subject matter. This implicitly means that communication is essential for social development through change to occur, in any society. (Schneider and Frett, 1970: p. 352).

In discussing mass media use in communication Wober (1985) notes that:

"the idea that the 'media' through which messages and experience are communicated may have wide ranging effects on society has been expressed by many scholars, such as Merton, Katz, Lazerfeld, Klapper and others, for the last fifty years".

(Wober, 1985: p.1)

Morley (1980) writing in the Nationwide Audience gives a concise history of emerging theories relating to media effects. Research on media effect within the frame work of science and in large-scale sense began in the early 1930's. According to Morley:

"mainstream research in this period can be said

to have been dominated by one basic conceptual paradigm, constructed in response to the pessimistic mass society thesis, which was elaborated by the Frankfurt School. The thesis reflected the breakdown of modern German society in fascism, a breakdown which was attributed in part to the loosening of traditional ties and structures, and seen as leaving people atomised and exposed to external influences, especially to the pressure of the powerful leaders. The most effective agency of which was the mass media." (Morley, 1980: p.1)

Lowery and Defleur (1983) further explain that in this view "the media present messages to the members of the mass society who perceive them more or less uniformly". This set of ideas, they comment has often been called the 'Magic Bullet Theory of Media Effects' implying the all powerful nature of the media. The theory was current during World War I and its aftermath. Newspapers, during the period were used to make people believe that the enemy was immoral and brutal. Atrocity stories play on the fears and other emotions of the masses. The stories described the hideous behaviour of the enemy and supposedly convinced populations on each side that those whom they opposed were monsters. (Lowery and Defleur, 1981: p.23)

But researchers in communication have questioned the all powerful effects implied by the Magic Bullet Theory. Morley (1980) added that the early emigration of members of the Frankfurt School, to America during the latter part of 1930's led to the development of a

specifically "American School" in the 1940's. This new breed of scholars departed from the original Frankfurt school view of the audience. The American researchers argued that the pessimistic thesis proposed was too direct and unmediated and that it was not possible to have such an impact in a society which had a pluralistic nature. They added that it took too far the thesis that all intermediary social structure between leaders, the media and the masses has broken down. With the emergence of Postwar American Mass Communication research, other views on mass media effects began to emerge. The 'Normative Paradigm View'

"made a three dimensional critique of the 'Pessimistic' mass society thesis, refuting the argument that informal communication played only a minor role in modern society, that the audience was a 'mass' in the simple sense of an aggregation of socially atomised individual and that it was possible to equate directly content and effect". (Morley, 1980: p.3)

According to Morley, Merton's work was especially significant in the sense that it attempted to connect together the analysis of messages with the analysis of the effect. His work, however, did not lead to any widespread reforms in the way in which messages are analysed. It nevertheless opened the road to research in the area of the receiver and reception situation. It is also agreed that the emphasis shifted to the consideration of small groups and opinion leaders. This period saw mass communication research shifting from the study of mass media effect to function. The functionalists were to concern themselves

with the general function of the media for the society as a whole.

Riley and Riley (1959) did work in this research area under the broad title of 'Functional Analysis'. However, after a brief period, a new breed of functionalist became more concerned with the "subjective motives and interpretations of individual users". (Morley, 1980: p. 5).

Lowery and Defleur explain that it was discovered that people were active rather than passive receivers of information. The media they argue:

"present messages to the members of mass society, but the messages are received and interpreted selectively. Because perception is selective, interpretation, retention and response to media messages are also selective and variable. Thus the effects of the media are neither uniform, powerful, nor direct. Their influences are selective and limited by individual psychological difference". (Lowery and Defleur, 1983: p. 25).

Katz (1959) lays credence to this view by explaining that the new approach assumed that:

"even the most potent mass media content cannot ordinarily influence an individual who has no "use" for it in the social and psychological context in which he lives". (Katz, 1959: p. 30)

It is also worth noting that with the new era of controversy over media effects came a conception of the limited extent to which the media could have an effect on the individual. In discussing this issue, Okeffe (1985)

argued that although research on public service oriented media campaigns has a long historical tradition going back to the 1940's and early 1950's, the area went through a period of relative dormancy until fairly recently. The dormant period he explained, was in the late 50's and 60's and this era was related to inference from previous research that media campaigns were apt to have few if any effects. (Okeffe, 1985: pp. 147-178).

Communication researchers such as Bereslon, Lazerfeld, McPhee (1954) and Klapper (1960) advocated the 'limited effect hypothesis'. Klapper was of the view that the mass media can only spread awareness of any social programme and nothing more. Klapper argues that if one anticipates a major attitude change in favour of a social development programme an interpersonal situation should be initiated to compliment the modern mass media. (Klapper, 1960: p.59).

A new group of third world communication researchers Friere (1970) and Bordenave (1977) have also emphasised that it needed more than the mass media for any social change to take place. According to them social change programmes in developing countries have continued to disregard or under emphasise the nature of the social system into which the new socio-change idea is being introduced. (Bordenave 1977: p. 17, Friere 1970: p. 15).

Adhikarya (1975) in a paper presented to the Ministry of Information Workshop in Malaysia, further commented that the restricted role of mass media channels in diffusing new ideas could be said to be due to

- (1) the limited exposure to the mass media of the audience,
- (2) the message irrelevance to the mass population and (3) the

relatively low credibility of the mass media. He emphasised the need for community involvement in diffusing new social change ideas.

(Adhikarya, 1975: p. 8).

Attitude and Behavioural Change

The objective of WAI Campaigns in Nigeria is to cause a change in the Attitude and Behaviour of the target population. Certain prerequisites for using communication to effect changes in opinion, attitude and overt behaviour of a target audience have been discussed by researchers such as Rogers and Shoemaker, (1971); McAlister, (1981); Hovland, Janis and Kelly (1953) and others. Rogers and Shoemaker (1971) in discussing the sequence of change agent roles have enumerated seven necessary steps. They are:-

- (a) Develop need for change in the audience,
- (b) Establish a change relationship,
- (c) Diagnose the problem,
- (d) Create intent to change,
- (e) Translate intent into action,
- (f) Stabilise change and prevent discontinuance,
- (g) Achieve a terminal relationship (Rogers and Shoemaker, 1971: p. 289).

As regards the WAI enlightenment campaign, one assumes that the T.V. producers of the campaign would package their message in a way that will enable the large audience to become aware of the need to alter behaviour.

Once the atmosphere for change is created the producer should seek to develop a rapport with the audience. He may enhance his credibility by creating an impression of trustworthiness and increase the impact by language conciseness, simple messages and vivid imagery. It is also expected that the producer will have initially tried to understand the attitudes and values of his target audience. This will enable him to appreciate why in the first instance the audience behave in a particular way. He may thereby package appropriate messages, which respect the values, circumstances and idiosyncrasies of the target audience. In creating intent to change in the audience the producer should, however, provide or show alternative ways for the audience to make necessary changes. The audience can translate intent into action, using alternatives recommended by the producer.

However, the producer's job is not complete when the change is made. He should give reinforcing messages to enable the audience internalise the change and prevent discontinuance. The last step according to Rogers and Shoemaker is to achieve a terminal relationship. This implies that the audience should be able to adopt the new behaviour even in the absence of the change agent. (Rogers and Shoemaker, 1971: p. 289).

McAlister (1981) used studies from an anti-smoking campaign in Finland to explain the two general notions in communicating campaign information to the public. Firstly, that communication aimed at influencing complex and persistent behaviour must perform three functions.

- (1) Informing audience to cease or avoid those behaviours and their consequences.

- (2) Persuading audience to cease or avoid those behaviours and,
- (3) Training audience in skills to translate intention into action.

McAlister explains that, the first two functions are obvious and have been performed at least fairly well in many different communication campaigns. But the third function has usually been ignored leading to disappointing results. He argued that mass communicators may effectively inform, persuade and train their audience, but lasting change will not be achieved in the absence of a supportive environment.

The work done by Puska et al (1979) on 'Smoking Cessation' according to McAlister, was a first test of this notion. This study was an ambitious nationwide programme in Finland. Research findings indicated that about 25% of those individuals involved in the campaign achieved at least six months of abstinence or more, while only about 4% of the participants in the neighbouring province did so, where no special organisational work was done. The campaigners emphasis in this study, was in the areas of organised self help groups, to reinforce the need for change by participants. (McAlister, 1981: p. 97).

Hovland, Janis and Kelly (1953) conducted over fifty experiments in the area of communication and attitude change. They believed that three variables were important in the learning of new attitudes. They are:- Attention, Comprehension and Acceptance. For the first of these they stated that not all message stimuli that a person encounters are noticed. For example driving down a highway littered with bill boards, one may notice only a fraction of persuasive messages. They also emphasised that even when an appeal is noticed it may not be effective.

Comprehension recognises the fact that some messages may be too complex or too ambiguous for their intended audience to understand. For example, a highly complex treatise on the balance-of-payments deficit, may be totally ineffective in persuading the economic novice on the merits of a particular policy.

Finally they explained that a person must decide to Accept the communication before any real attitude change takes place. The degree of acceptance is largely related to the incentives that are offered. The message may provide arguments or reasons for accepting the advocated point of view or it may engender expectations 'of rewards or other pleasant experience'. (Hovland, Janis and Kelly, 1953: p.12).

Approaches to Mass Persuasion

Bettinghaus (1978) in discussing techniques for effective persuasion enumerates four approaches, thus:- Fear appeals, Emotional appeals, Reward and Motivational appeals, (pp. 142-5). Janis and Feshback (1953) in one of the earliest studies in the area of persuasion, found that high fear arousal condition, resulted in less acceptance of persuasive messages. Fear messages were used to effect a change in the attitude of a group of high school students. They concluded that subjects avoided the acceptance of communication because the aroused fear had caused them to become defensive. The aroused fear was both relevant to and caused by the content of the persuasive communication. When the additional dimension of source credibility was added to later fear appeal studies, the effects of mild appeal on attitude change appeared different. (Janis and Feshback, 1953: pp. 78-92). Miller and Hewgill (1965) found, for example, that strong fear arousing appeals produced

more attitude change than mild fear appeal from a highly credible source. 'Whereas there appeared to be no significant differences between strong and mild fear appeals from low credible source'. (Hewgill and Miller, 1965: pp. 95-101).

In a study of the effects of punishment oriented messages by McCroskey and Wright (1971), the effect of reward oriented (pleasure) and punishment oriented (fear) appeals were examined in conjunction with initial credibility of attitude and 'terminal credibility'. Subjects in the experiment were exposed to either or both types of message by either a high or low credible source. Reward and punishment appeal did not differentially affect either attitude change or perceived credibility. Both types of appeals produced substantial attitude change when presented by a high credible source. (McCroskey and Wright, 1971: pp. 83-93).

Bostrom, Baseheart and Rossiter (1973) explain how the Communication Arts Centre in the U.S.A. undertook to create an information film on Alcohol and Traffic safety. "A Short History" (the title of the film) was created to acquaint drivers with the idea that it was not prudent to drive after drinking. The film replaced previous ones which had "immobilised audience with screams in the night, nerve bending sirens and varieties of human mayhem committed by colliding automobiles". (Bostrom and Baseheart and Rossiter 1973: p. 461). Their study shows that a careful scrutiny of message content and information utilisation by the individual is necessary in achieving desired communication results.

Let us look at the structure of a message from the point of view of a theory of communication. According to Corner and Hawthorn (1980) "a message is the objective complex of sign vehicles built on the basis of one or more meanings interpretable on the basis of the same or other codes". Interpretation is an important aspect of the study of messages since many language scholars such as Vetter, Berlo, Schram, etc., "admit that meaning is socially generated and that messages can have different levels of meaning". Hence, cultural differences bring about cases of multi-interpretation of messages otherwise known as aberrant decoding (Corner and Hawthorn, 1980: p. 135).

The question for us is whether there are more effective and less effective ways of organising messages. How do some types of message structure have a greater impact on receivers than others? Bettinghaus (1978) discusses variables which should be considered, in an attempt to derive effective messages when communicating. According to Bettinghaus, messages should be perceived by the audience to be 'current' and to solve specific problems. (Bettinghaus 1978: p. 133).

There are other dimensions to the effective presentation of a message. Cromwell (1957) found on presenting affirmative and negative speeches on 'socialised medicine and labour arbitration', to groups of students whose opinions were measured before and after the talk, that a significantly greater change was produced in the direction of the side presented last. Thus, he obtained a recency than a primacy effect. (Cromwell, 1957: p. 82) Other influences on perception are pointed to by Defleur.

According to Defleur (1970) the first major component of the social system is the audience:

"This audience is stratified, differentiated and interrelated in many ways. The individual difference theory, the social category, the social relationship theory and the cultural norm theory all point to the behavioural mechanism that determines the patterns of Attention, Interpretation and responses of an audience with respect to content of a given type".

He adds:

"from a multiplicity of available content the individual selectively attends to messages, particularly if they are related to his interest, consistent with his attitudes, congruent with his beliefs and supportive of his values".

Thus the individual exercises the principle of selective perception. These variables therefore, intervene between media stimuli and the audience and bring about differential responses to messages.
(Defleur, 1970: p. 165).

This issue is re-emphasised by Wurtzel and Surlin (1978) in their study of viewers attitudes towards television advisory warnings. The researchers asked respondents in Georgia (U.S.A.) if they were familiar with the warning on "Family Hour" programmes which stated that "the following programme contained material which may not be suitable for all family members and viewers discretion is advised".

Over 96% reported seeing the warning but only 24% reported that the advice had influenced their decisions to watch the show, while 71% reported no influence. The study also found that as the education of respondents increased, the influence of the advisories decreased. This result places a caution on hasty assumptions on the possible influence of public enlightenment campaigns. (Wurtzel and Surlin, 1978: pp. 19-31).

Klapper (1960) enumerated five considerations of possible re-enforcement factors producing a change in behaviour. These are:-

- (1) Predisposition, the related process of selective Exposure and Selective Retention;
- (2) Groups with the norms of groups to which audience members belong;
- (3) Interpersonal dissemination of the content of communication;
- (4) Exercise of opinion leadership;
- (5) Nature of mass media in a free enterprise society.

In discussing the role of predisposition and other related processes in the effect of communication, Klapper noted that, the existing opinion and interest of people are profoundly influenced by their behaviour vis a vis mass communication and the effect which such communication are likely to have on them. Citing a study of Allport and Postman (1945), he concluded that material which does not fit the predisposition of a perceiver is likely to be

"recast to fit not only his span of comprehension
and retention but likewise his own personal needs

and interest. What was outer becomes inner,
what was objective becomes subjective".

Audience Perception and Recall

Some recent work on audience perception has also looked at the area of 'Attention Span and Recall'. Researchers in this area include Berry, Gunter and Clifford (1982); Ellis (1982) and Morley (1985). Discussing the question of T.V. News Recall, Berry, Gunter and Clifford cited studies done by Jorgenson (1955); Havard (1962) and Edwardson et al (1981). According to them, these large scale surveys "seem, however, to establish a striking inability of viewers to recall the content of news broadcast only a short time after transmission".

Discussing Newman's (1976) study, Berry et al noted that news recall may be significantly affected by attributes of programme content and format as well as characteristics of the viewers themselves. (Berry, Gunter and Clifford, 1982: pp. 301-302).

However, Philo et al (1982) in 'Really Bad News', discusses other dimensions on the issue of news content. They expressed the view that T.V. has the power to tell people the order in which events and issues take place, that it sets the agenda and decides for the audience what is important and what will be featured. According to Philo et.al, T.V. gives the audience a broad view of an event within a specific explanatory framework, albeit that the details of the account may be lost to the audience. One example cited was that of people working in a car plant who might know why their industry is in decline and why production is lost. But those who take their information from T.V. are

likely to focus on a narrow range of causes, i.e. a stoppage in a car plant may be synonymous with a strike. (Philo et al, 1982: pp.12-13).

Other theorists argue that television has a relatively peripheral effect on audience understanding. Pam Mills (1985) discusses the issue of Attention Span and News Recall in a paper presented to the Royal Television Society at the Cambridge Convention 1985. She argues that audience pay attention or recall programmes which they are interested in. She expresses the view that "programmes which viewers pay attention to are those which have appeal and attraction for them". (Mills, 1985: p.3). Root (1986) comments on the study by Peter Collett on the issue of attention span. Collett's study discusses the notion that many viewers "are absolutely locked into what is happening on the screen". On the contrary, he argues there are many viewers who appear to be oblivious to the fact that television is on at all. People he explains, engage in almost bizzare variety of different activities in front of the set. According to him "we eat dinner, knit jumpers and argue with each other". (Root, 1986: pp. 25-7).

Ellis, (1982) writing in 'visible fiction', discusses reasons why viewers can take their eyes off the screen but can still enjoy and understand the programme being watched. He suggested that:

"segmented form is the characteristic shape of all television, whether it is News or Magazine Programme, a titled Sequence, a group of Advertisement or even a Dramatic scene in a Police Show or a Soap Opera, the segments each make sense by themselves". (Ellis, 1982: p.12)

Root further explains that we can catch a quick compartmentalised unit, do something else, come back to another unit and still understand what is going on. She emphasises:

"hardly the stereotyped image of family glued to the set, in fact it could even be seen as a rather skilled way of watching". (Root, 1986: pp. 25-7).

Morley (1986), also discusses attention span and television viewing. He brings into focus a new dimension of how different sexes watch television. Men and women he notes tend to watch television in very distinct ways:

"men state a clear preference for viewing attentively in silence without interruption in order not to miss anything, women however, tend to think of T.V. as a social activity and will happily try to continue conversations while viewing, women it seems don't have the time to watch T.V. attentively".

Men display puzzlement at the way their wives and daughters watch T.V. Many women see watching T.V. without a domestic task in hand as a waste of time. (Morley, 1986: pp. 40-132).

Success and Failure in Public Campaigns

Tubbs and Moss (1980) writing on the Persuasability of Audiences, have counselled that certain audience variables must be considered because they constitute factors that could determine the success or failure of specific campaigns. The variables, which are mostly demographic include

Age, Sex, geographical area, Occupation, social economic level, etc. The author showed how former American President, Jimmy Carter considered these variables in his speech at the Democratic National Convention, 1976:-

"now our party was built out of a sweat-shop
on the lower east side, the dark mills of New
Hampshire, the blazing hearths of Illinois,
the coal mines of Pennsylvania....."

Carter in his statement appealed in a sense to the various geographic locations, the occupations, socio economic and education levels of the democrats, who had nominated him presidential candidate. (Tubbs and Moss, 1980: p. 286).

Tubbs and Moss further noted that education plays important parts in the persuasability of audience members in a communication situation. They cautioned that for successful persuasion

"it would be wise to take into account the finding that intelligent or better educated audiences respond more readily to two sided rather than one sided appeal. Conversely less educated people would be expected to be more responsive to a one sided appeal than more educated people". (Tubbs and Moss, 1980: p. 288).

This of course would include appeals made in campaigns like WAI. One would probably assume that a technique of two sided WAI campaign may appeal more to the 'educated' than the 'uneducated'.

Expressing a similar view, Hovland, Lumsdaine and Sheffield (1949) found that levels of education, could affect knowledge and adoption of social change ideas. This study was on American soldiers during the World War II. A film titled "Why we Fight" was shown to American soldiers from three intellectual levels, grade school, high school and college. (Hovland, Lumsdaine, Sheffield, 1949: p.22).

In examining the function of sex in a persuasive communication Tubbs and Moss (1980) further advised that it must be considered as a very important variable and cited a study by Scheidel et al (1959) which concluded that women were more readily swayed by persuasive communication than men. This position, however, seems to be changing as the female role in society undergoes constant redefinition. (Tubbs and Moss, 1980: p. 289).

This view is also emphasised by Ronsenfeld and Christie (1974) in their work on "sex and persuasability". The research concluded that it was futile to attempt to conclude that one sex is more persuasible than another. This lack of unanimity calls for a closer examination of the function of sex in persuasive communication, especially in our society where the dynamics of change brought about by newly defined values keep infringing on roles and function assigned between the sexes. (Ronsenfeld and Christie, 1974: p. 18).

We would assume that this apparent lack of unanimity on the function of sex in persuasive communication may also obtain with other variables such as age, socio-economic status, etc. This view is echoed by Shobowale and Shogbamu (1984) in their study of "Innovation Adoption Among Rural Fishermen in Lagos". They found that formal education

did not affect respondents significantly in their choice of media for adopting new innovation. (Shobowale and Shogbamu, 1984: p. 55).

Opubor (1972) writing in 'Rural African' argues that development and communication research studies saw the mass media (especially radio and T.V.) as an efficient instrument for spreading information and altering attitudes towards new ideas. (Opubor, 1972: pp. 2-55).

In their review of the area, Gilbertson and Wober (1985) note that "systematic interest in the possible effect of T.V. has on occasion been taken, in addition to commercial research done for private sponsors". Citing examples of such work, Gilbertson and Wober discussed Fougeyrollas (1967) work which dealt with what T.V. can do as a medium for adult education in Dakar (Senegal). In this study, programmes on Hygiene and Nutrition were provided from a pilot station to ten television clubs set up in and around Dakar, reaching 500 women of whom three quarters were illiterate. Results showed that various home habits had changed, even though some habits had proved resistant to recommendation, for example, an attempt to divert food preference from rice to millet. It is worth noting that the pilot project made use of T.V., and interpersonal communication. The programme was relayed to various women organised in groups who were later given the opportunity to discuss what they viewed. (Gilbertson and Wober, 1985: pp 1-3).

Wober (1975) also discuss a study of school children in Ghana. This investigated whether watching television produced a different structure of attitude than is found among non-watchers. In the study an

attitudinal questionnaire was given to a group of T.V. viewers, matched for Social Class, Age, School Grade, and Sex with a group of non-viewers. Results showed that there was a significant difference in the two groups (non-viewers and viewers). The researcher concluded that viewers were less well disposed to traditional attitude statements than non T.V. viewers. (Wober, 1975, p. 92).

Because there is very little literature on T.V. in Africa, it became important for the researcher to examine examples of studies which essentially concentrated on the use of radio to diffuse new ideas. Momeka (1981) argues that radio is the only form of mass communication with which rural communities are familiar, especially in Africa, Asia and South Africa. Radio amongst other mass media is cheap and could easily be used in any environ. Battery powered radio are owned by people from all economic classes and thus can reach even those who cannot read and write. (Momeka, 1981: p. 62).

Opubor (1972) made a study of five radio projects. These were based in Botswana, Dahomey, Niger, Senegal and Tanzania. The Niger radio project which was sponsored by the government began with a programme called Radio Club Association A.R.C.N. It aimed at making the rural communities more aware of national development and also utilised discussion groups. The clientele for the project were the people of Niger. The study concludes that radio was an effective means of reaching the people. Most of the clientele listened to radio and with the information gained they were able to comprehend government views and actions on different national policies. (Opubor, 1972: pp. 23-4).

There are in fact very few studies in the literature which deal with information campaigns or the 'effects' of media in Africa. There is even less which relates specifically to Nigeria. Virtually all of the studies cited in this chapter were made outside of that country. The government of Nigeria has initiated many new policies and has attempted to promote them through the mass media. Nonetheless there have been no concrete attempts made by the authorities or researchers so far, to carry out research work in the area of mass media effects. It is this gap which provides the rationale for the present study.

CHAPTER THREE

PRODUCTION PRIORITIES IN WAI CAMPAIGN MESSAGES

INTERVIEWS WITH THE ASSISTANT DIRECTOR OF INFORMATION, MR. M.E. EKPO,
AND THE CONTROLLER OF LIGHT ENTERTAINMENT (PRODUCER OF WAI CAMPAIGN
MESSAGES), MRS. VICTORIA BOGLO OF NIGERIA TELEVISION AUTHORITY,
NTA, LAGOS

On the 25th May, 1986, two separate indepth personal interviews were conducted with officials of the Federal Ministry of Information and Nigeria Television Authority (both in charge of WAI campaign in their respective offices). The reasons for the interviews were:-

To gain more knowledge about:

- (1) the background of those involved in the planning of WAI campaign messages.
- (2) the origin of WAI message concepts.
- (3) how message effects have so far been measured.

The questions put forward to Mrs. Boglo were as follows:-

- (1) How does the message content of the jingles originate? and who are those involved in the planning process of the message concept?
- (2) Does the situation where the Federal Government determines the operational policies of the T.V. stations, affect the degree of freedom in disseminating WAI campaign messages? For example, to what extent would you say, does the fact that

T.V. stations are solely owned by the Federal and State Government affect the manner in which W.A.I. campaign messages are being disseminated?

(3) Who are your target audience?

(4) What process does the W.A.I. campaign message go through before being aired on T.V.?

(5) If you were commissioned again, to plan and produce campaign material for W.A.I., what would you have done differently?

(6) You seem to be mainly interested in W.A.I. campaign messages creating awareness, are you not also hoping that this message would bring a change of attitude, amongst members of the public?

After the initial indepth personal interview, in the course of our general discussion the researcher further raised the question of whether there has been any systematised evaluation. Further more, there was also a brief discussion on the activities of the research department in the television station.

W.A.I. Message Concepts

According to Mrs. Boglo, the W.A.I. message concept originates from a common pool, which is contributed to by the Ministerial Advisory Council, comprising all departments under the Ministry of Information, representatives from the police, armed forces and members of the public. These ideas, she further explained, are sent to her in form of guidelines and the W.A.I. message jingles are then produced, based on these.

However, in terms of freedom to produce programmes for WAI campaign, she emphasises that there is no absolute freedom and added "Nigeria has never had to boast about being the most democratic country in the world; that should tell you the extent one can have a free hand in producing these jingles".

Government Control of the Media

On the question of government finance of the T.V. stations and its consequences, Mrs. Boglo made the point that there is presently no threat which creates a situation where one must play the tune of the Federal Government, but added that from experience one knows that television stations in Nigeria in particular, are not self sustaining. Therefore, no matter how formally independent T.V. is today, at the back of everyone's mind is the subtle threat that one might become a government's 'scape-goat', if you don't play "their tune". She however, acknowledged that as much as possible, she would like to be independent and be able to use her own original thoughts, as this gives her the opportunity to include her own creative inputs in producing WAI messages, but added "I think there is a subconscious realisation that one also has to satisfy both the public and the authority".

WAI Target Audience and Message Production

On the issue of the target audience the controller explained that the WAI T.V. campaign is directed towards every Nigerian, both young and old. According to her, "our aim is to create public awareness in respect of the economic and social situation in the country".

WAI messages, before being aired on T.V. go through various processes. According to her, the process starts with the creation of the message concept. The next stage is production of the jingles, the editing and previewing. She went further to give a brief glimpse of programme censorship in the T.V. house. She explains, "I am my own self censor, as regards what I produce, I try to avoid creating programmes that might probably offend the management or the authorities. I then pass on the finished jingles to the management. If it is liked, it then goes on the air; if they feel it will be offensive to the authority (the Government) then they have the privilege to withdraw it".

On the question of if she were given a free hand again to solely produce the jingles, the controller emphasised that her first priority would be to entertain. She argues:

"some members of the public find the jingles boring and offensive. I was once told by one T.V. audience : 'what do you think we are, a robot, that you can pump information into at any time'. Therefore, my first priority will be to communicate the message subtly. I am not going about 'beating people in the head' and saying be disciplined and patriotic but try and get each message across with a powerful persuasive appeal message that offers incentives to the audience".

She further added, that there should be a good audience feedback process, whereby they can give their views on each campaign message sent out.

Message Effects

When discussing the question of the campaign message bringing about change, the controller expressed the view that the campaign message will have an effect, when the Nigerian public have become fully aware of the message. She added:

"from what we have tried to portray at this level, one could say that the campaign has been relatively successful".

She further explained that whether ideas from the campaign are put into practice by members of the public is a different issue. She emphasised the point that the practical manifestation of the messages depended solely on the initiative of the government getting it across and the people accepting it. For example, the clip 'Andrew Checking Out' was meant to inform the public and create the awareness that unpatriotic Nigerian citizens are leaving the country. (See video clip 5 on jingles). The controller further stressed that though there are problems and hardship in the country, Nigerians have got to help solve the situation. According to her "we are aware that things don't sometimes work in this country, but running away will not help the issue either".

WAI Campaign and Research

So far there has not been a well defined scientific research study on the WAI campaign. Mrs. Boglo raised this point while discussing the question of the kind of evaluation the WAI campaign has had. She explains:

"we only hear of what effects the campaign is having through what the newspapers say about WAI T.V.

messages. This however, gives us a fairly reasonable view of the campaign effects.

Sometimes we have members of the public visiting the T.V. station, they simply give personal feedback on the campaign".

She further explains:

"I don't think it is that important, so far in this country people are not genuinely interested in scientific, evaluative research studies on important public campaign issues".

This contrasts with other parts of the world where there are well established opinion poll organisations.

Victoria Boglo was also of the view that the research unit in the T.V. house was not being adequately funded. She added:

"I don't think the television house have the funds to carry out any large scale opinion survey, actually it is a long time since the unit has done any large scale opinion poll survey".

INTERVIEW HELD WITH MR. M.E. EKPO
THE ASSISTANT DIRECTOR OF INFORMATION
FEDERAL MINISTRY OF INFORMATION, LAGOS

The questions put forward were as follows:-

- (1) In a country where members of the public are despondent because of lack of employment, low standard of living and gloomy economic situation, what benefit is a T.V. campaign like WAI, to the individual Nigerian?
- (2) How long will the campaign continue and what plans does the Government have as regards new campaign messages?
- (3) Has there been any systematised evaluation of WAI messages, in your department?
- (4) If so, what kind of evaluation research studies have you had so far?
- (5) How effective would you say WAI messages have been in bringing about behavioural change?
- (6) Would the Government be interested in independent analysis of the WAI campaign?
- (7) Has there been any move to involve intellectuals, and others, in research concerning the WAI message campaign?
- (8) Would you say the WAI T.V. campaign involved a large financial cost?

Benefits and Span of WAI Messages

On the question of what benefit the individual Nigerian will derive from the campaign, the director explains:

"I think there are many benefits, the individual Nigerian derives from this campaign. If you recall, WAI 'Crusade' was in the instant conceived because it became necessary to create a completely new image of the Nigerian society in view of the kind of situation we found ourselves".

He further explains that there was no accountability,

"all of us were said to be corrupt, there was indiscipline in every sphere of activity in the society, and it became impossible to run a society that was so indisciplined. If you look at the benefit that you derive from having an orderly society, then everything falls into place".

Discussing the issue of how long the span of the campaign will be,

Mr. Ekpo explained:

"you see the campaign could be described as a crusade. It is a battle we are fighting, as long as we have not completely eradicated indiscipline and allow ourselves a new concept to public life and new responsibility of citizenship, we will continue to persuade Nigerians through campaign messages".

He acknowledged that a total change of attitude amongst members of the public will take some time. They are attempting to change long formed habits or attitudes, which in some cases have been internalised. As a result, there is the need for a consistent persuasive appeal message.

Message Evaluation

On the question of how WAI messages were evaluated, the director stressed that

"every public persuasive campaign message should have an evaluation system to enable one to plan strategies for other subsequent campaigns. If the strategies used earlier were not right, one could then think of other strategies".

According to him, the Ministry of Information has a monitoring research unit in the WAI secretariat, which from time to time attempts to measure the extent of the success or failure of these campaign messages. He explained:

"as a result of this kind of evaluative research, we have been able to identify why certain campaign messages are not as successful as some others. We then try to change our strategies and make recommendations to the authorities as to what should be done, although so far we have done no large scale research on WAI campaign message".

Mr. Ekpo added that they have had very encouraging message evaluation in a number of areas and most of the evaluative studies done have been

through participant observation by members of the research unit.

He said:

"take the queue culture, it has caught up on Nigerians; this can be seen in the banks, at the airports, people quietly queueing to get services; for once members of the public no longer run the airport tarmac as if boarding a plane is a sporting event".

Message Effects and Practice

According to the Director of Information, the W.A.I. campaign has been effective in creating change in behaviour amongst members of the public. He expressed the view that:

"apart from sporadic instances, Nigerians are a bit ashamed, to do a few things they used to do publicly. I know that the incidence of littering the street in the night has not completely erased, but has been minimised. I don't know how many offices you have been before now, but my experience is that some people were never always on 'seat' in their offices, even when there is no legitimate reason for their being out of their offices".

According to him the not 'on seat syndrome' is lessening, . . . These campaign messages he hoped will continue to 'seep into people's mind' until new habits are internalised. Good behaviour, he said, is from the mind, Each time one is reminded of

bad behaviour, the tendency is to be ashamed and try to comply with the acceptable norms of the society.

Independent Evaluation of the WAI Campaign

Expressing his view on the issue of independent analysis of the campaign, the director confirmed that the WAI secretariat which is a part of the government, will welcome any such analysis. According to him any programme of public campaigns which are not analysed, generally does not give room for those involved to find the pitfalls. He added, as a result one might not be in a position to benefit from the views of those who have watched (i.e. the audience).

The director also confirmed that there have been moves to involve intellectuals, University Dons and others in research studies concerning the campaign. According to him a number of them have been in touch with the secretariat and they are planning seminars, training programmes and symposia. He also acknowledged that the entire WAI concept had not been the brain child of the Federal Government, but of this class of people:

"The WAI concept and crusade started from the universities amongst the university Dons, they only sold the idea to the government".

Funding the Campaign

On the question of the financial cost of the campaign so far, the director explained that he could not say how much it has cost presently without going through the books. He, however, added:

"I don't think enormous sums of money have been

spent on the campaign. The WAI secretariat have been manned by Civil Servants, who are on various grades of pay and if you take their salary over a period of time, it will still be part of the material that is used in the campaign. I feel that WAI has become a likeable idea, amongst the public, they are now very much aware of such a campaign. It appears that until this present government came to power nobody was interested in curbing the chaotic situation in the country. So once there was a public outcry for the campaign everybody joined in. It might have cost more if people were not interested in the campaign. Many industries and humanitarian organisations have contributed to the campaign in terms of manpower and financial aid. Such organisations which had spent money to encourage the WAI campaign, know what the society will benefit from having an orderly and disciplined society once again".

Conclusion

Several significant questions have arisen, for this researcher, in the course of the interviews held. What are the implications of the implementation process, policies, and principles guiding the campaign? A significant factor which has emerged is the assumption by the policy makers that the WAI appeal has been successful and effective with the public, without the backing of a scientifically based opinion survey. The producers of WAI messages have so far given the

impression that for an effective campaign, all that is needed is the T.V. message and the audience.

An important factor which has been missing throughout the implementation process of the WAI campaign appeal is an effective feedback mechanism. Where members of the public do not have the opportunity to participate in the planning of the campaign messages, this raises the question of how much information the authorities have on the social cultural experiences and background of the audience to which the WAI message is being communicated. Opubor (1976) in a lecture titled 'The impact of technology on the mass media and society', re-emphasises this view that "public enlightenment campaign programmes, must be seen as a two-way mechanism, circulating knowledge and information between the people and the government". (Opubor 1976: N.14).

Another significant point to emerge is the issue of the T.V. stations being solely owned by the Federal Government. This situation raises the question of WAI message credibility. Some communication researchers have raised the issue that most of the enlightenment campaigns that have taken place in Nigeria have been used by the authority to gain public sympathy. They say it is one way of informing people that "they have been progressive while in office".

The strong political undertones in the WAI campaign appeal have been evident in speeches made by government officials. In a speech made by Major General Tunde Idiagbon, Chief of Army Staff Supreme Headquarters, at the launching of WAI environment sanitation campaign in Kano, on the 25th July 1985, he expressed the view:

"distinguished ladies and gentlemen, this is the very first time in the life of this country that a government would come to the realisation that there is a national problem, which is indiscipline in the country".

Many government critics have continued to argue that this kind of speech is an attempt to portray a positive and progressive government. Good public relations for the authority had become quite important and necessary, as this particular regime was dealing with a public that had become discontented and suspicious of the series of military regimes that has assumed power in the country, with empty promises of better economic and social conditions for the people. However, the present regime would certainly argue that the Nigerian situation during this period gave grounds for political intervention. The poor state of the country's economy with the exit of the previous civilian administration, provided for the new government a genuine situation for mobilising the Nigerian public towards new goals.

From the interview, it is the researcher's assumption, that the strategies used to communicate WAI had been far more government than audience oriented. For example, more emphasis has been placed on government attempts to reach the public with WAI messages rather than understanding public attitudes and opinions towards the campaign. But public attitudes are clearly crucial. As Frierre (1977) argues, the diffusion of social change ideas should not be seen as merely transferring content from a knowledgeable and authoritative source to passive receiver, which does nothing to promote the receivers

growth as a person capable of influencing his society.

This raises the issue of the delicate balance between the needs and wishes of individuals and the needs and wishes of the government. For Opubor (1976) this brings to focus the dilemma "should the government give the people what they want, or what they need? Who defines wants and needs anyway?" (Opubor, 1976: N.27). The view, expressed by Opubor, re-emphasises the fundamental problem involved in production of social change messages in most developing countries, where the governments are authoritarian and own the media. The question is, should the producers make social change mobilisation messages to suit governmental interest, or attempt effective messages which are audience oriented?

In conclusion it is the researcher's assumption that there were no adequate feasibility studies done on the suitability of WAI messages on the target audience, before the T.V. campaign was implemented. This situation also raises the question of the need for a National Communication Policy for the country, which will place in perspective the manner with which social change and developmental ideas are communicated. But there is clearly a long way to go, as Julius Nyerere of Tanzania commented in 1976:

"while others try to reach the moon, we
are trying to reach the villages".

(Nyerere, Convergence, 1976: pp. 6-14).

CHAPTER FOUR

RESEARCH PROCEDURE AND SAMPLE

The Television Audience and the Ethnic Groups of Nigeria

The Federal Republic of Nigeria is made up of twentyone States, of which Lagos is the Federal Capital. The 'Digest' Magazine of 1982 estimated the population of Nigeria to be 86 million as at December 1980, while the T.V. audience in Nigeria was estimated to be 3,277,692. The population of Lagos state was estimated to be about 3.5 million, while the T.V. audience there was put at 668,486. (Digest 1982: Vol.3, p. 28).

The four major ethnic groups used for sample classification in the present research were the Housas, Ibos, Yorubas and the Minorities (Edos, Benue, Riverts, etc.) Levine (1966) describes:-

The Housas, as being predominately muslims, speaking Housa language, with a population of more than 25 million and inhabit, North Western Nigeria (covering an area of more than eight states).

The Ibos, he added are a south eastern people, predominately Christians with a population of more than 15 million people and speak Igbo language (covering four states).

The Yorubas, he placed as living in south western Nigeria, with a population of over 10 million, speaking Yoruba language and are predominately muslim and Christians (covering over three states).

The Minorities, (Edos, Benue, Rivers and others), inhabit the middle belt of the main geographical zones in the country, that is the north and the south. They are predominately Christians and speak a mixture of the three main languages, (Igbo, Housa and Yoruba), but use 'Pidgin English' as everyday functional language.

Although the three main spoken languages are Housa, Igbo and Yoruba , English is, however, the single common denominator and is spoken all over Nigeria. (Levine, 1966: pp. 12-20).

Measuring Instrument

The question of what type of measuring instrument should be used in this study necessitated considerable attention, as it was important for the researcher to use a measuring parameter that would put forward questions regarding both Audience Opinion and Attitudes towards WAI messages.

Lowery and Defleur (1983) examined in detail factors involved in differentiating these two variables. They cited studies by Hovland and his colleagues at the University of Yale who attempted to measure persuasive messages in terms of Attitude and Opinion change. They

viewed attitude and opinion as being ultimately related, yet, analytically distinct. They added that:

"the term opinion referred to interpretations, expectations and evaluation". (Lowery and Defleur, p.152).

For example, this term included beliefs about the intention of others and anticipation of future events. Attitude was reserved for explicit responses, approaching or avoiding some object, person, groups or symbols. In other words, attitude possessed "drive value". They however, added that opinion could always be verbalised and attitude need not be, an attitude might be unconscious, but agreed that there is a high degree of interaction between attitude and opinions. A more important aspect of this interaction is that a change in a person's general attitude might result from changes in opinion. There is also the problem of whether it is possible to measure actual changes in behaviour.

Opubor (1976) in a paper presented to the seminar for information officers, expressed the view that one way out of the problem of attitude and behaviour, is to admit that behaviours can be and are often related to attitudes. And that it is possible to infer from certain actions the probable attitudes which a person would have to certain situations. (Opubor, 1976: N.19).

There is also the key issue of the relation between quantitative and qualitative measures. It is this researchers view that it is not sufficient to simply adopt a structured questionnaire and arrive at a purely statistical answer on audience Opinion and Attitudes towards WAI T.V. messages. There is a need for a methodology that will

interpret the answers of the target audience within the context of their socio-cultural background and experience. Therefore, a qualitative and quantitative indepth observational study and group discussion, supplemented by a survey technique was required.

This view is re-emphasised by Morley (1986) in his study of Family Television . He noted that in order to fully understand what went on during the time the audience watch T.V., it was necessary to explore differences within families in specific social and cultural contexts. He added:

"my argument is that the viewing patterns for broadcast television can only be comprehended in the context of this wider set of questions, concerning life styles, work situation and their inter-relation with the scheduling limitations of broadcasting television". (Morley, 1986; p.16)

To lay credence to this view he cited Wober (1981) who argues that most television "research" measures quantitatively by registering the number of people who watch a particular programme and assesses to what degree particular samples of people thought certain programmes interesting or enjoyable. Information gathered for these surveys ignored the context of T.V. use. Individuals are typically asked to complete diaries (for audience appreciation measurement) of programmes they have watched. The reasons for such choices are not usually discovered. (Morley, 1986: p.16). The overall view being expressed by these researchers is that much current statistical data may not be adequate for most audience T.V. studies.

The Questionnaire

An 18 point questionnaire was administered on the respondents. The first six questions were designed to elicit information on respondents social and economic level, occupation, education, class status and ethnic grouping. It was the researchers assumption that in asking these questions it will become clear how these variables affect respondents opinion and attitude towards WAI T.V. messages and in what ways they have contributed to the success or failure of the campaign.

More importantly in this research, the remaining twelve questions were all open-ended. The researcher was of the view that this will allow respondents to be interviewed in depth and would enable them answer questions without restrictions. Machmias and Chova (1976) re-echo this view by saying that when

"open-ended questions are used, respondents are encouraged to relate their experiences to describe whatever events seem significant to them to provide their own definition of situations and to reveal their opinions and attitudes as they seem".

(Machmias and Chova, 1976: p.101).

Awareness, Recall and Attention to WAI

The next group of questions asked were:-

Which of the T.V. enlightenment campaigns on WAI have you watched? - followed by questions on Awareness, Attention, Interest and Recall of WAI messages. For example,

"Since you started watching jingles on

'Eating Nigerian Food', do you now eat more

Nigerian food in your houses?"

If Yes,

"Was it because of the jingles?"

"What is your favourite food presently?"

These were followed by:

"What makes you pay attention to WAI T.V. jingles?"

- (a) The music
- (b) Words of advice
- (c) Dramatisation
- (d) Don't care

"Do you sit attentive, to watch WAI jingles when they are on?"

In a separate questionnaire designed for the school children, questions on family eating habits were also asked since one of the campaign messages was on 'Eating Nigerian Food'. It was assumed that the children will probably understand questions based on eating habits easily. However, adult respondents were also asked about their knowledge of the 'Eat Nigerian Food Campaign'.

Nevertheless, these questions were asked before the video clips were shown to the respondents. Here the researcher was interested in finding out if respondents were already aware of the WAI Campaign and were not hearing of the messages for the first time. It was also necessary for the researcher to find out how much they knew about WAI.

Questions on the respondents recall of WAI messages were also important as an alternative method for knowing if respondents were attentive to WAI messages.

Perceived Relevance of WAI Messages

The next questions asked are:-

What part of the clips you have just watched
to you remember and interest you?

Do these clips you have just watched make you

- (a) Laugh
- (b) Take it seriously
- (c) Don't care
- (d) All

Do you take the WAI enlightenment campaigns seriously?

Yes/No

Do you see the content of WAI messages as:-

- (a) Superficial
- (b) Educative
- (c) Entertaining
- (d) Over Dramatic
- (e) Unrealistic
- (f) All

Questions on WAI message relevance were also asked.

Some ideas were raised more than once in different questions. This was in an attempt to test respondents reliability and to check for possible contradictions in answers given. It was also important to understand how respondents reacted to WAI messages. If they listened to the messages, were they taken seriously? If not, does the manner in which WAI messages

were received, reflect public attitude towards information for social change?

Structure of WAI Message

The other questions in the third group are:-

What do you think of the message content of the WAI Campaign?

Do you relate to the characters and imagery used in the clips? For example, do you find the subjects interesting, familiar or alien and boring?

What changes would you like to suggest in the programming of WAI T.V. Campaign? In terms of programme content, structure and character?

In this group of questions the researcher was interested in gaining insight into respondents attitude towards WAI in terms of the Content and Imagery used in dramatising the messages.

Opinion and Behavioural Change

The last questions dealt with opinion and behavioural change amongst respondents after being exposed to WAI T.V. messages.

Did your watching of WAI T.V. messages change your opinion of issues discussed in the clips positively or negatively?

Which of the messages you have just watched changed your opinion or attitude?

- (a) Do it one by one
- (b) Stop Corruption
- (c) Andrew Checking Out
- (d) Eat Nigerian Food
- (e) Keep your Environment Clean
- (f) All

Would you like the WAI campaign messages on T.V. to continue?

In order to make answering of the questionnaire for the school children simpler, questions on Opinion and Behavioural change were also designed. They were:-

After seeing the WAI jingles on T.V., do you want to do things in the right way?

For example:-

- (a) Not to sit idle
- (b) Do things for Nigeria
- (c) Be disciplined, (queue at the bus stops)
- (d) Keep your environment clean

If you do all these things, why? If not, why?

These groups of questions might help the researcher to find out if awareness of WAI messages led to change in attitude, opinion and behaviour of respondents.

Selection of Sample

For the investigation, the researcher undertook a nine week field trip to Nigeria in April, 1986. Lagos, the Federal Capital of Nigeria, was the chosen area for the sample population. Lagos out of the 21 states in Nigeria, became the researcher's choice because access to the sample population was relatively easy within it. The intent was to sample 236 respondents, 156 adults and 80 school children (both male and female). The researcher's adult population were chosen from four major language groups in the country, namely Hausas, Yorubas, Ibos and the Minorities.

Within these groupings, samples were further matched on some Social Economic Variables (SES), they are Age, Sex, Education and Class. The groupings were broken down to upper, middle and working class and the categories were further matched with age groups of between 17-25, 26-35, 36-50 and above years, within each group.

Respondents were chosen from each ethnic group, to give a broad total of 156 respondents. A sampling return of 150 (95%) Adult and 80 (100%) School Children was actually gathered.

80 school respondents were chosen from both the primary and secondary schools - 40 (boys and girls) from the primary school level (primary class 6), 40 (boys and girls) from the secondary school level (forms 4 and 5). The school children aged between 9-16 years were not further categorised. The researcher assumed that because Lagos is the Federal Capital, the children could adequately represent a variety of groupings. Samples were then chosen with the help of the school register, which had their names and state of origin.

Procedure

A look at each days T.V. running order shows that at the National T.V. Station, WAI jingles were on the air every hour during programme transmission. It was also observed that about 15% of the total air time per day was devoted to the persuasive messages. Most of WAI clips came in form of jingles and were prepared in a form of dramatisation. They were usually prepared in Pure or Pidgin English.

The message themes revolved around work ethics, Queue Culture, Virtues of Nationalism, Patriotism and also the Economic advantages in buying Nigerian made goods. For the purpose of showing these messages to the groups, the researcher recorded on a video cassette, ten different clips (WAI messages of 2-4-5 minutes duration). Their contents were as follows:-

A brief analysis of the content of the video clips on jingles

A full transcription of the text of these messages is included in Appendix D. A video tape of the jingles is included separately with the thesis.

<u>Clip</u>	<u>Title</u>	<u>Theme</u>
1	Eat Made in Nigeria Food	This particular jingle had economic undertones and encourages Nigerians to buy products grown and produced in Nigeria.
2	The Queue Culture	This attempts to bring order and discipline into the social and political life of the society: taking turns in

<u>Clip</u>	<u>Title</u>	<u>Theme</u>
		doing things in public institutions, like banks, post offices and bus stops etc.
3	Build a Greater Nation	The work ethic was the idea being communicated in this particular clip. It asks every Nigerian to contribute to a greater nation by not sitting idle.
4	Acts of Patriotism	Suggests taking pride in your country's political and economic activities.
5	Andrew Checking Out	Discourages Nigeria's potential labour from leaving the country and taking up jobs elsewhere.
6	Future Nigerians	Patriotism and Nationalism were the views being expressed here.' "Stay at home to keep the country economically and politically viable for future generations".
7	Acts of Patriotism	Emphasises the importance of individual contribution for a greater Nigeria.
8	Arson	Discourages the burning of public buildings after fraudulent activities in public institutions.

<u>Clip</u>	<u>Title</u>	<u>Theme</u>
9	Economic Sabotage	Discourages the corrupting of Government officials by giving them bribes, in an attempt to get government contracts.
10	Bribery and Corruption	Discourages the idea of getting things done through giving 'tips' to Government Officials.

The researcher with the help of a ten-inch portable T.V. and a video recorder went into homes, offices and educational institutions to interview respondents. Both adults and school children, were shown the video clips in groups of between 5-17. Initially, it was difficult to find respondents in their homes during the day. This led to most of the interviews being done in the evenings.

Interview Procedure

Two methods were used in getting respondents to watch the WAI video clips. Some respondents were seen in groups in their homes, but most were taken to an audio-visual centre that had the facilities for mounting hidden video cameras. The researcher obtained the help of the audio-visual department of the University of Lagos, where there was a well equipped room for the T.V. and video recorder to be mounted. The chosen school children were taken from their schools to the University. Because the Headmasters were not keen on letting their students go for more than a day, the school children watched the video clips in a group of between 6-40. The children were given the questionnaire with

the help of their class teachers. In the case of the primary school children, the questionnaires were read out and the children then filled in their answers. Then each child in a group of between 5-10 was asked indepth questions about the clips.

Adult respondents all wanted to be interviewed in a comfortable environment and most preferred their own homes. But most of these were not suitable for mounting the video camera. In order to watch their viewing behaviour, over two thirds of these respondents (especially the upper and middle class categories) had to be interviewed in their homes. The researcher in this situation had to content herself with participant observation without filming them. But in the case of the working class categories, most were happy to be invited to the two viewing centres used at the audio-visual department of the University of Lagos and at an empty flat in the researcher's house (whichever was nearest to their homes). Video clips were watched in groups of approximately six people (one from each ethic group). This group of working class people were easier to handle than the school children because they were smaller in number.

A greater number of adult respondents had to be specifically persuaded to watch the video clips, before the questionnaire was administered. This type of respondent would frequently tell the researcher that "we watch WAI jingles, so many times daily on T.V., we are used to it". However, it was important for the researcher that respondents watched the clips in order to be sure that they knew the particular WAI jingle on which they were answering questions.

After watching the clips for about 10 minutes, questionnaires were then administered by the researcher, for the evaluation of the jingle on the criteria such as Relevance of message, Comprehension, Recall and Potential of messages to bring about change.

PROFILE OF GROUPS INTERVIEWEDSCHOOL CHILDREN AND LOCATIONPrimary Schools

- (1a) Ansarudeen Primary School,
Lagos
Akoka Primary School, Lagos

- (1b) Lagos University, Private
Nursery and Primary School,
Lagos.

Fantain Day Private Nursery
and Primary School, Lagos.

Secondary Schools

- (2a) Isolo Grammer School, Lagos
Akoko Secondary, Lagos

- (2b) University of Lagos
International Private School,
Akoka, Lagos

Profile of GroupsGroups 1A and B

School children aged 9-12.
Both male and female primary
class six working and middle
class background.

School children aged 9-12 both
male and female, primary class
six, middle and upper class
background.

Groups 2A and B

Secondary school boys and girls
aged 13-16 years, working middle
class background.

Secondary school boys and girls
aged 13-16 years middle and upper
class background.

Adult Respondents and Location

Members of the four ethnic groups residents: Ajegunle and Mushin area of Lagos

Members of the four ethnic groups, resident in Yaba, Surulere, Lagos University, and Isola area

Members of the four ethnic groupings resident in Ikoyi, Victoria Island, Apapa area of Lagos

Groups 3A, 4A and 5A

A group of seventeen male and females (more than five from each ethnic grouping) working class aged 17-25, 26-35, 36-50 years and above.

Groups 3B, 4B and 5B

A middle class background, group of seventeen male and female, aged 17-25, 26-35, 36-50 years and above.

Groups 3C, 4C and 5C

Male and female aged, 17-25, 26-35, 36-50 years and above.
Group of seventeen upper class background.

The Group Discussion

The respondents, for the discussion process were organised into groups on the criteria of Ethnic Grouping, Age and Class. It was the assumption of the researcher that the use of these variables will indicate similarities and differences between groups in perception and belief about WAI messages. The procedure was that after each formal group interview a general discussion was initiated by the researcher. It was the researcher's view that the questionnaire could provide statistical data for respondents social and economic status (SES) and demographic background. But a further detailed examination of the respondents views through the group discussion was also necessary.

This kind of group discussion was to enable the researcher to have access to more information on questions raised which were not covered in the questionnaire, for example, on how respondents socio-cultural experiences affected Opinion and Attitude towards WAI messages. In the event, all but 15 of those who replied to the questionnaire were able to take part in these discussions.

Observational Study

There was a need for a participant observation in order to investigate the issue of how much attention respondents pay to WAI T.V. messages and to attempt to understand respondents viewing behaviour while watching WAI jingles.

The procedures for the participant observation study were:-

- (1) Visiting and observing respondents, in their homes in the evening during air time. It was the researcher's intention to stay with respondents during WAI message transmission without their being aware that they were being observed. In this situation an attempt was made to observe respondents where they will not be inhibited as may be the case in artificial environment.
- (2) Filming respondents (unaware) while watching the video clips. This was an attempt to capture behavioural attitudes, (physically expressed responses and mannerisms) towards the messages which might not have been possible to elicit in face to face interview situations.

A BRIEF SUMMARY OF THE VIDEOOBSERVATIONAL STUDY

These are descriptions of video clips of people watching the WAI Campaign messages. The actual tapes are included separately with this thesis.

Video Clip 1Types of Respondents:-

A male and female group with mixed class background

Activities:-

Watching jingles passively.

Location:-

University of Lagos, Audio Visual Department.

Video Clip 2Types of Respondents:-

A female group from different class and ethnic background.

Activities:-

Passively watching the jingles.

Location:-

University of Lagos, Audio Visual Department.

Video Clip 3Types of Respondents:-

Private Primary School Respondents.

Activities:-

Involved in the musical chorus of the jingle 'Eat Nigerian Food'.

Location:-

University of Lagos, Audio Visual Department.

Video Clip 4

Types of Respondents:-

Female group, upper class.

Activities:-

Engrossed in watching the jingles,
but not sure of the message theme.

Location:-

A flat in the researcher's home.

Video Clip 5

Types of Respondents:-

Primary School Children

Activities:-

Watching 'Andrew Checking Out' jingles
and imitating his walk and mannerism.

Location:-

University of Lagos, Audio Visual
Department.

Video Clip 6

Types of Respondents:-

A male group, mixed class background

Activities:-

Discussing issues arising from the
'Queue Culture' and 'Andrew Checking
Out' messages.

Location:-

A flat in the researcher's home.

Video Clip 7

Types of Respondents:-

A mixed group of residents.

Activities:-

Engrossed in watching the jingles in
a conversational mood. Discussing
the issue of indiscipline in the
society.

Location:-

A flat in the researcher's home.

Video Clip 8

Types of Respondents:-

Public Secondary School Girls.

Activities:-

Passive, but engrossed in watching the 'Andrew Checking Out' jingle.

Location:-

A flat in the researcher's residence.

Video Clip 9 and 10

Types of Respondents:-

Female respondents, different ages and class.

Activities:-

Watching and discussing the 'Eat Nigerian Food' jingle as it relates to the market situation.

Location:-

A flat in the researcher's residence.

Video Clip 11

Types of Respondents:-

Upper class.

Activities:-

Discussing issues arising from the jingles viewed.

Location:-

Respondents homes.

Video Clip 12

Types of Respondents:-

An upper class family.

Activities:-

Watching and discussing issues arising from the jingles viewed.

Location:-

Respondents home.

Video Clip 13

Types of Respondents:-

A middle class family.

Activities:-

Discussing issues arising from the jingles viewed with the researcher.

Location:-

Respondents home.

Video Clip 14

Types of Respondents:-

Private Secondary School boys and girls

Activities:-

Discussing the 'Andrew Checking Out' and 'Arson and Corruption' jingles.

Location:-

University of Lagos, Audio Visual Department.

Pretesting Procedure

An initial effort was made to field test the questionnaire. The purpose of pretest was for the researcher to be able to improve on the questionnaire if necessary. Secondly, pretesting would give the researcher an idea of the approximate amount of time it took to administer the instrument to the respondents. Thirdly, it would make possible the incorporation of audience comments and suggestions.

Attempts were made two weeks before the actual testing to interview neighbours and friends in their homes as a form of pretest. This yielded positive results in that it was during this period that the researcher saw the importance of interviewing school children and administering a separate questionnaire on them. This idea came as a result of comments made by the officials of the Federal Ministry of Information. They made it clear that the Federal Government's aim was to inculcate at an early age the WAI principles and objectives. They were of the view that children will internalise the messages, better than adults, who are assumed to be already 'fixed' in their attitudes and opinions.

Demographic and Social/Economic Background of Sample Groups

Amongst the children from the public primary school, almost half of their parents had only post primary education, 25% had primary education, 15% had University education and 2% never went to school (See Table 1 Appendix).

While in the case of children from the private primary schools, a significant majority of their parents had University education.

An obvious point to emerge in this result is that those most likely to send their children to private schools are those with university education. In view of the high school fees being paid in these schools the majority of the children from the public schools came from working class family backgrounds. Data results on the occupational background of respondents parents indicate that amongst children from private schools a significant majority of their parents worked as senior civil servants, lecturers, and middle class businessmen (See Tables 1 and 2 Appendix).

While amongst the public primary school children, parents occupations ranged from manual worker, office clerks, petty traders and low class businessmen. This is consistent with the result on the educational background of their parents. (See Table 2 Appendix)

The occupational distribution of respondents parents from both schools indicate (see table 4 - Appendix) that parents of those from the public secondary schools had backgrounds which ranged from Civil Servants, Businessmen and Petty Traders - a significant majority of their parents

were, however, businessmen. It in the case of those from private schools, more than half of their parents were either Lecturers or Senior Civil Servants and Executive Businessmen.

Data results therefore indicate that those with higher education were mostly senior civil servants. It was also found that about 40% of parents of respondents from public schools were businessmen. This result indicates that those who were businessmen did not necessarily have higher educational backgrounds.

Adult Respondents

Of the 150 Adult respondents, two thirds were male, while the other one third were female (See Table 22 - Appendix).

The educational background of respondents were as follows:- 13% were never at school, 32% had primary education, 33% went through secondary school, while 21% had both the higher diploma or university education. (Table 21 - Appendix).

The age distribution was as follows:- 24.65% were between 17-25 years, 24% were between 26-35 years, while another 26% were 36-50 years and 25% above 50 years. (See Table 23 - Appendix).

In terms of class, the sample was evenly split between upper, middle and working class respondents. (See Table 24 - Appendix).

This sample is, of course, not of sufficient size to make any firm generalisations about reactions to WAI messages across the whole Nigerian population.

However, the groups are sufficiently diverse to offer some insight into the range of possible ways in which WAI messages can be 'de-coded' and to trace the influence of key variables such as age, sex and class.

CHAPTER FIVE

RESULTS

GROUP DISCUSSION, OBSERVATIONAL STUDY AND STATISTICAL DATA ANALYSIS

Attitudes and Opinion towards WAI T.V. messages may be influenced by variables such as Education, Sex, Age and Class of Respondents.

This researcher assumes that individual opinions or group interpretations of WAI T.V. message might differ within different social/economic environments. Some communication researchers including McAlister (1981) and Lazarsfeld et al (1948) have also established that people with the same needs and disposition are likely to view consistently, or use persuasive messages received in similar manner.

The study by Lazarsfeld et al (1948) on how voters make up their mind in a presidential election lays credence to this view. In this study, certain assumptions were made that variables, such as Age, Class, Religion and Education may influence how information on political parties was received by the T.V. audience and that would pre-dispose them to vote in a particular way. (Lazarsfeld et al, 1948: p. 22).

Other research work which has used the group method in understanding audience perception of T.V. news and programmes are that done by Morley (1980) and Philo (1987). Morley's (1980) Nationwide Audience study, discusses the use of the group method in explaining how different categories of audience decode messages from certain TV programmes. (Morley, 1980: pp. 15-60). The study 'Making the News'

by Philo (1987) in his monograph 'Seeing and Believing', also used the group process to explain how groups with varying class and regional background perceive news items and pictures on the Miners Strike of 1984/85. In developing the current study it seemed likely that a group method would help in better understanding respondents behavioural attitude (external physical response to WAI T.V. messages).

The Groups

These consisted of 200 School Children and Adult respondents. They are:- 80 school children respondents from private, public, primary and secondary schools, and 120 adult respondents from different socio economic backgrounds. Each group contained between ten to fifteen people. They are dealt with here in ascending age order, beginning with the youngest. Each age band normally contains working class and middle class/professional groups, (termed a, b and c).

The groups represented the range of ethnic population as discussed above. In practice there were no observable differences in the reception of WAI messages which related to these variations. The campaign was perceived very much as a national issue without ethnic implications.

School Children Groups, (Public and Private Primary Schools)

Group 1a

This was a group of public primary school children, primary class six, both male and female, aged 10-13, predominately from unskilled working class background.

Knowledge of WAI Messages

When shown the video clips on WAI Messages, the group showed a clear awareness of WAI. It was obvious the campaign messages had reached their homes. But as the discussion progressed, it became obvious that they did not have a deep comprehension or understanding of the messages, for example, probing the children further on reasons:-

Why was 'Andrew Checking Out' of the country?

(see video clip 5 on jingles).

A majority of respondents in the group were of the view that:-

'He didn't like the country anymore - was looking for a better place'.

It was obvious that 'Andrew' for them represented a likeable heroic character but none of them could relate 'Andrew's exist from the country' with his grievance against the bad social economic situation.

From the researcher's observational study and discussion held with the group, the 'Andrew Checking Out' message was one particular jingle that had an unintended effect on respondents. From the point of view of the producers of the jingle, 'Andrew' was meant to be seen as a villain who should not be a role model. But this was not the case, as shown in video clip 3 of the Observational Study. The school children could be seen emulating his walk and mannerisms.

One reason why the group did not have adequate knowledge on why 'Andrew' was leaving the country, may be found in their own rather limited experience. From a working class background, their reality was their own 'immediate environment'. They had no practical experience of the better places Andrew was referring to, as they were unlikely to have the opportunity to travel out of the country.

Amongst the group it was also found that the jingle on 'Eat Nigerian Food' (see video clip 1 on jingles) was popular, but it did not hold any deeper meaning for them. When asked:-

What do you know about the jingle 'Eat
Nigerian Food'?

They replied:-

"We eat Nigerian food because it is good
for us".

The response, which came from a significant number of the group, did not have any bearing on the underlying reasons which prompted such a campaign. Nevertheless, their response was typical in the sense that eating Nigerian food was part of their social reality. They may be aware of European or Continental food, but have never eaten any, and so may probably not have had any other kind of food to compare Nigerian food with. As a result, they would not have seen any reason why others are not eating Nigerian food.

One significant point is the fact that despite the opinion of this category of respondents that Nigerians should eat Nigerian food, the rationale for their beliefs was not based on economics (such as the balance of payments), but on their own social expectations and

experience. Although the assumption is that they may have heard of other kinds of food, Nigerian food was the only kind of food they were used to.

Memory of WAI Messages

WAI messages which were easily recalled by the group were 'Keep the Environment Clean' and 'Eat Nigerian Food'. But messages on Patriotism and Corruption were not recalled nor understood by this particular group. When asked which of the jingles they recalled, a significant majority indicated approvingly the jingles they could recall in these terms:-

Which of the jingles do you recall?

They replied:

'Andrew Checking Out' and 'Eat Nigerian Food' message very interesting and we watched them on T.V. daily.

Differences in Relevance and Comprehension of Messages

Of all the jingles viewed by the group, one particular jingle which they found easy to understand and saw as relevant, was the jingle on 'Keep the Environment Clean'.

The group's comprehension of this particular jingle 'Keep the Environment Clean' stems from the fact that teachers in their schools placed emphasis on the issue, for example, by encouraging their students to keep their environment clean in the schools, instead of using cleaners. Likewise, in their homes, from the researcher's observation, they were seen to be

helping their parents. The group showed more interest in the jingle 'Keep the Environment Clean' than any other jingle. This places emphasis on the influence of their social cultural experience rather than any other factors such as their parents education.

Group 1b

A group of private primary school children, male and female, primary class six, aged 10-13, from highly skilled and professional middle and upper class backgrounds.

They showed a humorous approach towards WAI T.V. Messages, but also portrayed a more critical and deeper knowledge of the campaign messages than group 1a.

Knowledge of WAI Messages

All members of the group were aware of WAI messages. When asked about the character 'Andrew':-

Why do you think Andrew was checking out?

Do you know why?

One remarked:-

Yes, Andrew was checking out because he was tired of Nigeria, because we do not have light and good water to drink. So he wants to go to a better country.

Other children in the Group:-

Do you agree?

Reply:-

"Yes, Andrew wants to leave the country because Nigeria is corrupt".

From these answers, it was evident that the group had a better understanding of the WAI message content than group 1a, in view of the fact that they could relate the message to the social and economic condition of the country.

Memory of WAI Messages

Amongst the Group there was a good recall of WAI messages, when asked:

Which of the clips you have just watched do you remember and find interesting?

Reply:

The section in which those people were eating Nigerian food, it was very interesting, it is like seeing our family eating out!
(See video clip 1 on jingles).

Others acknowledged that they enjoyed the 'Andrew Checking Out' jingle.

According to the Group:-

"We like watching where Andrew was checking out of the airport (See video clip 5 on jingles).

The groups detailed remarks on the two jingles ('Eat Nigerian Food' and 'Andrew Checking Out') indicate that they could recall easily the imagery used by the producers.

Differences in Relevance and Comprehension of Messages

A deeper understanding of the 'Andrew Checking Out' jingle by the group may partly be as a result of their parents educational background (as indicated in the statistical analysis of related questions). But it may also be as a result of their class perception of the situation in the country, as a result of more exposure to other environments and culture. They might, therefore, interpret Andrew's message quite differently from group 1a.

Their middle and upper class background afforded them the opportunity to visit on holiday other countries where they would have come in contact with the environment Andrew was referring to. Furthermore, from the researcher's observation of both groups (1a and b), group 1b would also be most likely to be more exposed to other sources of contact with Andrew's environment, through watching Western films. They are also more likely to be able to afford video machines, whereby they could watch such films. Perhaps because they could differentiate these two kinds of environment, they were able to identify more with Andrew's message.

Attitude Towards WAI Message Content and Structure

The group also showed a more critical understanding of the content of WAI messages than group 1a.

Had viewing the jingle on 'Eat Nigerian Food' made you eat more Nigerian food?

Their response was:-

"We have been eating Nigerian food in our home before the WAI jingles. No, it is not because of the TV message. People who come from his or her country eat their country's food".

The group who made the response in the preceeding paragraph also later remarked that eating Nigerian food was part of their culture.

"It is what we eat every day".

However, evidence from our data showed that the group were aware of and used both continental and Nigerian food. By being able to differentiate the two types of food, they were able to identify with the message in that particular jingle as a result. The group could understand better which kind of food the authorities were encouraging.

A Comparative Analysis

A critical look at the ability to recall and comprehend WAI message content amongst both groups (private and public primary schools respondents), indicate that children from the private primary school had better actual knowledge of WAI messages than their counterparts from the public schools. As indicated earlier, this may probably be as a result of the higher educational background of their parents and the influence of their social cultural environment.

Field observation of the groups showed that WAI messages were discussed daily in the homes of parents with higher educational background (parents of children from private schools), as it was another source of family interaction. Secondly, this category of parents had more contact with ex-school friends, and colleagues who were in charge of the WAI campaign. Through exchange of views, they gained more detailed knowledge of the campaign, which they in turn communicated to their children. With this background, children from these homes had the added advantage of extra knowledge of the messages than their counterparts.

On the other hand, in the homes of children from the public primary schools, WAI jingles were seen as one of those so-called 'Government New Ideas' which was of no relevance to them. It was not a topical issue in their homes. Parents of children from public primary school did not see TV as a source of family interaction or as a means of educating their children.

Effects and Practice

There were obvious differences amongst both groups of respondents as to which message prompted them to change their old habits and attitude. The group from the private schools placed emphasis on a particular WAI message 'Patriotism and Corruption', while those in the public school emphasised messages on 'Keep the Environment Clean' and 'The Queue Culture' (See video clip 2 on jingles). The private school children indicated that they wanted to make Nigeria a better place to live in. According to them "we want change so that Nigeria can become richer and progress better". The group from the public primary schools wanted to

keep the environment clean because "it will make us healthy. Our teachers always say so!"

The response to this particular question reflects significantly the diversified nature of the environment of both groups and its influence on the groups choice of which WAI message had the potential to effect change.

As earlier indicated, the effective use of role playing by teachers from the public schools influenced the messages that the group said would make them change their old habits and attitudes. Children from the public primary schools were encouraged to put into practice the WAI messages received. They were made to clean their schools and their homes by both teachers and parents while amongst group 1b (Private Primary Schools), there was no emphasis on putting into practice the WAI message 'Keep the Environment Clean' and as a result they did not show any keen interest in it.

However, as discussed earlier, observations revealed that the group had opportunities in their homes to hear discussions about WAI messages through their parents, as they relate and affect the day to day Governing of the Country. Such an atmosphere may probably have increased the group's (1b) interest in Campaign messages on patriotism and corruption relative to the children from the public schools (group 1a).

Reasons for Attention to WAI (Attention Span)

Consistent observation of both groups indicate that they were attentive and attracted to WAI jingles. This appeared to be as a result of their musical nature.

Further observation indicated however, that this initial impression was not completely correct. It was found that irrespective of what the children were doing, in play or in deep conversation as the jingles were being shown, viewing of the jingles was made to be part of these activities. (See video clip 5 on observations). The jingles were a source of fun and heroic identification. A particular jingle which held both groups attention all the time, was the 'Andrew Checking Out' message. There was an obvious identification with the character 'Andrew'. The reasons for such devoted attention (see video clip 3 on observations), to Andrew could be because the children could easily mimic the 'character'. According to the school children he was familiar and was seen as the 'Uncle who lives next door'. There was feverish expectation amongst the group anytime Andrew's WAI message was on the screen. However, they did not relate seriously to the intended message. The importance of the WAI campaign, from the point of view of its originators may probably have been lost.

PUBLIC AND PRIVATE SECONDARY SCHOOL GROUP (2A & B)

Group 2A

A group of public secondary school, male and female, aged 12-16, predominately from working class background.

The group portrayed a passive non-caring attitude towards a significant

majority of the jingles. However, their response to questions on WAI messages were highly positive and portrayed an alternative perception and understanding of the messages.

Knowledge of WAI T.V. Messages

Although the group had some knowledge of WAI messages, they lacked a deep comprehension of them and showed an inability to interpret some messages in critical terms. This reflects on their lack of exposure to other social cultural environments as earlier indicated in the discussion with the public primary school children.

Memory of WAI Messages

WAI campaign messages which were popular, and could be recalled easily by the group were 'Keep the Environment Clean', 'Eat Nigerian Food' and 'The Queue Culture' — most particularly the jingle on 'Eat Nigerian Food'. When asked:-

Which part of the jingles you have just watched
interested you?

A single majority of the group remarked that they enjoyed:-

"Watching the man eating pounded yam with
relish". (See video clip 1 on jingles).

The group is familiar with Nigerian food as virtually all members of the group eat it. (While the upper class eat a mixture of both Nigerian and foreign food).

Attitude towards WAI Message Content and Structure

They showed a positive attitude towards the message of the 'Eat Nigerian Food' jingle, because it was a message content which they were able to identify with. As a result of limited exposure to other foreign food (as earlier explained while discussing the public primary school children), being from the working class background, it may be difficult for them to decode the message in critical terms.

The group, like other previous school children groups, also identified with the message of 'Andrew Checking Out'. They agreed that Andrew portrays a picture of the 'tough guy' residing at the other end of the street, idolised by youngsters in the neighbourhood.

The group were of the opinion that WAI campaign messages are to a large extent acceptable, because of the existing social and economic condition in the country. For example, they were of the view that messages on 'Arson and Corruption' were very necessary, according to them:-

"WAI Anti-Corruption appeal messages are necessary because of the high incidence of corruption in the country".

Credibility of WAI Message Communicators

The group were quick to question the legitimacy of the message communicator. As a majority of respondents in the group explained:-

'Many people think the Government in power is corrupt so they don't want to listen to WAI messages'.

Their view as regards corruption in the country indicate the influence of their parents who have become 'Opinion Leaders' for the group.

From our observation, parents of these respondents saw the high incidence of corruption in the country as outrageous and felt it should be erradicated. Although the topic of corruption was not an everyday issue in their homes, they were always ready to discuss it when prompted. The issue of the credibility of the communicator is very important. As we will see, there is an ambivalence in the attitude of many respondents, whereby they see the message content as highly relevant, but question the motives and commitment of the communicator.

Effects and Practice

Observation and discussion held with the group shows that appeal messages which were likely to change their attitudes and opinion, were on environmental sanitation and the 'Queue Culture'. These particular WAI messages were an extension of the activities already taking place in their own environment. They were already involved in their schools and homes, where they had to keep their environment clean instead of school cleaners or househelps.

'The Queue Culture' campaign was most effective amongst the group, because their mobility depended on public transport, making use of public bus stops, where they have to queue.

The group further remarked that WAI messages which they saw as having the potential to effect change in attitudes have been influenced by the opinions of their teachers who acted as 'extension workers' for the

message campaign. They normally have civic lessons with their teachers, where these messages were discussed and explained. The school teachers also placed emphasis on the practice of WAI, especially the messages on environmental sanitation and Queue Culture. The teachers, from the researcher's observation, have also been opinion leaders for the group and were an important source of WAI information and credibility.

The earlier work done by this researcher, Osarumwense/Odeka (1984) on the 'Diffusion of Agricultural Innovation to Farmers in the Rural Areas' re-emphasises this view. Results indicated that although the mass media, radio and T.V., were said to be the major source of information on Green Revolution (A campaign to increase agricultural output), it was, however, found that only the use of 'Opinion Leaders' and extension workers (who showed practical demonstration of the campaign ideas in the farms) led to the practice of ideas gained.

Reasons for Attention to WAI

This category of respondents remained passive and attentive throughout the viewing period of the video clip. Although they listened patiently to the campaign, observation showed, they were not very keen on discussing most of the issues raised.

A further observation of the group within their home environment, indicated that WAI messages were never actually discussed. Although their parents were aware and had knowledge of the messages, they were not keen on discussing issues raised. There is a communication gap between parents and children in such a traditional African setting,

a situation where children were not meant to talk or interrupt conversation while adult members of the family were around. This situation is, however, not obvious in the middle and upper class homes. Observation further showed that most of the middle class homes had a relaxed informal atmosphere, parents and children were able to discuss issues. This situation may probably be as a result of the parents educational background and exposure to other forms of cultural experience and values.

Group 2b

Group of private secondary school students both male and female, aged 12-16, from middle and upper class background.

The personal interview and discussion held with this group produced further insight and explanation to the manner in which most of the close-end questions were understood. Their answers revealed an oppositional attitude towards many of the WAI campaign messages. They, however, from time to time identify with personalities and characters in some of the messages.

Knowledge of WAI T.V. Messages

The group not only had a deeper knowledge of WAI, they also showed a better comprehension of its message content than group 2a (public secondary school respondents). As a result they were able to give a critical analysis of WAI messages. It was found that the groups exposure to other socio-cultural environments contributed to their ability to give more critical judgement of the messages.

Attitudes Towards WAI Message Content and Structure

The jingles with the most popular message content amongst a majority of the group were 'Eat Nigerian Food', 'Andrew Checking Out', 'Arson and Corruption'. Although the 'Eat Nigerian Food' jingle was acknowledged as popular amongst the group, its content was described as being irrelevant, as the concept of 'Nigerian Food' was not adequately defined by the message content. A significant majority of the group argued that most products shown (see video clip 1 on jingles), in that particular message were Nigerian food, grown and manufactured there. During the discussion session, the group emphasised the view that the campaign message had not prompted them to eat more Nigerian food.

They remarked:-

"Right from time we always eat Nigerian Food, but may be the campaign has brought to our awareness, more types of Nigerian foods available".

They added:

"If there is any factor, that has made us eat Nigerian food in our homes, it may be as a result of the austere situation in the country, not necessarily because of WAI message".

An explanation for this kind of attitude and opinion towards this particular message might be found in the same factor which influenced children from private primary schools. As earlier discussed, a different exposure to other experiences, than children from the working class background and the ability to travel abroad on

holiday may probably have affected their potential to take a critical look at this particular message content. A majority expressed the view that:-

"What we are seeing on TV cannot be said to be foreign food, as we have an idea of what foreign food looks like."

However, some other WAI message content were said to be more convincing and relevant. According to the group, jingles which they could identify with were the 'Andrew Checking Out' (see video clip 4 on observations). The group were also of the opinion that this jingle was more convincing than the 'Eat Nigerian Food'.

They also acknowledged that the language used in the jingle was simple, issues discussed were familiar and more relevant. This group, as with the previous group examined, (both respondents from the public private primary and secondary schools), acknowledged that they found 'Andrew' a more realistic character, they could identify with his message content. As a result, of their exposure to other environments, they could understand the content of his message by being able to compare the social conditions in Nigeria with that of other countries visited.

Credibility of WAI Message Communicator

The group questioned the credibility of the WAI message communicator. They argued that the 'Arson and Corruption' jingle lacked credibility.

One significant point to emerge in this data is the influence of the groups social background on the 'Arson and Corruption' message. The idea of 'corruption' in Nigeria is normally perceived as involving the activities of the middle class and upper class members of the society. The issue of corruption and arson to the working class is what is read or perhaps heard about. It is not discussed frequently in their immediate environment. The middle and upper class groups are those who hold government job positions, which are involved in government contracts that could corrupt officials. The issue of corruption is more likely to be discussed in their homes within the family circle. The group's exposure led to comments such as:-

"The campaign message on Arson and corruption is a joke, more public buildings are being burnt daily. Anti-corruption messages have not been effective, we still hear of embezzlement and fraud in public offices and no-one has been sent to face the firing squad so far".

Such opinion brings into focus the credibility of the message communicator. These criticisms are more likely to have emanated from the influence of their parents conversation and comments on the 'Arson and Corruption' jingle, rather than any other factor.

Effects and Practice

The group were of the opinion that the WAI appeals which were likely to be effective in terms of change in attitude and behaviour were those which dealt with patriotism.

Of significance here is the role played by the groups social background and the direct impact it had on the manner in which questions on patriotism were understood; when asked:-

Why do you think you should be patriotic?

Reply:

"We like doing things for Nigeria, people should stop corruption because our parents say it is bad and something should be done".

Others added:

"We like to do most of the things requested in WAI messages because we were brought up in that way (to do things right) and the jingles remind us of the fact".

Also re-occurring is the influence of their parents, who are now seen as opinion leaders. Their parents said that it was good to be patriotic, so it should be. The "wise and credible" source who could influence the group towards a positive change in behaviour were their parents and not the personalities used in communicating the campaign message.

A further observational study of the group indicated a not too serious attitude towards the WAI T.V. message. The 'Andrew Checking Out' jingle from the researchers observation had some effect on the group. But was it the kind of effect the authorities anticipated? As amongst the previous groups of respondents discussed (primary school children) this message had only succeeded in having an unintended effect on the

group. The authorities intention was to communicate to the public the seriousness of the country's manpower drift abroad. The jingle portrayed Andrew as the 'American Yankee', who does not give a damn or care for the society he lives in. He sees the country as bad and wants to leave (see video clip 5 on jingles), but he is, however, seen as the hero by the group.

In the video shots for observational study, school children respondents could be seen imitating Andrew's language and mannerism (see video clip 3 on observations). It could therefore be said that the school children respondents identified with Andrew. This does offer a possible contradiction with the views expressed earlier on 'patriotism'. Some other WAI messages which were meant to have positive impact, but produced also unintended effects (a negative oppositional attitude) amongst the group, were the 'Eat Nigerian Food' and 'Arson and Corruption' jingles respectively.

A Comparative Analysis

Unlike group 2b respondents, 2a showed a positive attitude towards the WAI message communicator, they found WAI message content acceptable and saw the campaign as a positive step taken by the government to eradicate indiscipline in the society. While on the other hand group 2b questioned the credibility of the WAI message communicator. As a result of this attitude WAI messages such as Arson and Corruption were disregarded by group 2b.

It was also found that while both groups identified with Andrew as a dramatic character there were, however, differences in perception of

its message content. Group 2a identified with and perceived Andrew as the 'stylish guy' who talked in the 'yankee manner', whereas group 2b's point of emphasis is that Andrew's message is a paradox of the Nigerian society. But the groups attitude still portrays an alternative understanding of Andrew's message from the point of view of WAI message producers.

Attitudes and opinion towards WAI messages for group 2a were influenced mainly by their school teachers, while in the case of group 2b they were basically influenced by their parents. For group 2a, WAI message ideas were not normally discussed in their homes. They gained more information on WAI from school civic lessons.

It was found however that WAI message ideas were frequently discussed in the homes of group 2b. It was an opportunity for parents to test their children's knowledge of current WAI campaign messages. Parents of group 2b tend to comment and analyse WAI messages during this period. They also used WAI campaign message T.V. air time as a source of family interaction and this could be as a result of being conversant with the issues. An equally good explanation is that these particular parents saw T.V. not only as a source of family interaction but also used T.V. partly for educating the family.

Reasons for Attention to WAI (Attention Span)

The group were attentive to WAI message whenever shown on T.V., irrespective of the activities they were engaged in, while eating, playing with friends, or reading comics or magazines.

But a further observation indicated that a majority of the jingles were viewed by the group with lack of seriousness, to the extent that the video viewing became a fun session. (See video clip 14 on observations). The implication of such an attitude is that the importance of the message from the point of view of the communicator may probably have been lost.

In most situations, the group abandoned viewing of the clips to comment on issues raised by the campaign messages. But some appeal messages were not believed by the group and did not hold their attention for long, such as the 'Arson and Corruption' messages. Comments made by the group on the jingles were:-

"Producers should endeavour to make these messages more acceptable and relevant".

They also emphasised that special WAI messages should be produced for secondary school level, using characters and imagery that were familiar.

They added:-

"Such campaign on 'Arson and Corruption' should not be directed towards us. We will prefer to hear messages on evil effect of examination leakages in schools and use of drugs amongst youths".

It is clear from the remarks made by the group that messages which are seen as relevant to the group will hold their interest and attention.

GROUP 3A

A mixed group of male and female, aged 17-25 years, predominately from working class background (manual workers, market traders and junior civil servants).

The group showed a positive attitude towards a majority of WAI T.V. messages but were, however, sceptical about the eventual benefit of such appeal messages to the public (that is making life better economically for the people). Answering questions on WAI messages, the groups response reflected attitudes and opinion that were negative towards the government in power.

Knowledge of WAI T.V. Messages

When shown the video on WAI jingles, the group showed a clear knowledge of the messages.

You seem to have a comprehensive knowledge
of what WAI is about.

This produced the response:-

"The campaign messages made me know how to
make life better for me and my family, as we
are now conscious of the fact that we have
to keep our environment clean".

Like group 2a of the secondary school categories, their working class background was no barrier to their knowledge. The group were able to recall WAI message content easily and were readily interested in

discussing issues on WAI. Messages which were easily recalled, were the 'Andrew Checking Out' and the 'Queue Culture'.

According to a respondent:-

"I can always picture Andrew checking out of the country because of lack of good facilities, such as good roads (see video clip 5 on jingles").

Others acknowledged that they could also easily recall the 'Eat Nigerian Food' jingle.

However, from the researcher's observation and discussion with the group, they could less readily recall messages which had patriotic undertones such as the 'Arson and Anti-Corruption'. This group had a working class background and as explained earlier, they are not normally in positions that could lead to corrupt practices. Morley, following Bourdieu, would describe this as not possessing the appropriate cultural capital to make adequate sense of the message (1980, p.72).

Differences in Relevance and Comprehension of Messages

Messages which were of relevance to the group were also those whose content they approved of, such as the 'Queue Culture' and 'Keep your Environment Clean'. But according to a respondent:-

"Although most WAI messages are relevant to us, the government seem to be neglecting more pressing issues such as unemployment, to concentrate on less important ones".

The group were in favour of Incentive Oriented WAI messages - appeal messages that will give them hope of new jobs and a better standard of living. Whereas the middle class groups were more interested in messages that dealt with corruption and bad government economic management.

This group's opinion prompted responses like:-

"Andrew is checking out because of no job,
what are the government doing to keep him
back, we mean in practical terms, not just
mere saying he should stay".

Attitude Towards Message Content and Structure

With great cynicism, the group agreed that they were familiar with the message content of the 'Eat Nigerian Food' jingle. According to them:

"We are all aware of what Nigerian food is".

"We know about the 'Eat Nigerian Food'
campaign, what else do you think we eat?
We cannot afford those continental foods,
they are quite expensive, it is only when
you have a job that you can afford them".

From the discussion with the group, the message 'Eat Nigerian Food' was familiar, but not relevant. This had led to a contradiction in their response, as they had earlier explained in the close end questions, that they found the 'Eat Nigerian Food' message relevant. The group explained this contradiction. According to them, they were familiar with the 'Eat Nigerian Food' message, but found unemployment issues

more relevant to their immediate needs.

Despite the groups cynicism, they favoured the language of WAI messages.

According to a respondent:

"I like the language of WAI message because of the use of 'pidgin English', this is part of our culture at least I can understand everything said about WAI on T.V."

Effects and Practice

The group remarked that messages which had the potential to effect changes in behaviour were those that were Incentive Oriented, as a form of encouragement to practice the relayed ideas.

According to a respondent:

"If the government wants clean environment, they should produce facilities that would help ensure that the practice of a clean environment is carried out, such as having street dustbins and public toilets".

Similarly, another respondent in the group remarked:

"You cannot expect people to practice a new idea without adequate facilities to do so".

The extent to which the new ideas are put into practice depend on how they are evaluated as real possibilities, by the receivers of the messages. Also, as we have seen, a positive evaluation and actual change in behaviour are probably more likely when accompanied by practical demonstrations.

Reasons for Attention to WAI

The researcher's observation of the group revealed that although this group of respondents always watched WAI jingles whenever they appeared on TV, it was found that they were not actually attentive, as the group spent a lot of their viewing time commenting on each of the messages. Each message evoked varying comments according to its focus. Jingles with economic undertone, brought comments on what positive efforts the authorities have made to create jobs.

GROUP 3B

A mixed group of females and male, 17-25, predominately university under-graduates and middle manpower civil servants with a middle class background.

Like the private secondary school respondents, the group found a majority of WAI message content irrelevant and misinforming. The group's response indicates a very negative attitude towards WAI messages which were mostly decoded in oppositional fashion. As far as they were concerned, the vital social issues which should be solved by government were not the issues of cleanliness or orderliness, but the creation of real alternatives. Their attitudes towards WAI message were summed up in these words - "Should the government concentrate on WAI campaign messages, when there are no jobs for the masses". Other respondents from the group regarded the T.V. campaign message:

"as misplacement of priorities".

Knowledge of WAI T.V. Messages

Recalling the contents of WAI messages, the group like 3a, were quick to retort:

"As far as we are concerned, the jingles we can recall is the one on 'Andrew Checking Out'".

Although this response indicated a negative attitude towards WAI messages, from discussion with the group it was found that they did in fact have a comprehensive knowledge of WAI messages other than 'Andrew Checking Out'.

Differences in Relevance and Comprehension of WAI Messages

The group's attitude towards WAI messages created a situation in which jingles found convincing, also held their interest. For this category of respondents, Andrew's message was an example of those social issues the government need to concentrate on. A respondent in the group puts it this way:

"Although I find Andrew's message amusing, it is more relevant than any other jingle".

Such a response indicates that the group felt a sense of strong affiliation with the character Andrew. Like the school children respondents earlier interviewed, the group also saw Andrew as a heroic figure, rather than seeing Andrew as a negative character, who should not be emulated. Andrew had also become the 'hero of the day'. Again, contrary to the expectations and belief of the producers of WAI message and government policy makers, these messages were having an unintended effect on the audience. Unlike group 3a, the group saw Andrew's threat

to leave the country as an immediate possibility. Being from a middle class background, a majority of their parents could afford to send them abroad for further education.

Attitude Towards WAI Message Content and Structure

The group unanimously agreed that WAI messages sometimes give a contrary meaning to their intended idea. A typical example of such a message was the 'Eat Nigerian Food'. As earlier explained, the message 'why you dei eat oyinbo food' - (Why do you buy imported food) was misleading, because most of the food items shown in the video clip were grown and produced in Nigeria.

Also discussing language of WAI messages, the group were of the opinion that the WAI message was easy to follow. According to them:

"Especially as it is produced in Pidgin English".

However, a majority of respondents in the group felt that the language used and the manner in which WAI messages were dramatised were the two key factors that held their interest.

Other respondents also commented:

"The characters used in dramatising the jingles were familiar and helps us in understanding the messages".

However, the group also remarked that they disagreed with some message content. According to them:

"We do not find convincing the message,
which dealt with Arson and Corruption".

Effects and Practice

When asked the question which WAI messages had the potential to bring about change in behaviour, a significant majority were of the view that, it may not be the kind of effect the authorities anticipate. They also expressed the fear that WAI messages which have had positive effect are as a result of government tactics to produce compliance (use of enforcement agents like the WAI brigade), rather than the T.V. message itself.

Unlike group 3a who felt the provision of alternative facilities (using the bin instead of littering the streets) will encourage changes in behaviour, this group mainly saw WAI message communicators as the 'big daddy' who are attempting to enforce their ideas mainly for public relations purposes.

Reasons for Attention of WAI

The researcher's observation of the group while watching the prepared WAI video clips revealed a restless attitude towards the messages. They also openly admitted that they only watch WAI jingles on T.V. when there are no other interesting programmes. Although the group showed lack of interest while watching the clips, they were enthusiastic about discussing topical issues relating to the message. As with the school children respondents, attention to WAI jingles for the group depended on the particular jingles on T.V. If the jingle was relevant

to the group, they tend to be more attentive. However, one WAI jingle which did not hold their interest was the 'Stop Corruption and Arson' clip.

A significant number of respondents in the group summed up their attitude with this view:

"As far as we are concerned, this particular jingle should be taken off the screen as it did not reflect the true situation of government handling of the issue of corruption".

A number of respondents in the group did not have the motivation to be attentive to WAI messages, because they found suspect the credibility of WAI message communicators.

GROUP 3C

A mixed group of male and females, aged 17-25, predominately university undergraduates and graduates, middle manpower civil servants and businessmen, with upper class background.

Although the group had a comprehensive knowledge of WAI messages, they were, however, totally alienated from the issues raised in them. They gave the impression of being an 'upper class' who were not interested in issues involving and concerning the rest of the society. As a result of this attitude, unlike groups 3a and b, this group did not hold any specific opinion about WAI messages. Rather they maintained a hesitant silence in contrast with the oppositional stand which the middle class took.

Knowledge of WAI Messages

The group could not specify which of the messages they could recall. Some of their response indicates how much of WAI messages they could recall:

"Yes now, let's see, I can remember the
'Keep your Environment Clean' jingle".

Their inability to recall in detail WAI message indicated that they downgraded the importance of WAI campaign'.

"You know, actually I can't remember all
WAI jingles, new ones come on and off the
T.V. screen daily".

Differences in Relevance and Comprehension of WAI Messages

In terms of relevance of WAI the group's response was also vague. During the group discussion, a number of respondents were of the opinion that WAI messages may be relevant and of importance to other members of the society, but not to them.

This opinion, from the researcher's observation, was a result of the fact that they did not perform many of the activities being discussed in WAI messages, such as 'Do it one by one' and 'Keep the Environment Clean'. They had cleaners to keep their home clean and used private transport.

The group did not find the 'Andrew Checking Out' jingle convincing,

according to a respondent:

"I have never wished to check out of the country, I am sure this will apply to many of my friends."

Contrary to the view of the middle class group (3b), the upper class group (3c) were not keen on leaving the country or if they were, they would not say. This is of no surprise, from the researcher's observation, in view of the fact that the group were the affluent and influential members of the society. They were all employed with good positions and above average standard of living.

Credibility of WAI Message Communicator

Respondents from this group were always quick to comment that the communicators of WAI message lack credibility. According to a respondent:-

"WAI Message is a paradox of the Nigerian Society, While people in high office are busy not caring, involved in activities which are not contributory to the welfare of the society, they are (authorities) teaching us to learn to queue; this is called 'a tongue in cheek action'".

Although a majority of respondents in this group were the elites who were not affected by the economic crisis in the country, they resented what they called the 'hypocrisy of the government in power'.

Attitude Towards WAI Message Content and Structure

For the group, the language and content of WAI messages were unanimously approved. They were of the opinion that WAI message content were amusing and simple to understand. They similarly expressed the view that:-

"the basic attraction of WAI message for us so far, has not been from the words of advice from the jingles, but the manner with which they were dramatised".

However, others felt that WAI messages were:-

"boring, unnecessary and over-televised".

Another respondent remarked:-

"I have become anti-WAI because these messages are being forced down my throat, such as screening them on T.V. more than five times daily".

This attitude towards WAI messages may probably be as a result of being alienated from the idea of such a campaign with the bored expression "that it is not meant for us". This has led to their seeing the campaign mainly as a source of entertainment or as simply irrelevant to them.

Effects and Practice

Discussing WAI messages which have been effective in terms of change in behaviour, the group were of the opinion that the effectiveness of WAI

messages for them, had been in the area of more awareness of societal problems. The group felt they gained more information from WAI campaigns than they got from the authorities. They could judge what government priorities are from new WAI messages. From the researcher's observation, lack of adequate public information on social issues stems from the nature of the government in power. The press under the military regime is heavily censored, while the government itself, is authoritarian.

However, it was evident from the discussion with the group that they did not feel WAI messages fitted into the reality of their social experience. As a result, they could not relate to them. (This attitude influenced their opinion on whether WAI messages could bring about changes in behaviour). In this, they differed from the other groups (3a and b) who acknowledged that WAI messages were effective, as they can be seen being practiced within these respondents immediate environment.

Reasons for Attention to WAI

As a matter of habit, the group did not watch T.V. but prefer to watch foreign films on video. This probably explains the group's inability to recall in detail WAI jingles.

While watching WAI message video clips, the group showed indifference to the message, but watched with some interest jingles which were musical and had funny dramatisations such as the 'Queue Culture'. (see video clip 2 on jingles). According to a respondent:-

"If by chance, I am watching T.V. and the

jingles come on, I enjoy watching the antics of the characters, but I don't think I would take them seriously".

The group, unlike groups 3a and b, watched the video clips in silence. They were not interested in discussing issues concerning WAI messages, but when prompted by the researcher they were cautious in their views. This attitude raised the question of whether the group's refusal to discuss WAI messages was as a result of lack of detailed knowledge of the message, or as a result fear of being disloyal to the government. (As a majority of them were Civil Servants).

GROUP 4A

A male and female group, aged 26-35 predominately workers, traders, office clerks and junior civil servants, with a working class background.

The group's attitude towards WAI messages was largely positive, they showed a lot of enthusiasm about how advantageous for the society the messages could be. They were, however, quick to point to the fact that WAI messages can be effective if they are seen by the public in practical terms.

Knowledge of WAI T.V. Messages

Unlike the middle class group in this category of respondents, between 26-35 years, the group's knowledge of WAI messages was comprehensive, but not critical.

Such was their response:-

"A majority of WAI messages 'Stop Corruption

and Arson', 'Eat Made in Nigeria Food' and the 'Queue Culture', reflects societal problems which the government is attempting to solve".

In terms of recall, the group could only remember messages which they found convincing. They explained:-

"We enjoy watching the 'Eat Nigerian Food' jingle, they are familiar and interesting".

The researcher's observation and discussion with the group revealed that they could not easily recall the 'Anti-Corruption and Arson' messages. The group were quick to make the researcher aware that this particular message should not be directed towards them, but to those they called 'big men' (government officials) who were in a position to be corrupt.

Differences in Relevance and Comprehension of WAI Messages

A majority of respondents from the group, were also of the view that the 'Stop Corruption' message was not relevant to them. However, the group also acknowledged that the 'Stop Corruption' jingle made:-

"Us more aware of the level of corruption in the society".

Another respondent expressed the view:-

"In my job position, I cannot be corrupt and I know that those who the message are directed towards most probably do not watch T.V."

While discussing the question of WAI message relevance, other members of the group were of the opinion that all WAI messages should be relevant to every Nigerian but they felt that at present:-

"It looks as if WAI T.V. messages are meant only for the working class people as they are the ones who have to queue at the bus stop, look for jobs and eat Nigerian food".

The group's opinion brings to focus the importance of identifying factors which influence audience understanding and perception of WAI messages. It also shows that they themselves were aware of what some of these factors might be and how they would vary between classes and groups. In this sense, this older group of working class people show a rather more acute assessment of their own society than their younger contemporaries (Group 3a).

Effects and Practice

The group agreed unanimously that some WAI messages had the potential to effect change in behaviour. According to a majority of respondents in the group, WAI messages have been effective to some extent within their environment, but they also felt that many WAI ideas are being practiced not just as a result of the T.V. messages, but because of social pressure and various attempts made by the authorities to enforce them. A respondent in the group pointed to the fact that:-

"Myself and my neighbour now compete every Saturday to see who has done the cleanest job, but we all know that we have to be out of our homes every Saturday of the week, as it has

become compulsory to clean up our immediate environment, that is the order from the Authority".

From the researcher's observation and discussion with the group, certain factors influencing the effectiveness of some WAI message amongst the public were identified, such as the fact that the effectiveness of WAI messages were not necessarily as a result of ideas gained from T.V. - but as a result of government practical efforts within the environment to bring the message home to the public.

Reasons for Attention to WAI Messages

Although the group were attentive to WAI messages they, like group 3a, would prefer to watch in silence. They were not critical of WAI messages while watching the jingles. They, however, showed interest in all messages shown to them (irrespective of whether they thought them to be relevant). It was observed that they did not discuss ideas from WAI messages with their families at home. It is worth recalling that school children respondents (both primary and secondary) from this background were also not in the habit of discussing WAI ideas with their parents. As earlier explained, amongst this group of respondents it is almost a tradition to keep distance between parents and children (children in this environment were to play and discuss with their mates and not their elders).

GROUP 4B

A mixed group of male and females aged 26-36, predominately with university educational background, working as journalists, university

lecturers and businessmen of middle class background.

Like the middle class group, aged 17-25, this category of respondents were not only critical, but very negative towards WAI messages which were out of tune with their expectations of what a public enlightenment campaign should be. They found the campaign inefficient and to be mere government propaganda (a public relation exercise). According to some members of the group, this viewpoint comes from their professional background as trainers of mass media students and as journalists themselves. In this sense, some members of this group brought a 'special' knowledge to their interpretation of the messages and the WAI campaign as a whole.

Knowledge of WAI Messages

This category of respondents were highly knowledgeable of WAI messages. Their knowledge of WAI stems from the fact that as mass communicators they were able to analyse in detail the problems which WAI message communicators might encounter. According to a respondent in the group:-

"The major problem of WAI is that the communicators are using inefficient manpower to produce WAI jingles".

Another respondent gives credence to this view. He raises the question of using highly skilled professionals to do the 'job'. He remarked:-

"A good communicator will attempt to understand the background of his audiences and this is the key to the success of the campaign".

The group's knowledge of WAI messages was also evident in the manner in which they recall them:-

"You see that Andrew jingle should never have come on the screen".

Occasionally, during the discussion, respondents in the group broke off to reflect on the messages and then attempted to relate them to the social and economic situation in the country. Another respondent sums up the situation, with this view:-

" Andrew is a manifestation of the worsening social and economic situation in the country. Why should the government not recognise this problem".

Their attitude towards WAI messages brought out so much anger in them that it was difficult for the researcher to discuss the positive side of WAI messages.

Difference in Relevance and Comprehension of WAI Messages

This category of respondents also brought to focus alternative understandings of WAI messages. The group were of the opinion that a majority of WAI messages were punishment oriented. According to a respondent in the group:-

"Punishment should not be portrayed as holding power over deterrence".

They pointed to the fact that messages, which are punishment oriented, such as the 'Stop Corruption and Arson' have not been effective. Some

of the respondents felt that 'Corruption and Arson' should be seen as a vice which must be stopped, but not necessarily by using messages with the threat of a death sentence. In other words the critique should be moral, rather than simply based on threats. A respondent further emphasised:-

"Especially when the public is aware of the fact that the message is a mere threat, as no corrupt official caught has been sentenced to death".

They did, however, concede that many of the WAI messages were relevant in view of the social/economic conditions in the country.

Attitude Towards WAI Message Content and Structure

The group found the 'Queue Culture' and 'Keep the Environment Clean' messages important. A respondent explained:-

"it is easy to acknowledge that those two messages are important because people are changing their attitude towards environmental sanitation, they are more conscious of it and have been putting it into practice".

Reacting to the quality of WAI message production, the group as earlier indicated, felt that the producers were not efficient nor experienced. They explained:-

"Lack of experience had resulted in majority of WAI messages not being convincing".

A respondent also commented:-

"WAI jingle on patriotism, where each work group pledge to be useful to 'his' country is not realistic (see video clip 7 on jingles)".

The group were of the opinion that WAI messages can only be convincing if they are realistic. A respondent puts it this way:-

"Down to earth".

Reasons for Attention to WAI (Attention Span)

For the group, attention to WAI messages depended on which ones they liked, (such as the 'Queue Culture' and 'Keep the Environment Clean').

From the researcher's observation, it was found that whenever there were visitors in their homes and WAI jingles were shown on the T.V. screen, it prompted discussion. Amongst the men, the issues raised focussed on the political and economic situation in the country, while the women discussed the high inflationary situation in the markets.

WAI messages also acted as comic relief for the family. Wives who have had a tiring day, could still joke and mimic actors dramatising WAI jingles, especially in 'the Queue Culture' and 'Andrew Checking Out' messages.

GROUP 4C

A mainly male group aged 25-36, with university educational background, working as civil servants, businessmen and lecturers, with upper class

background.

The group, unlike group 4b, were positive towards WAI but were of the opinion that WAI T.V. campaign messages could be improved on in terms of packaging and content. While answering questions on WAI messages, the group tended to make reference to the social and economic situation in the country and felt that there was need for such a public enlightenment campaign.

Knowledge of WAI T.V. Messages

The group, in common with groups 4a and 4b, had a comprehensive knowledge of WAI. The messages most vividly recalled were the 'Keep your Environment Clean' and 'Eat Nigerian Food'.

Attitude Towards WAI Message Content and Structure

Here, the group were of the view that a majority of the jingles were fairly well packaged. The group affirmed that the 'Eat Nigerian Food' jingle is an example of a well packaged message. One also remarked:-

"This particular message is remembered not necessarily because of it's content, but also the way it is dramatised, I enjoy seeing those people eating pounded yam".

This view brings to focus factors which had made WAI message a popular theme amongst the public. From the researcher's observation, although it cannot be emphatically said that the campaign has been effective,

it has enjoyed immense popularity from the public. This is mostly as a result of the musical nature of the messages. Although to some other respondents, the very musical nature of the message has contributed to its ineffectiveness. Those who are of this view felt that respondents devoted time on reciting and singing the chorus instead of listening to the message.

Difference in Relevance and Comprehension of WAI Messages

Commenting on the relevance of WAI messages, some respondents in the group indicated that they should not be targeted to the upper class group in the society. According to them:-

"Many of us don't queue in public places and as you can see, our immediate environment is kept clean. Most probably more efforts should be made to reach those who will need such advice".

It did seem, however, that some WAI messages had relevance for every member of the Nigerian society. As a result, when the group was asked:-

"It is true that a WAI message such as 'Stop Corruption and Arson' was basically targeted towards the upper class members of the society?"

They were of the view that many of those in this category (upper class) are in government offices, where officials find themselves being corruptly influenced to take certain decisions, such as "when giving out government contracts".

They however, concluded:-

"Anybody other than upper class groups could be corrupt".

The group, like respondents from the private secondary schools, felt that some WAI message content did not have any bearing on the idea being communicated.

The contradictory nature of WAI messages such as 'Eat Nigerian Food' and 'Andrew Checking Out' was also emphasised. According to a respondent:-

"I find the 'Andrew Checking Out' jingle amusing, it's content needs to be made more convincing and not contradictory, also we are all aware that many of the products shown in the WAI jingle 'Eat Nigerian Food' are what we call 'home grown products'."

The group in fact believe that the lack of coherence of WAI messages, may result in a reduction of their effect.

Effects and Practice

The group, however, endorse the idea put forward by the communicators of WAI messages that time will make the WAI Campaign more effective .

The group further stressed:-

"The need to continue screening WAI message on T.V."

But they emphasised that the jingles should only continue if the producers of WAI messages can sit down and re-analyse it by synchronising WAI ideas with "life reality".

Reasons for Attention to WAI Messages

Unlike group 4a and 4b, a majority of respondents in this group confessed that they hardly had time to watch T.V. This, they said, was not out of design, but as a result of their work schedule. A respondent in this category commented:-

"Although I don't always watch T.V., I listen to the jingles whenever they are on the screen, I enjoy the music and dramatisation of some of the jingles like 'Andrew Checking Out'.

On the other hand, some respondents in the group felt irritated with the timing of the jingles, especially those slotted during the T.V. 9.00 p.m. news, which is the main national and international news.

The group made more use of video machines in their homes than watching T.V. However, whenever found watching T.V., they were apparently interested in watching WAI jingles. In this regard, their attitude was similar with that of group 4b, in the manner in which they listened. The messages which held their interest and attention were the 'Eat Nigerian Food' and 'Andrew Checking Out' jingles. The researcher observed that the group's interest in both messages was not as a result of their message content, but because of the manner in which they were dramatised. A respondent describes a particular WAI message:-

"The I knoi know book (Queue Culture) jingle

is down to earth and real" (see video clip 2 on jingles).

However, like group 4a, they were not particularly interested in discussing the content of WAI messages. The group did not find the messages relevant to them.

GROUP 5A

A mixed group of male and females, aged 36-50, and above, with or without primary and secondary school educational background, predominately traders and junior civil servants with working class background.

Although the group showed a positive attitude towards WAI, every response to the questions asked was characterised by an attitude of helplessness. Irrespective of their awareness of the ills of the society, there was nothing much they could do, as they were not in decision making positions and could not influence policies made by the authorities. According to a respondent:-

"We all know what is wrong with the society, although WAI T.V. message could help to solve the situation, many of the upper class group are not caring enough".

The group concludes that this attitude might affect the success of the campaign.

Knowledge of WAI T.V. Messages

The group, however, had a comprehensive knowledge of WAI messages. This was evident in the manner with which they responded to questions:-

Which of WAI jingles can you remember?

More than half of the group were quick to answer:-

"The 'Eat Nigerian Food' jingle and

'The Queue Culture' we can remember,

they are musical and easily recalled".

The working class groups always felt comfortable while discussing these two WAI messages. They could easily relate them to their immediate experience, unlike the 'Anti-Corruption and Arson jingles'.

Differences in Relevance and Comprehension of WAI Messages

According to the group, WAI messages which were said to be convincing were those found to be relevant to their everyday social experiences. For example, messages on the 'Queue Culture' and 'Keep the Environment clean'.

They, however, emphasised their lack of belief in the Arson and Corruption message. According to a respondent:-

"You don't expect me to believe in the anti-

corruption message when many of the 'big

men' are still keeping a large amount of the

country's wealth stolen while in office".

Another response to this jingle was:-

"Although WAI anti-corruption messages were of vital importance, because of the situation in the country, I don't find it convincing as I can observe that nothing is being done to stop corruption".

Another message which had no relevance for the group was the 'Andrew Checking Out' jingle. Although the group, like the middle and upper class in this age category lived with sons and daughters who were unemployed and at home, they did not feel that this jingle was relevant to them. They expressed the opinion that:-

"many of us and our children cannot afford to check out of the country".

Some other respondents were of the view that the pressing issue was to give incentive to the people by creating more jobs, so that they will not leave the country.

The group, however, acknowledged that not all the jingles were irrelevant. The jingles which the group said they could recall such as the 'Queue Culture' and 'Keep the Environment Clean' were also found to be most convincing for the group. This is no surprise since as we have seen they were the category of respondents the researcher identified as practicing in their immediate environment the ideas gained from these messages.

Attitude Towards WAI Message Content and Structure

A significant majority of them agreed that WAI messages which were shown on T.V. screens were familiar and interesting, especially the 'Queue Culture', (See video clip 2 on jingles). The group also described the language of WAI messages as:-

"The best thing that has happened to WAI messages screened on T.V.".

They further explained:-

"At least we understand all WAI messages because of the use of 'Pidgin English'".

Effects and Practice

Discussing the potential of WAI messages to effect changes in behaviour, this category of respondents, like the other working class groups, felt that the WAI message campaign should be given a chance, so that people can get familiar with it. According to a respondent in the group:-

"There is evidence within our community as regards the practice of WAI message ideas".

This indicates that a majority of WAI ideas are being put to some practical use, such as the 'Keep your Environment Clean' and 'Queue Culture' messages.

Reasons for Attention to WAI Messages

The researcher observed that a significant number of the group had time to watch WAI on T.V. They felt that WAI messages were not boring or too frequently shown. Their own understanding of the messages was that they were of vital importance because of the economic situation in the country.

Unlike middle class group in this category, this group of respondents did not on their own initiate discussion on WAI. Neither did they discuss the messages with their immediate family (wife and children). A possible explanation for this attitude, as earlier indicated in the previous analysis of working class group of between 26-35, is that this form of social interaction is not common. The men would rather go out visiting friends or converse about other issues over a 'bottle of beer' in the bar, while their wives got on with the house chores.

On the other hand, they were quite willing to talk about issues concerning WAI when it was raised. The fact that they did not normally talk of WAI campaign message did not indicate a lack of understanding of the campaign. It could be said that within these particular respondents own socio-cultural experience, it was not popular to debate such issues.

GROUP 5B

A mainly male group aged 36-50 and above, with university educational background, working as senior civil servants, academics, executive businessmen and journalists; predominately middle class.

Like their middle class counterparts in group 4b (25-36 years), their attitude was one of assessing WAI campaign as unprofessional, amateurish and not effective enough to create change amongst members of the public. A majority of respondents in the group felt that WAI messages are government political propaganda.

Knowledge of WAI T.V. Messages

The group showed a deep, but critical perception of the message ideas. While recalling WAI messages such as 'Anti-Corruption' and 'Arson', 'Be Faithful to your Country' (see video clips 6, 8 and 9 on jingles), the group were oppositional towards the attitude of the policy makers (government), as they felt these WAI campaigns were politically motivated. A respondent sums up the groups view with the opinion that:-

"Many people are not aware of government activities, they are using it as an opportunity to inform the public".

Differences in Relevance and Comprehension of WAI

In terms of assessing WAI message relevance a respondent in the group acknowledged that:-

" The 'Eat Nigerian Food' message was well produced, we see the man eating the food with relish". (See video clip 1 on jingles).

The 'Eat Nigerian Food' jingle for the group was an example of a familiar WAI message, because within their experience it was a common picture to see groups of people eating in that manner. However, the

group found the 'Andrew Checking Out' jingle absurd. Their response was that it portrays negativism, in the sense that Andrew is filmed leaving the country (see video clip 5 on jingles), which is the picture the viewer keeps in mind. This to them, is also not realistic. A respondent explains:-

"We cannot all pack our bags and baggage and leave the country just because the economic situation is bad".

The group's comprehension of Andrew's jingle was different from that of the other groups, especially the young generation between 10-25 years and 26-35 years. While these groups saw Andrew as their hero, the older group were not keen on Andrew, and were not happy with the content of the message about him.

A majority of respondents in the group were of the view that some messages were relevant but not well packaged, such as 'Anti-Corruption and Arson'. They were of the same opinion as group 4b, that WAI messages should not be punishment oriented. For example, the message on Arson and corruption reads:-

"The punishment for Arson is death" (see video clip 7 on jingles).

Their understanding of WAI was that the message content was carefully packaged for the working class. Their opinion was based on the view that those in authority perceive them as uncultured people in the society (so should be taught how to queue etc.).

Attitude towards WAI Message Content and Structure

Amongst the group, a majority found WAI message language familiar and simple to understand. Like other groups, they also agreed that the WAI campaign was unique irrespective of its numerous deficiencies, because of the use of 'Pidgin English'. But they felt that the kind of characters chosen for the message dramatisation should be reassessed. A respondent explains:-

"Characters used for dramatisation should cut across different ages and sex".

Although this group, like the middle class group 4b (25-36 years) found some messages convincing they, however, felt that some of their content was unbelievable and amateurish, such as the WAI message on patriotism where individuals pledged their loyalty to their country. (See video clip 7 on jingles). A respondent was of the opinion that:-

"this message will not necessarily make Nigerians patriotic, because neither the actors or the message sounded convincing".

In terms of messages which the group felt were unrealistic, they talked of the need for likeable opinion leaders to communicate them as it would lend credibility to these messages.

Effects and Practice

The group saw the most important potential effect of the campaign as relating to those messages which are fundamental for the economic survival of the country, such as the 'Stop Corruption' and 'Arson'

messages which are being communicated to the upper class. The group's assessment of the effectiveness of WAI messages indicates the view of this class of people on the nature of the power structure in the Nigerian Society.

Their view was that the effectiveness of WAI messages should not be seen from the social expectation that the working class should queue and keep their environment clean, or that they are being 'put' to check (that is conforming with what the government wants), through the use of 'vigilantes', such as the WAI Brigade Men. Its effectiveness should be perceived on the basis of voluntary change from the upper class members of the society, who cannot be reached by WAI Brigades.

Reasons for Attention to WAI Message (Attention Span)

As regards attention to WAI messages, a significant majority of respondents in the group felt attracted to watching them:-

"Not because we believe in them, but as a result of the fact that we get more information from WAI messages as to what kind of problem has become a source of concern to the government, that we cannot get from the government itself".

This opinion brings to focus the questions of the credibility and inaccessibility of the authority. The WAI message has become an alternative source of information on government policies and actions.

From the researcher's observation of the group, none of the WAI jingles held their interest, although were ready to watch them on T.V.

any time they were on. A consistent observation of the group revealed that they also watched WAI jingles for academic interest. They needed information on the WAI campaign for the purpose of public seminars and lectures.

Like other respondents in this category, this group also discussed WAI message ideas with their immediate family. For the wives and children, watching WAI jingles on T.V. was also a form of comic relief after a hard day's job. The 'Andrew Checking Out' jingle was commonly referred to amongst the children in the form of jokes like 'Checking in and out of bed'. However, it was also observed that the women still kept on a flow of conversation with their children, and husbands, without actually sitting down to watch the jingles while they were on. Interestingly enough, the women also enjoyed the musical nature of the jingles, especially the 'Keep Yourself Busy' (Work Ethics) jingle (see video clip 3 on jingles).

GROUP 5C

A mixed group of male and females aged 36-50 years and above, predominately with university education, working as senior civil servants, lecturers and businessmen with upper class background.

The group, unlike group 5b, in this age category had a positive attitude towards the WAI T.V. Campaign. Predominately civil servants, the group discussed the need for the WAI message campaign and emphasised that it should be for the entire society. Their assumption was that each member of the society should be able to accept and change behaviour in accordance with those WAI messages which were relevant to their needs

and social expectations.

Knowledge of WAI Messages

The group showed a comprehensive recall of the messages. They were the only group who explained to the researcher in detail, actual government expectations of the campaign messages. Like those in group 4c, a significant number of respondents in group 5c, were loyal civil servants, who were one way or the other, involved in working out WAI campaign policy or WAI message production.

Credibility of WAI Message Content and Communicator

Similarly, the group were always quick to emphasise that WAI messages were convincing. A respondent's attitude towards the issue is that:-

"Many of the jingles were planned to fit the realities of the target audience".

This is no surprise in view of the fact that as civil servants their loyalty was first to the authorities and not the audience. Any statement which is viewed as anti-government policy could earn them the 'sack' from their job. However, most of the jingles which the group found convincing were those practiced, not by this category of respondents, but by the working class group, such as the 'Queue Culture' jingle. Businessmen in the group, who could freely express their views, without feeling disloyal to the government said:-

"It is funny that many of us believe that the 'Queue Culture' WAI message content is

essential, but we hardly relate to it,
because we are not involved in queuing
at the bus stops or keeping the
environment clean".

Relevance and Comprehension of WAI Messages

The group found WAI messages relevant, but also felt that specific messages should be directed to target audiences. According to a respondent in the group:-

"The question is, where is the dividing
line? Who determines which message is relevant,
the government or the receiver of the message".

From the views of the respondents in the group, it was obvious that they would prefer the government to determine which message is relevant to different categories of people.

Attitude Towards WAI Message Content and Structure

The group also acknowledged that they were familiar with the language of WAI messages.

Unlike group 5b, they did not feel that WAI messages like 'Arson and Corruption' were unrealistic, or misleading. From the researcher's discussion with the group, a possible explanation may be that members of the group were mostly civil servants, (as earlier indicated) who were hardly willing to criticise the WAI campaign itself.

Practice and Effects

Discussing the effectiveness of WAI message, the group were of the opinion that the campaign should be encouraged and not criticised.

According to a respondent in the group:-

"The fact that members of the public are aware and conscious of the 'Queue Culture' and others, show that the campaign has had certain amount of success".

The group also expressed the view that:-

"With time, many other categories of people in the society will also be reached through WAI messages".

The view that WAI message will eventually bring about change in behaviour, was firmly advocated by a group that were basically the policy makers and producers of WAI messages.

Reasons for Attention to WAI

As regards attention to WAI messages, the group, like their junior counterparts (groups 3c and 4c) found WAI messages boring. It was observed that as a result of the nature of their jobs (especially the businessmen in this category), watching T.V. was not their favourite past-time. But even when found watching T.V., the researcher found that their attitude was passive with the bored expression:-

"We have seen it all".

No particular message held their interest. This attitude, interestingly, raises the question of the credibility of the group. While discussing issues on WAI, did they describe WAI jingles as relevant and credible because they were 'Civil Servants'? This question becomes crucial in view of the contradictory attitude of the group. In the discussion, they acknowledged that WAI messages were relevant, but when observed in their homes the messages seem boring to them. However, a majority of respondents in the group felt that WAI messages were boring because of the frequency with which they were shown on T.V. Even when found watching T.V., many of the male respondents in the group continued to read daily newspapers in front of it without being distracted to watch the jingles. Some respondents in the group like those in group 4c, felt a bit frustrated that the main T.V. international news programme was interrupted to show these jingles.

Conclusion

An important point to emerge from the data on the discussion and observation of the groups is that the phenomenon of group differences in perception of the message is consistent throughout a majority of the questions asked. Adults and school children from different backgrounds tend to assimilate and discuss information on WAI T.V. campaign messages from their existing conceptual framework based largely on their own cultural experience.

The result of this analysis has elements in common with the views of Morely (1980) discussing the uses and interpretation of messages. He

advocates:

"An approach which links differential interpretations back to the socio-economic structure of the society, showing how members of different groups and classes, sharing different 'culture codes', will interpret a given message differently, not just at the personal idiosyncratic level, but in a way 'systematically related' to their socio-economic position".

He added:-

"In short, we need to see how different sub-cultural structures and formations within the audience and the sharing of different cultural codes and competencies amongst different groups and classes, 'determine' the decoding of the message for different sections of the audience".

(Morley 1980, pp. 14-15).

But from the researcher's observation and discussion with respondents, WAI messages have apparently had some effect on the members of most of the groups. Campaign messages which had shown signs of being effective are the 'Queue Culture' and 'Keep the Environment Clean'. There is evidence within various communities of positive effects. Those in other communities where these messages have not been practiced were, however, of the view that from observations made, they have been effective. Adults and children are seen every Saturday of the week

helping to keep the environment clean. However, it must be said that the positive effects of this campaign probably also owe something to the coercion which accompanied it.

The Federal Government have taken several measures to ensure that the citizenry comply with the campaign ideas, such as the use of 'WAI Brigade', who are to ensure that members of the public keep their environment clean and queue at the bus stop. As a result of this situation, it had become mandatory for the public to tidy their houses or face the wrath of 'WAI Brigade' officers.

Messages which are not easily enforced have not been as successful. It, therefore, may not be a surprise that the Federal Government decided on more coercion in this current campaign. Earlier campaign messages such as the 'Operation Feed the Nation' and 'Green Revolution' were not very effective. However, the question remains:-

Were these two campaigns not successful,
because they were voluntary or as a result
of the manner in which they were communicated?

Other WAI messages such as 'Andrew Checking Out', 'Stop Corruption' and 'Arson' had more unintended effects. But, to some extent, they did make people more aware of the economic situation in the country. There is no doubt some of the messages are conveying ideas and information, but for a major attitude and behavioural change these messages have to be either very important to the particular social group or be backed up by other incentives or practical teaching methods.

STATISTICAL DATA RESULTS

In this study certain key variables such as Age, Class, Sex and Education, were held constant and were assessed in relation to attitudes and Opinions. They were operationalised in terms of Knowledge, Recall, Comprehension, Reaction, Attention, Relevance and Cognitive rating of WAI messages.

It was found that variables such as Cognition and Reaction were overlapping, but could be used for distinguishing between Attitude and Opinion. The variable 'Reaction' could predict respondents overt behaviour in terms of attitude towards WAI messages, while the variable 'Cognition' would predict respondents Opinion towards WAI messages.

On the basis of the assumptions made in the preceeding paragraphs, certain related questions were examined. These related questions were later interpreted in the form of questions put forward in the questionnaire which provided the statistical framework for the interpretation of the data for the school children and adult respondents. (The statistical data results are given in full in the Appendix A).

The key issues which are to be answered using the formal questions are as follows:-

School Children Repondents

The Researcher examined:-

1. Whether the educational background of school children's

parents influenced their knowledge of WAI T.V. messages.

2. Whether there were differences in attention to WAI T.V. messages amongst respondents from both private and public primary schools, as well as respondents from public and private secondary schools.
3. Whether there were differences in Knowledge, Reaction and Cognitive Opinion rating of WAI T.V. messages amongst both the Public, Private, Primary and Secondary School Students.
4. Whether the choice of WAI messages which were thought to influence respondent's behaviour would differ amongst the (Public and Private) Primary/Secondary School students.

Adult Respondents:-

The Researcher examined:-

Whether the Age, Sex, Class, Education of respondents will significantly influence:

- (1) respondents knowledge of WAI messages
- (2) Reaction, Cognitive, Opinion and Attention to WAI T.V. messages
- (3) the relevance of the messages.

KNOWLEDGE OF WAI AMONGST RESPONDENTS FROM PUBLIC, PRIVATE PRIMARY
AND SECONDARY SCHOOLS

Awareness

All respondents from both the primary and secondary school (Private and Public) including adults were found to be aware of WAI T.V. jingles. The campaign data also revealed a highly diversified audience demographically, with little indication that a person in any particular social economic stratum was beyond the scope of WAI T.V. messages.

In this group a third of children from the public primary school knew in detail the jingle 'Keep your Environment Clean'. While over one third also acknowledged tha they could discuss in detail the 'Andrew Checking Out' jingle. Only a few (1 out of 20) could remember all the jingles shown, (see table 5 - Appendix).

However, amongst respondents from the private primary school, a significant majority had knowledge of the 'Andrew Checking Out' jingle. While another one third could discuss in detail all jingles shown.

A significant point here is that a majority of respondents from the public schools identified particular jingles which were actually being practiced in their homes and schools. At the group discussion, this factor was highlighted by their school teachers. They indicated that students were made to practice WAI messages such as sweeping their classrooms and keeping their environment clean.

Amongst respondents from the private primary schools, the situation was different. The researcher's observation of the group revealed that these jobs were done by paid cleaners. Private Primary school respondents were more familiar with the 'Andrew Checking Out' story.

Munday Castle (1966) notes that "amongst children, the likelihood of correct identification of pictorial item is greatest if they are realistic representations of familiar objects". Children he said will tend to identify things in terms of their immediate experience. (Munday Castle, 1966, p. 290-300).

Amongst respondents from the Public/Private Secondary Schools the data (table 6 - Appendix) did not show any difference in actual knowledge of WAI T.V. messages. All respondents interviewed were not only aware of WAI T.V. messages, they were able to discuss in detail each of the jingles viewed.

It seems likely that at this level, respondents from the secondary schools can on their own, get more information on WAI from sources other than the T.V. Whereas respondents in the primary school will need others, either their parents or teachers, to give them the initiative to find out more.

KNOWLEDGE OF WAI AND PARENTS EDUCATIONAL BACKGROUND, PUBLIC PRIVATE PRIMARY AND SECONDARY SCHOOLS

The data on table 7 and 8 (Appendix) shows how the educational background of respondents parents can relate to knowledge of WAI messages.

In the case of respondents from public primary school, whose parents had post primary education, over a third had knowledge of more than two WAI jingles 'Keep the Environment Clean', 'Andrew Checking Out' and 'Eat Nigerian Food'. While amongst those whose parents had only primary education, below one third had knowledge of two jingles 'Keep the Environment Clean' and 'Andrew Checking Out'. Amongst those whose parents were never at school only 2% had knowledge of only the 'Andrew Checking Out'.

However, amongst students from the private primary schools, a large majority of those whose parents had higher education (University degree), could actually discuss in detail, all the jingles viewed.

Although this result indicated that the higher the educational level of respondents parents, the more likely such respondents were to show actual knowledge of all the jingles listed, it was found that amongst respondents whose parents had higher educational background, knowledge of WAI messages was influenced more by other social cultural factors, such as access to WAI programme producers, policy makers and family interaction rather than their educational background.

From the discussion with the group, there were indications that these parents had more access to the policy makers and producers of WAI, as they were either school friends, colleagues or relatives. There was no indication by parents of public school children (both primary and secondary), that they had such access.

Hudson (1962) was of the view that pictorial inference different from the Western conventional one, amongst African children, is not a reflection of different educational levels or of intelligence - rather it is an 'outcome of different cultural background'. This implies different styles in art and differences in cognitive expectations of pictorial material. (Hudson, 1962: p. 319).

The opinions of respondents at the group discussion gives credence to such an analysis. For example, those in the public school could easily identify with the appeal on 'Eat Nigerian Food' because it was part of their social cultural experience (observation showed that they ate mainly Nigerian food in their homes). Children from the private schools identified with and understood better the 'Andrew Checking Out' jingle. They were more familiar with the kind of environment Andrew wanted to be in, because they could afford to travel abroad on holiday and were aware of the standard of living in those countries.

KNOWLEDGE OF WAI MESSAGES AMONGST SECONDARY SCHOOL RESPONDENTS (PRIVATE AND PUBLIC) AND THEIR PARENTS EDUCATIONAL BACKGROUND

The data (table 9 and 10 Appendix) did not reveal any significant relationship. Irrespective of the educational background of their parents, all respondents had actual knowledge of WAI messages. As discussed earlier, the similarity in result between this category of respondents could be explained by other types of exposure to WAI messages they might have had, for example, from school teachers, friends, through reading magazines or from group discussion .

ATTITUDES AND OPINION TOWARDS WAI T.V. MESSAGES AMONGST RESPONDENTS(PRIVATE AND PUBLIC PRIMARY AND SECONDARY SCHOOLS)Attention to WAI T.V. Messages

(table 11 - Appendix) revealed that a majority of the students from private primary schools were of the view that they listened to the jingles because of the way they were dramatised by the actors. While on the other hand a significant majority of those from the public primary schools said they pay attention because of the words of advice.

From the indications of our observational study, the fact that those from the public schools were taught in detail about WAI message during civic lessons may have influenced their attitude towards the messages. A consistent review of the messages in the classroom and the emphasis placed on them by teachers may probably have brought to the awareness of the children from the public schools that WAI messages should be viewed seriously.

As with the private primary school children more than half of the students from the private secondary schools said it was the manner in which the messages were dramatised that prompted them to pay attention to the jingles. (table 12 - Appendix).

But over two thirds of respondents from the public secondary schools acknowledged that the 'words of advice' made them pay attention. As earlier indicated, those from the public secondary school also had civic lessons in school, where WAI message ideas were taught.

Reaction to WAI Messages

A further analysis of the data indicates that when children from both schools (private and public) were questioned on their reaction towards WAI messages, there were some significant difference in their opinion. A look at the data on (Table 13 - Appendix), revealed that a majority (over 50%) of the school children from private/primary schools, agreed that the jingles made them laugh.

The manner in which this particular question was answered reflects an alternative understanding of the intended message. This could be explained from indications in the observational study. The jingles were observed to be very musical and the message dramatisation lively. As such, the children were always chorusing the jingles. It is likely that the seriousness and importance of the messages from the point of view of the communicators may have been lost in the music, since they saw WAI message airtime on T.V. as a 'singing session'.

However, about 35% of students from the public primary schools also said they took the campaign seriously. This response may probably have been influenced (as earlier discussed), by the fact that teachers from the public schools helped their students to understand the campaign messages, by using their schools civic class periods to discuss the campaign messages. It is almost mandatory for teachers from the public schools to teach WAI in their schools, because they are government owned schools and had been given the directive to do so, whereas private primary and secondary schools could do away with 'civic lessons' in their school curriculum.

Secondary Schools

The data (table 14 - Appendix), also showed a significant difference in their reaction. A significant majority of students from the private secondary schools acknowledged that the jingles only made them laugh, while more than half of the respondents from the public schools accepted that they took the jingles seriously.

This result is consistent with the earlier finding (amongst the private and public primary school category) on attention to WAI messages. As earlier indicated, it is the researcher's opinion that, as with public primary school children, the civic lessons also received by the public secondary schools may probably have helped their more serious attitude towards WAI messages.

Another explanation for the attitude of those from the private schools may be the influence of their parents attitude towards WAI campaign messages. Our observational study showed that parents of those from the private school (the middle and upper class), made the messages look trivial while discussing issues arising from the campaign with such comments as:-

"Nothing works in this country, the campaign
is a waste of time".

COGNITIVE OPINION RATING OF WAI T.V. MESSAGE AMONGST RESPONDENTS
FROM THE PUBLIC/PRIVATE, PRIMARY AND SECONDARY SCHOOLS

More than half of the respondents from the public primary schools (see tables 15 and 16 - Appendix), rated the campaign as very informative, while a majority of those from the private primary schools said it was barely informative.

On the other hand, a significant majority of respondents from both schools found the campaign messages very interesting while more children from the private schools rated the campaign as being easy to follow. It is consistent with the researcher's finding which indicates that this group of respondents had a background of parents with more knowledge of WAI campaign messages.

It is however, possible that the public school children found the messages more difficult to follow because of having to listen to different sources of opinion on WAI messages. That is, teaching the messages in the class environment may have raised more complex issues in relation to the messages, while the private pupils could simply 'listen to the music'.

Secondary Schools

A brief glance at tables 17 and 18 (Appendix), indicate that both groups of respondents rated the campaign as interesting. On the question of how informative the messages were, those from the public secondary schools were neutral, while a majority of respondents from the private secondary schools agreed that the messages were highly informative. Both categories were nevertheless, favourable towards

the question of WAI message being easy to follow.

Behavioural Change

A significant majority of respondents from the public and private primary schools acknowledged that the 'Keep the Environment Clean' message influenced them most to change their behaviour, as a result of the information gained from the campaign message (see data on table 19 - Appendix). More than half of those from the private primary schools also indicated that the message on patriotism prompted them to change 'to do things for Nigeria'.

Amongst respondents from the private and public secondary schools the data (table 20 - Appendix) indicates that there was no significant difference in the choice of messages by both groups. More than half of the respondents from both groups were of the opinion that all the messages communicated made them want to change their attitude for the better.

Respondents from the private secondary schools were quick to oppose WAI messages on 'Arson and Corruption' and showed their patriotism (which is from the researcher's observation one of the unique features of the students from private schools), by saying that 'their country came first'.

In conclusion our results revealed that WAI T.V. message campaign was effective to some extent. But an important question is what kind of effect did the message have on respondents? Was it always the effect the authorities anticipated or intended?

Further analysis revealed that many WAI messages which were thought to have 'worked' had unintended effect on respondents from the private, public, primary and secondary schools. The clearest example is the 'Andrew Checking Out' jingle. He became a household name , irrespective of what the authorities thought of him.

STATISTICAL DATA RESULTSADULT RESPONDENTSA Cross Tabulation Analysis of the Variables Education, Sex, Class and Age of Respondents with Knowledge, Reaction, Attention, Relevance and Cognitive Opinion Rating of WAI

The results showed evidence of variables inter-related in a number of complex ways - for example Education and Class variables yielded a similar response in related questions.

The reasons for similarity in response between these variables (Education and Class) may probably result from the intrinsic nature of Nigerian Society. Nigeria places high value on educational attainments and this to great extent determines class and status in the society. Almost all jobs are secured on the basis of educational qualification, therefore, education is almost always a predictor of class level.

Knowledge of W.A.I.

The data (tables 21, 22, 23 and 24 - Appendix) indicates that all the 150 respondents interviewed had knowledge of WAI T.V. messages.

A significant point to emerge in this analysis is that Education, Sex, Age and Class were not key variables antecedent to knowledge of WAI messages. This differs from the result for primary school children respondents where the Class/Educational background of parents influenced knowledge of WAI T.V. messages.

A probable reason why these differences exist may be the fact that primary school children respondents depended on their parents who acted as 'opinion leaders' while gaining additional knowledge of WAI T.V. messages. Whereas, adult respondents could gain more information on WAI from various sources such as friends, colleagues, WAI books and T.V. current affair debates.

Attitudes and Opinions

The data (table 25,26 and 27 - Appendix) shows there was no significant relationship between Sex of Respondents and Reaction, Attention and Cognitive Opinion rating of WAI messages. But there is evidence of some relationships between sex and perceived relevance of WAI messages (table 28, Appendix).

A significant majority of the female respondents perceived both the 'Eat Nigerian Food' and 'Keep your Environment Clean' jingle as most relevant. While their male counterparts preferred the 'Queue Culture' and 'Andrew Checking Out' messages.

In discussion with the researcher, a majority of the male respondents agreed they found 'Queue Culture' jingle relevant, because most times they need to queue to get 'things done'. Although women had sometimes to queue it is, however, the men who have to queue for transport for work and in the banks.

Amongst the women, the jingles perceived as relevant related to the traditional role of the 'Nigerian Woman'. Irrespective of her educational background, house-keeping and cooking were seen as her first roles.

A study which mirrors this result, is the UNESCO 1965 Dakar T.V. experiment, in which 500 women participated in an experimental attempt to use T.V. for 'enlightening' them on basic modern hygiene and homecare. It was revealed that these women respondents were not interested in civic information messages, (UNESCO 1965, p.5).

The present study indicates that women did not relate to or discuss at all, the patriotism jingle - 'Stop Corruption and Arson'.

(Table 28. Appendix).

Class and WAI Messages

Amongst the middle class category, more than half (35 out of 50) felt that WAI messages were superficial and merely entertaining. While a significant number amongst both the upper (24 out of 50) and working class (26 out of 50) felt that WAI Campaign Messages, were not only entertaining but educative. (Table 29. Appendix)

One explanation for such opinions is that a majority of the middle class respondents were highly critical of the WAI Campaign. They were of the opinion that messages, such as 'Eat Nigerian Food' and 'Stop Corruption' were not appropriately communicated. They were superficial and entertainment oriented and as a result their meaning was lost in their background, music and dramatisation.

Both the upper class and working class groups said that they found WAI messages, educative. But the reasons for such opinions differ. In the case of the working class group, a probable reason may be because WAI messages dealt with everyday topical issues on activities going on in their community.

The views of the 'upper class' group might be explained because a majority of them were Civil Servants or business men, who had strong loyalty towards the government in power. From the researchers discussion with them, the view that WAI messages were educative and informative was an easy way of opting out of a sensitive conversation. Some Civil Servants in this category expressed the fear that they could not discuss problems encountered while implementing WAI policies and producing its jingles, because of the possibility of reprimand from the authority.

A majority of those business men in this category were also not prepared to be seen as 'anti WAI' as this may jeopardise their chance of securing Government contracts. Nigeria is presently governed by Military Juntas who are not too tolerant of anti-government critics, especially when such criticism emanates from Senior Civil Servants seen as 'Opinion Leaders' within their communities. Consistent public anti-government criticism could earn those involved indefinite detention without trial.

This gave the researcher the impression that many times during the interview, respondents in this group were cautious about views expressed.

Class Reaction

A correlation between Reaction and Class variables did not produce any significant relationship between them. The data (table 30 - Appendix) showed that 49% of the respondents agreed they viewed WAI messages

seriously, while some 27% said WAI jingles made them laugh.

However, a breakdown of responses amongst different categories of respondents revealed that amongst the middle class, of the 50 respondents 31 said they did not care for WAI messages and that they only made them laugh. The result derived from this data is also consistent with the result of the reaction of those with higher educational background towards WAI T.V. messages (Table 37 - Appendix).

Attention

In discussion whether there is a significant relationship between respondents class and attention to WAI messages, the data (Table 31 - Appendix) indicates that more than half of the respondents signified that the words of advice from the jingles made them pay attention. Therefore class was not a determinant factor of respondents attention to WAI messages. We must, however, remember that there was sometimes an apparent disjunction between the statements of some upper class respondents and their behaviour while actually watching messages.

Class, Relevance and Credibility

Analysis of this data (Table 32 - Appendix) clearly indicates that respondent's class had significantly influenced choice of WAI messages which were perceived as relevant. A significant number amongst both the middle (25 out of 50) and upper class (24 out of 50) said they found the 'Queue Culture' most relevant while those from the working

class category (25 out of 50) were favourable to the 'Eat Nigerian Food' jingle.

These differences are only partly a result of how they fitted respondents own direct experience. Both the middle and upper class category did not queue at the bus stop to get to work. But they appreciated the advantages derived from orderly behaviour and perhaps saw it as symbolic of what needed to be done in the society as a whole. Their perception is being filtered through a broader class perspective. The researcher's discussion with them revealed that they emphasised the need for 'Law and Order' WAI messages, because of people's attitude towards orderliness in public places. Lack of order has been associated with increased armed robbery, which has resulted in a perceived threat to life and property of the upper and middle class members of the society.

The working class groups were most attracted to the 'Eat Nigerian Food' jingle. From the researcher's observation, they were already familiar

with this particular jingle. The agricultural products shown in the clip are used in preparing daily meals and therefore such WAI T.V. messages relate to their every day reality. This study's results on the rating of WAI T.V. message amongst secondary school respondents, validates this view. It was found that students from the working class background found more realistic the 'Eat Nigerian Food' jingle.

The content of the 'Stop Corruption and Arson' message was not found to be credible by any of the respondents (tables 28 and 32 - Appendix). One explanation of this attitude is the fact that within their experience, no previous anti-corruption messages have been effective. Officials caught for corruption were never actually punished. Many of them got away with enriching themselves. As a result, most respondents saw the campaign as the government's attempt to indicate that they were solving the problem of corruption in the country. It is also interesting that although the respondents did not perceive the 'Anti Corruption' and 'Arson' messages as credible they stressed their importance.

A probable reason for such opinion could be found (as earlier indicated), in their attitude towards current social issues. The frequency of official government probes of corrupt officers have made them more aware of the huge amount of the country's revenues being used by these officials to illegally enrich their pockets. Arson was frequently used as a way of covering up or obliterating evidence of these activities. These losses have led in part to the serious economic situation. The message on 'Corruption' is thus of great importance to the community, but they did not find the jingle on it

credible, because of doubt about the government's commitment to eradicating the problem.

Age and WAI Messages

It was also found that there was some relationship between respondents age and cognitive rating of WAI messages. A glance at the data (table 33 - Appendix), indicates that over two thirds of respondents between 17-25 years were of the opinion that the jingles were both educative and entertaining. Amongst those between 26-35 years, a significant majority said that they were superficial. However, more than half of those respondents between 36-50 years and above, rated the message as educative.

There is a possible explanation for the similarity in the cognitive rating of WAI T.V. messages by the categories of respondents between 17-25 and 36-50 years. From the researcher's observation, a majority of the younger members of the society have become increasingly aware of the social economic problems of the society through WAI T.V messages and their experiences in school.

The older categories included respondents who were policy makers and were positive in their opinion rating of WAI messages. They felt that there was need for such educative messages.

As earlier explained, the cognitive rating of those between 26-35 may probably be a result of the fact that (as observed during the group discussion), they have been most critical of the producers of WAI in terms of content and packaging of the messages. From the discussion

and observation of the group, it was also found that these categories of respondents were more media conscious and more sophisticated in their use of the T.V. Most of their discussion on issues was based on the information gained from the T.V.

Reaction

These results (Table 34 - Appendix) do not show any major relation between age and reaction to WAI T.V. messages. A majority, 52% of the total number of respondents interviewed acknowledged that they took WAI messages seriously while 34% a little over one third, said it made them laugh.

It was, however, found that amongst the different categories a majority of respondents between 17-25 years said that WAI message only made them laugh. During the discussion they explained that they derived satisfaction and fun from watching Andrew's walk and mannerism.

Attention

The data on Table 35 (Appendix), indicates that there were some relationships between age of respondents and attention to WAI T.V. messages. Of those respondents aged 17-25 years, a majority indicated that the background music and dramatisation of WAI message made them listen. However, a significant number of those

between 26-35 years, indicated that the words of advice made them listen. Also, amongst those between 36-50 and above, a majority said they listen to WAI messages because of the 'words of advice'.

A significant point to emerge in this data is that a majority of the total respondents interviewed said they pay attention to WAI messages, irrespective of their age. This result also re-emphasises the researcher's opinion that WAI messages were topical enough to encourage respondents to listen.

The data (Table 35 - Appendix), also revealed that the category of respondents between 17-25 years favoured the background music and packaging/dramatisation of the jingles as reasons for listening.

Relevance/Credibility

The data (Table 36 - Appendix) shows that a significant majority of respondents between 17-25 years said they found the 'Andrew Checking Out' and the 'Queue Culture' most relevant.

While amongst those between 26-35 years, almost half of them found most relevant the 'Keep your Environment Clean' jingle. From the researcher's observation and discussion with the various age categories of respondents the age group which found the 'Andrew Checking Out' jingle most significant were the category who felt the need to leave

the country in search of employment.

It was also observed that respondents between 26-35 years were the group who were particularly frustrated with the social and economic situation in the country and have continued to press for a better standard of living. This is perhaps also why they saw the messages as 'superficial', since the campaign did not come to terms adequately with the depth of the problems facing the country.

CHAPTER SIX

CONCLUSION

This chapter provides: (1) A discussion of findings and their implications for enlightenment campaigns in Nigeria; and (2) Recommendations.

Discussion of Findings

The investigation of Effects, Attitude and Opinion towards WAI enlightenment campaigns dealt with three major areas. (a) Interviews held with Government officials involved with policy implementation and production of WAI; (b) A statistical analysis of related questions examined; and (c) Group discussion and observational study involving both school children and adult respondents.

Personal Interviews

Some significant points have emerged from the interview held with officials of the WAI campaign. These indicated that:-

1. (a) There was no systematic use of evaluative research for the implementation of public information campaigns.
(b) There was a lack of audience access to the instrument of communication.
2. Government ownership of the mass media brought about:-
(a) Self censorship amongst enlightenment message producers, and (b) This situation has also influenced the quality of messages produced.

3. The Campaign used 'Western Methods' in its implementation while African traditional modes of communication such as the use of opinion leaders, 'Ward Head and Extension Workers' were neglected.

Group Findings, Discussion and Observational Study

The analysis of the data for the groups revealed that:-

1. All respondents were aware of WAI T.V. messages.
2. The analysis indicated that perception and belief about WAI seemed to be mediated by respondents socio cultural experience. Research studies found in the literature which have also indicated similar influence on information perception are the work by Cumberbatch et al (1984) and Philo (1987). The study by Cumberbatch et al (1984) on the British 'miners strike' of 1984/85 revealed that amongst other factors audience understanding of news items on the strike were influenced by their socio-cultural experience and political affiliation (Cumberbatch et al, 1984: pp. 64-100). But the current study shows that some elements of the WAI messages were clearly 'effective' in that they became integrated within the way in which the respondents understood and reacted to their own world.

This finding is consistent with similar studies found in the literature. Wober (1985) citing the work of Hudson (1962) and Ikua (1971) explained that Ikua's study on Kikuyu school children in Uganda, showed that

children exposed to Western education and conventional style of pictorial inference become more familiar with and interpreted pictorial content in Western forms (Wober, 1985: pp.319-20).

In the current study, it was also found that the impact of messages varied in relation to their relevance to different sections of the audience. Amongst adults, reception and acceptance of WAI altered in relation to interest and relevance of the message to their needs. Laying credence to this result is the work cited by Atkin (1981). Writing on factors influencing the success and failure of public information campaigns, he noted that work by Star and Hughes (1950) on 'United Nations Public Information Campaigns' failed because appeals were not relevant to the needs and interest of ordinary citizens. (Atkin, 1981: p. 276).

Practice of WAI Ideas

This study has also indicated that respondents put into practice WAI message ideas which are perceived as real possibilities. Validating this finding is the earlier work done by this researcher, Osarumwense/Odeka (1984) and UNESCO (1976) on diffusion of socio change information. Findings from both studies indicated that respondents tend to practice new innovations which are accompanied by practical evidence of their success.

WAI messages had both intended and unintended effects on all categories of respondents. Messages which had the intended effects were usually those which were accompanied by community based projects.

Respondents Views of the Campaign

- (1) All respondents irrespective of Age, Sex and Status, favoured the use of 'pidgin English' for the dissemination of WAI messages.
- (2) Amongst adult respondents WAI campaign was perceived as an alternative source of information on Government activities.
- (3) WAI appeals which were fear and punishment oriented were found to be less acceptable.

There was no single way in which respondents reacted to WAI messages. School children were mostly attracted to the jingles because of their musical nature and character dramatisation. Adults were more obviously attracted to messages which held their interest and were found relevant to their needs.

Implications for Enlightenment Campaigns in Nigeria

Use of Western Conventional Approaches

Nigerian Authorities have continued to invest heavily and depend on the modern mass media as the sole instrument of change. Emphasis on Western methods for communicating, implementing and evaluating social change information such as WAI, stems from the perspective that media campaigns can be used to achieve important effects. However this situation has led to a neglect of existing traditional modes of communication.

The need for a change in attitude has been expressed by Nigerian Communication Researchers such as Balogun (1976) and Ugboajah (1985). They called for the inter-marriage between the modern mass media (Radio, T.V. and Newspapers) and the traditional modes of communication like Oral Folk Lore, Meetings, 'Opinion Leader' Ward Head and Chiefs. The lack of attention to such intermarriage is emphasised by Ugboajah (1985) when he expressed the view that "our planners have not yet clearly identified the traditional network of communication and little scientific research has been done. They can be of tremendous use for the dissemination of information required for change". (Ugboajah, 1985: p. 167). Also favouring intermarriage between the old and the new, Liu (1981) attributes the success of China's public enlightenment campaign to the mobilisation of both kinds of media. (Liu, 1981: pp. 212-213). Schram (1964) also emphasises that local traditional media are of great importance in socio-economic development:

"not only because they are in better position to know and serve the particular needs of local areas,

but also because they make it easier for more people to have access to the media". (Schramm, 1964: p. 106).

Although traditional communication channels are still very strong in both the Urban and Rural sector, they are not officially recognised modes of communication. Barnes' (1977) study on the 'Spread of African Political Culture' at the grass root level in the urban centre, lays credence to this view. Barnes' findings indicated that there still exist traditional authority figures who present themselves as Community 'Opinion Leaders' or 'Patrons of Co-operatives'. Their duty, he said, involves communicating the communities social and political needs to the authorities. They are perceived as a credible source of information, (Barnes, 1977: p. 432). The study by the present author on the 'Diffusion of Agricultural Information on the Nigerian Green Revolution programme', also indicated that the modern mass media created awareness of the new innovation. But in terms of putting into practice the new ideas gained, the use of traditional 'Opinion Leaders' such as the 'Odionwere' (Ward Head) as a source of personal influence was more successful. (Osarumwense/Odeka, 1984: p. 63).

The need for a closer look at these paradigms is emphasised by this researcher's experience. In the initial pretest of this study there was need for an assessment of the respondents access to T.V. and their viewing habits. In the pretest evaluation, access to T.V. was based on the number of T.V.s per household. However, a further observation of respondents within their socio-cultural context revealed that this initial assessment was superficial. The communal and extended family

nature of the society allows for 'Open House'. Neighbours, friends and relatives can come in at all times to watch T.V. in the home of well to do 'kinsfolks', thereby providing more access to T.V. as a medium within the community.

In recent years African Communication Researchers such as Ugboajah (1985) and Dei Anang (1984) have called for a coherent communication policy which will establish a research tradition to focus on the social/cultural experience and perspective of those involved in the communication process itself. (Ugboajah, 1985: p. 46; Dei Anang, 1984: p.15). However, Halloran (1979) making a case for the use of Western conventional research indices and procedure in the third world, suggested that more emphasis should be placed on good critical research irrespective of the indices used. He added:

"if we make the mistake of over emphasising the distinction between research in developing countries and research in the so called developed countries, we play into the hands of those in my own and similar countries who are unable or unwilling to think in terms of communication policies and planning....".

He called for the need to move away from more conventional research and place more emphasis on policy oriented research. (Halloran, 1979: pp. 160-1). Others like White (1982) have called for the utilisation of researchers in order to provide a coherent communication policy. He explains:

"in so far as communication researchers are part of this historical development they may contribute an element of experienced planning and

coherent direction". (White, 1982: p.5).

Re-emphasising White's opinion on the role of researchers in communication policy, Halloran (1979) stressed further that:

"in any country whatever the level of development enlightened and intelligent communication policies depend on the information that only research can provide". (Halloran, 1979: pp. 160-1).

But it does seem clear that communication policies must be adapted to local conditions. Ugboajah (1985) cites further situations in which 'Oramedia' (Oral traditional media) have been used. According to him:-

"the success story of the Nigerian political independence should not be attributed only to the press and radio but also to the Oral Folk Symbolic Media".

He gives other examples of third world countries such as Brazil and Thailand, where traditional media like 'Folk Puppetry Opera' have emerged as popular instruments for diffusing public information. (Ugboajah, 1985: p. 173). They played an important role in social transformation programmes, helped in expanding community participation and created self confidence amongst the people. In the same vein Opinion Leaders such as the 'Odionwere', parents and school teachers, offer great potential for further dissemination of WAI messages. For example it was observed in this present study that the 'Odionwere' acted as a 'catalyst' to Saturday WAI environment cleaning exercise. Their role can be

further strengthened with official recognition from the authorities.

The Need for a National Communication Policy

In countries where there has been an established National Communication Policy the audience has an organised access to the media and there are mechanisms for feedback. This follows from communication projects being properly researched and planned with the support of the authorities. Examples of these communication projects are the UNESCO 1976, Tanzania and Senegal pilot T.V. projects, Cutter's (1975) radio project in Mali and Frierre's (1979) T.V. projects in Brazil. Research findings on these projects indicated that the organised access to the medium used produced a higher participation level in the practice of the new innovation communicated. Secondly, the availability of feedback process between the change agents and clientele allowed for effective communication. (UNESCO, 1976: pp. 12-19). The need for a national communication policy for a heterogenous society such as Nigeria is certainly implied by the results of the current study.

Media Ownership and Control

The mass media (radio and T.V.) in Nigeria are solely owned and financed by both the Federal and State Government. From our findings two main problems have emerged from Government Control, they are:-

- (1) Self censorship by producers, and
- (2) Government influence on the quality of socio-change messages produced (in terms of content and production).

Edeani (1970) discussing the implications of mass media control

explained that:

"media owners control, through decisions to invest more funds, decisions which often determine the health and growth or illness and atrophy of the media". (Edeani, 1970: p.57)

A fair assessment of the Nigerian situation is that of 'He who pays the piper dictates the tune'. This has created self censorship amongst T.V. producers. Although this researcher's observation did not show evidence of Government interference in the production of WAI campaign messages, producers expressed constant concern over not wishing to fall out with the authorities. Any suspicion by the Authority that a producer is disloyal could earn him or her the 'sack'. The fate of a producer could be worse than this. According to Shobowale (1985):

"one way the Government went about ensuring that it was getting what it wanted and the people know what it wanted them to know, was decree 24 of 1976".

This decree, Shobowale explained, empowered the Inspector General of Police and the Army Chief of Staff to detain without trial for an indefinite period, any one considered a security risk. (Shobowale, 1985: pp. 25-6). A journalist who continues to disfavour the authorities could find himself in jail without hope of release.

The quality of socio change messages produced may therefore have been influenced by the cautious attitude of producers, and pressure to produce Government oriented messages. Mass media researchers such as

Edeani (1985), Hacthen (1977 and Jose (1975) have expressed views on the relationship between Government control of the media and quality of messages produced. They were of the opinion that strong loyalty to government inhibits the production of effective campaign messages as the needs of the audience become secondary in the producer's mind. (Edeani, 1985: pp. 55-56; Hacthen, 1977: p. 18; Jose, 1975: pp. 7-11).

Television, Imagery and Language in African Campaigns

Three main factors contributed to Awareness and Popularity of WAI messages; they are:-

- (1) The nature of T.V. Medium
- (2) Use of Imagery, Message Dramatisation, and
- (3) The use of 'Pidgin English'.

Government concentration on the T.V. medium as the main instrument for diffusing information on WAI had its advantages. The ability of T.V. to demonstrate ideas through visual dramatisation contributed to audience understanding of the issues raised. The use of imagery which relates to the cultural experience of the people have made WAI jingles real, familiar and popular such as the 'man eating pounded yam with relish' (see video clip 1 on jingles).

The heterogenous nature of Nigerian Society creates the need for a common language of expression. 'Pidgin English' has emerged as the language of Commerce and Communication. It has the added advantage of being effectively used and understood by all classes.

The implication for the use of pidgin to communicate WAI lies in its ability to act as a common language which does not belong to any ethnic group. Dadize (1985) supports this opinion. According to him:

"Since it is not bound up by the cultural aspiration of any particular group it spreads quite easily and it is acceptable as an alternative, a welcome form of communication. Hence the Igbos the Efik, etc., meet on a common ground, when speaking pidgin - all ethnic animosities tend to be forgotten in this medium". (Dadize, 1985: pp. 118-20).

The use of Pidgin English effectively removes the problem of WAI message comprehension by those at the 'grass roots' level.

Another factor which contributed to respondents attention was the musical nature of the jingles and the use of idioms. African indigeneous culture is rich in traditional hot beat music, oral folklore, proverbs and idioms. They are frequently used in communicating social change ideas by individual campaign producers.

Ugboajah (1976) discussing some of these traditional musical instruments of communication, talked about the 'Gong Man' from Eastern Region of Nigeria, and the Urhobo 'Town Crier' from the Midwest. They acted as medium for diffusing information on moral instruction and for information about people or events. (Ugboajah, 1976: p.3). Their communication process involves body language and genuflecting.

These qualities when used to package enlightenment messages create a vivid impression. They also attract audience attention and make the messages easy to remember. The 'Eat Nigerian Food' jingle not only shows the use of rich traditional idioms but also brings the significance of issues raised. For example:-

Phrase : 'Una Mumu dome do!'

Translation : 'Your phase of economic foolishness is over' (see video clip 1 on 'Eat Nigerian Food' jingle).

The important use of oral folklore and idioms lies in their ability to act as dramatic representation of local problems. According to Vincent:-

"they can provide a codification of reality which can be used by the participant in analysing a situation". (Vincent 1985: p. 101).

The point is that folklores, idioms and proverbs are used not merely to embellish messages but to help in portraying the intended meaning.

As we have already seen, 'Opinion Leader' factors are also very important in conveying messages in African Campaigns. The two major source of personal influence in the acceptance and practice of WAI messages amongst school children respondents were the school teachers and parents. The children identified them as the wise and credible source rather than the message communicator. Ugboajah (1976) argues that

"the opinion leader exists for every cause and he may not be the most important person in the locality".

He emphasises the mistake made in the Nigerian situation, where only the Governors and well placed individuals are seen as qualifying automatically as opinion leaders in every cause. (Ugboajah, 1976: p.12). The effectiveness of the Opinion Leader as a source of personal influence brings out the important use of a 'two step flow of communication' for the diffusion of socio-change ideas especially in developing countries where there are no sophisticated modes of access and response to the mass media.

The Credibility of Enlightenment Campaigns

The issue of source credibility seems to be a major factor which influenced WAI message acceptance. The Nigerian situation is a case where authorities do not fulfil promises made at their inception of office, and they are not held accountable for their actions. The Nigerian public have become not only critical, but have no confidence in the ability of their leaders to make any effective change. This has obvious effects on the reception of messages. As Microskey et al, (1971) argues:-

"one of the most significant elements of communication is source credibility. This has a wide variety of names such as trust, charisma, image and interpersonal trust".

He stresses that when this element of credibility is lacking in a message no matter how skilfully packaged it may not be accepted. (Microskey, 1971: pp. 81-93). WAI messages discussed by parents and school teachers were readily accepted. But a significant majority of adult respondents perceived the source of WAI as being of low

credibility. As a result most messages were considered to be biased and unfair representation of issues and situations. Similar studies found in the literature which validate this finding are by Hovland, Janis and Kelly (1953). Their work was on the extent to which a message communicator is perceived to be a source of valid assertions. Findings from this indicated that opinion changed more when communication originated from high credible source, than when it came from a low credible one. (Hovland et al, 1953: p. 55).

Public attitudes to the authorities were also revealed by the use of the WAI campaign as an alternative source of information. The press whose job it is to inform the public cannot do so effectively because of government press censorship. There is little access to information on Government activities. A majority of government White Paper decisions are placed under the 'Official Secrets Act'. Edeani explains Nigeria's situation, commenting that:

"Unnecessary secrecy in the execution of public business and information on that business, circumscribes the efforts of the press to inform the public of what Government is doing...."

(Edeani, 1985: p. 16).

Public enlightenment messages in practice contain information on Government activities which when assessed can give insight into their policies. In this sense, such campaigns have an important unintended effect.

RECOMMENDATIONS

We have observed that the basic motive for the WAI enlightenment campaign arose out of the need to pay greater attention to socio-change ideas. There is a huge amount of information on WAI to be passed on to the public. In order to achieve a successful campaign, it is important that this information is effectively communicated. This is an uphill task considering the heterogenous nature of Nigeria.

These recommendations may be useful to the policy makers in the planning of future enlightenment campaigns:-

- (1) Recognise the need for a National Communication Policy, which will help in assessing the role of existing modes of communication.
- (2) Ensure that channels used in diffusing enlightenment information such as WAI are determined in the social cultural context and psychological circumstances of the community.
- (3) There is also the need for a systematic use of national communication policy in the planning and implementation of enlightenment messages. From the researcher's observation and discussion with the groups, some members of the public accused the Government in power of 'Nepotism', favouring the interest and needs of those from their region. A national communication policy debated and publicly approved may erase this discontent by providing guidelines for the implementation of socio-change messages.
- (4) The authorities should become committed to the funding of research in communication and the implementation of research

recommendations. There is an urgent need for a reappraisal of past and on-going enlightenment campaigns, with a view to learning from their shortcomings. It is this researcher's belief that through evaluative research, the identification of problems peculiar to the diffusion of enlightenment information will contribute to the production of effective messages.

- (5) It is important that the traditional interpersonal modes of communication are identified, acknowledged and intermarried with modern mass media. Ugboajah recognises this need, when he expresses the view that:

"the main challenge to policy makers, communication practitioners and researchers is to find a formula that forges a relationship between traditional and modern forms of communication without damaging the traditional ways nor obstructing the necessary march towards modernity". (Ugboajah, 1985: p. 174).

- (6) There should be more emphasis on audience oriented campaign messages. According to Frierre (1977):

"only when the authorities recognise the need to 'talk with' and not 'talk to the people' will there be effective communication".
(Frierre, 1977: p.18).

This is possible only when there is a realisation on the part of the authorities that they are dealing with people who are being greatly influenced by their own perspective and experience. Therefore, messages must be relevant to audience needs.

- (7) Recognise that approaches which have been successful in the West may not work in Africa because of differences in socio-cultural perception and experience.
- (8) Audience access to the instrument of communication is vital. This is possible only when there is a two way participatory exchange of information. In effect, members of the public should be able to influence the style and content of enlightenment messages. In addition, in order to tap the immense potential of television and because the price of T.V. is not within the reach of most Nigerians, the establishment of television viewing centres within the communities becomes very vital.
- (9) This researcher also recommends more community based enlightenment campaign projects (backed with supportive facilities). Communal living is a main socio-characteristic of the people. Irrespective of age or status, most social activities are performed in groups. Communal projects will then have a supportive environment. It is also a strong possibility that peer groups within the communities may influence each other in the choice of campaign messages.
- (10) Messages should be incentive oriented, including ideas with real possibilities. An African popular adage which respondents express when discussing Government socio-change ideas is that 'talk, talk and no action makes no sense, therefore it is not worth a second of the peoples time'. The target audience must have the confidence that a change from old habits to new will not lead to frustration.

- (11) If enlightenment campaigns are to be successful in Nigeria, there is an urgent need for professional and independently produced messages, free from the Government influence. It is the researchers belief that this decision will influence the quality of WAI messages produced, with the hope that they will meet the satisfaction of a larger audience.
- (12) It is important that more change agents are trained. Their participation as extension officers in the dissemination of WAI can only be effective, if they are evenly distributed within the community. Their priority will be to understand target audience behaviour. This is preferable to using WAI Brigade Officers who are law enforcers and feared by the public. Change agents will have the advantage of using more effective communication tactics.
- (13) There is the need for WAI message communicators to be perceived as a credible source of public information. Acceptance and understanding of messages cannot in most cases be influenced by the use of actors. The use of live situations would be more readily accepted. More importantly, it must be understood that Nigerian audiences bring to their understanding of WAI messages, the beliefs which they already hold about their own society.

APPENDICES

Educational Background of Respondents Parents (Primary)

<u>School</u>	<u>Education</u>									
	<u>Never at School</u>	<u>Primary</u>	<u>Post Primary</u>	<u>H.N.D. N.C.E.</u>	<u>Graduate Ph.D.</u>	<u>Total</u>				
	N	%	N	%	N	%	N	%	N	%
Private	-	-	-	-	2	10	18	90	20	100
Public	2	10	5	25	9	45	1	5	20	100

N = 20 - 100%

Table 2

Occupation of Respondents Parents (Primary)

<u>School</u>	<u>Never at School</u>		<u>Manual Worker</u>		<u>Senior Civil Servant/ Lecturer</u>		<u>Business</u>		<u>Office Clerk</u>		<u>Petty Trader</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Private	2	10	-	-	15	75	3	15	-	-	-	-	20	100
Public	1	5	4	20	2	10	5	25	4	20	4	20	20	100

N = 20 - 100%

Table 3

Educational Background of Respondents Parents (Secondary)Educational Qualifications

<u>Schools</u>	<u>Never at School</u>		<u>Primary</u>		<u>Post Primary</u>		<u>H.N.D. N.C.E.</u>		<u>Graduate Ph.D.</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%
Public	1	5	3	15	9	45	6	30	1	5	20	100
Private	-	-	-	-	1	5	4	20	15	75	20	100

N = 20 - 100%

Table 4

Occupation of Respondents Parents (Secondary)

<u>Occupation</u>														
<u>School</u>	<u>Never at School</u>	<u>Manual Worker</u>	<u>Senior Civil Servant/ Lecturer</u>	<u>Business</u>	<u>Office Clerk</u>	<u>Petty Trader</u>	<u>Total</u>							
	N	%	N	%	N	%	N							
Public	-	-	1	5	6	30	8	40	2	10	3	15	20	100
Private	-	-	-	-	12	60	8	40	-	-	-	-	20	100

N = 20 - 100%

Table 5

Knowledge of W.A.I. Messages (Primary)Evaluation Messages

<u>School</u>	<u>Stop</u> <u>Corruption</u> <u>and Arson</u>		<u>Keep your</u> <u>Environment</u> <u>Clean</u>		<u>Eat</u> <u>Nigerian</u> <u>Food</u>		<u>Andrew</u> <u>Checking</u> <u>Out</u>		<u>Do it One</u> <u>By One</u>		<u>All</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Public	-	-	8	40	2	10	9	45	-	-	1	5	20	100
Private	-	-	-	-	4	20	12	60	-	-	4	20	20	100

N = 20 - 100%

Table 6

Knowledge of W.A.I. Messages (Secondary)Evaluation Messages

<u>Schools</u>	<u>Do it One by One</u>	<u>Stop Corruption and Arson</u>	<u>Keep your Environment Clean</u>	<u>Eat Nigerian Food</u>	<u>Andrew Checking Out</u>	<u>All</u>	<u>Total</u>
	N %	N %	N %	N %	N %	N %	N %
Public	- -	- -	- -	- -	- -	20 100	20 100
Private	- -	- -	- -	- -	- -	20 100	20 100

N = 20 - 100%

Table 7

Knowledge of W.A.I. Message and Educational Level of Parents (Public Primary)

Evaluation Messages

<u>Educational Qualification</u>	<u>Stop Corruption and Arson</u>		<u>Keep your Environment Clean</u>		<u>Eat Nigerian Food</u>		<u>Andrew Checking Out</u>		<u>Do it One by One</u>		<u>All</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Never at School	-	-	-	-	-	-	2	10	-	-	-	-	2	10
Primary	-	-	2	10	-	-	3	15	-	-	-	-	5	25
Post Primary	-	-	4	20	1	5	4	20	-	-	-	-	9	45
H.N.D./N.C.E.	-	-	-	-	-	-	1	5	-	-	-	-	1	5
Graduate/Ph.D	-	-	-	-	-	-	1	5	-	-	2	10	3	15
Total	-	-	6	30	1	5	11	55	-	-	2	10	20	100

N = 20 - 100%

Table 8

Knowledge of W.A.I. Message and Educational Level of Parents (Private Primary)

Evaluation Messages

Educational Qualification	Stop Corruption and Arson		Keep your Environment Clean		Eat Nigerian Food		Andrew Checking Out		Do it One by One		All		Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Never at School	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Primary	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Post Primary	-	-	-	-	-	-	-	-	-	-	-	-	-	-
H.N.D./N.C.E.	-	-	-	-	2	10	-	-	-	-	-	-	2	10
Graduate/Ph.D	-	-	-	-	-	-	-	-	-	-	18	90	18	90
Total	-	-	-	-	2	10	-	-	-	-	18	90	20	100

Total N = 20 - 100%

Table 9

Knowledge of W.A.I. Message and Educational Qualifications of Respondents Parents (Public Secondary)

199.

<u>Evaluation Messages</u>												
<u>Educational Qualification</u>	<u>Stop Corruption and Arson</u>		<u>Keep your Environment Clean</u>		<u>Eat Nigerian Food</u>		<u>Andrew Checking Out</u>		<u>Do it One by One</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%
Never at School	-	-	-	-	-	-	-	-	-	-	1	5
Primary	-	-	-	-	-	-	-	-	-	-	3	15
Post Primary	-	-	-	-	-	-	-	-	-	-	9	45
H.N.D./N.C.E.	-	-	-	-	-	-	-	-	-	-	6	30
Graduate/Ph.D	-	-	-	-	-	-	-	-	-	-	1	5
Total	-	-	-	-	-	-	-	-	-	-	20	100
Total N = 20 - 100%												

Table 10

Knowledge of W.A.I. Message and Educational Qualifications of Respondents Parents (Private Secondary)

Evaluation Messages

<u>Educational Qualification</u>	<u>Stop Corruption and Arson</u>		<u>Keep your Environment Clean</u>		<u>Eat Nigerian Food</u>		<u>Andrew Checking Out</u>		<u>Do it One by One</u>		<u>All</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Never at School	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Primary	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Post Primary	-	-	-	-	-	-	-	-	-	-	1	5	1	5
H.N.D./N.C.E.	-	-	-	-	-	-	-	-	-	-	4	20	4	20
Graduate/Ph.D	-	-	-	-	-	-	-	-	-	-	15	75	15	75
Total	-	-	-	-	-	-	-	-	-	-	20	100	20	100

Total N = 20 - 100%

Table 11

ATTENTION TO W.A.I. MESSAGES

(Primary)

Evaluation

<u>School</u>	<u>Music</u>		<u>Words of Advice</u>		<u>Acting</u>		<u>Don't Know</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%
Private	2	10	8	40	10	50	-	-	20	100
Public	2	10	12	60	4	20	2	10	20	100

N = 20 - 100%

Table 12

Attention to W.A.I. Messages (Secondary)Evaluation

<u>Schools</u>	<u>Music</u>		<u>Words of Advice</u>		<u>Acting</u>		<u>Don't Know</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%
Private	2	10	6	30	12	60	-	-	20	100
Public	-	-	15	75	5	25	-	-	20	100

N = 20 - 100%

Table 13

Reaction to W.A.I. Message (Primary)Evaluation

<u>Schools</u>	<u>Make you laugh</u>		<u>Take it serious</u>		<u>Don't know</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%
Public	10	50	7	35	3	15	20	100
Private	11	55	4	20	5	25	20	100

N = 20 - 100%

Table 14

Reaction to W.A.I. Messages (Secondary)Evaluation

<u>Schools</u>	<u>Make you Laugh</u>		<u>Take it Serious</u>		<u>Don't Know</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%
Public	6	30	12	60	2	10	20	100
Private	15	75	4	20	1	5	20	100

N = 20 - 100%

Table 15

Cognitive (Opinion) Rating of W.A.I. Messages Amongst Respondents (Public Primary)

<u>Attitudes</u>	<u>Rating Scale</u>												<u>Total</u>	
	<u>Scarcely</u>		<u>Fairly</u>		<u>Very Fairly</u>		<u>Highly</u>		<u>Very Highly</u>		<u>Don't Know</u>		N	%
	N	%	N	%	N	%	N	%	N	%	N	%		
Informative	-	-	4	20	6	30	10	50	-	-	-	-	20	100
Interesting	-	-	-	-	8	40	10	50	2	10	-	-	20	100
Easy to Follow	2	10	8	40	10	50	-	-	-	-	-	-	20	100
Boring	12	60	6	30	2	10	-	-	-	-	-	-	20	100
Stimulating	-	-	-	-	-	-	-	-	-	-	-	-	20	100

N = 20 - 100%

Table 16

Cognitive (Opinion) Rating of W.A.I. Message Amongst Respondents (Private Primary)

<u>Attitudes</u>	<u>Rating Scale</u>								<u>Total</u>	
	<u>Scarcely</u>	<u>Fairly</u>	<u>Very Fairly</u>	<u>Highly</u>	<u>Very Highly</u>	<u>Don't Know</u>			N	%
	N	%	N	%	N	%	N	%	N	%
Informative	8 40	8 40	4 20	- -	- -	- -	- -	- -	20	100
Interesting	- -	- -	4 20	10 50	6 30	- -	- -	- -	20	100
Easy to Follow	3 15	2 10	5 25	10 50	- -	- -	- -	- -	20	100
Difficult to Follow	10 50	8 40	2 10	- -	- -	- -	- -	- -	20	100
Boring	10 50	4 20	6 30	- -	- -	- -	- -	- -	20	100
Stimulating	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -

N = 20 - 100%

Table 17

Cognitive (Opinion) Rating of W.A.I. Messages (Public Secondary)

<u>Attitudes</u>	<u>Rating Scale</u>												<u>Total</u>
	<u>Scarcely</u>		<u>Fairly</u>		<u>Very Fairly</u>		<u>Highly</u>		<u>Very Highly</u>		N	%	
	N	%	N	%	N	%	N	%	N	%			N
Interesting	-	-	-	-	2	10	12	60	6	30	20	100	100
Informative	-	-	12	60	8	40	-	-	-	-	20	100	100
Easy to Follow	-	-	-	-	2	10	10	50	8	40	20	100	100
Difficult to Follow	12	60	6	30	2	10	-	-	-	-	20	100	100
Boring	2	10	10	50	8	40	0	0	0	-	20	100	100
Stimulating	-	-	-	-	-	-	15	75	5	25	20	100	100

N = 20 - 100%

Table 18

Cognitive (Opinion) Rating of W.A.I. Messages (Private Secondary)

<u>Attitudes</u>	<u>Rating Scale</u>								<u>Total</u>			
	<u>Scarcely</u>		<u>Fairly</u>		<u>Very Fairly</u>		<u>Highly</u>			<u>Very Highly</u>		
	N	%	N	%	N	%	N	%	N		%	
Interesting	-	-	6	30	2	10	12	60	-	-	20	100
Informative	-	-	-	-	12	60	8	40	-	-	20	100
Easy to Follow	-	-	-	-	2	10	8	40	10	50	20	100
Difficult to Follow	15	75	5	25	-	-	-	-	-	-	20	100
Boring	10	50	7	35	3	15	-	-	-	-	20	100
Stimulating	15	75	3	15	2	10	5	25	-	-	20	100

N = 20 - 100%

Table 19

Potential of W.A.I. Messages to Effect Change (Primary)Evaluation Messages

<u>Schools</u>	<u>Not to sit</u>		<u>Do things</u>		<u>Be</u>		<u>Keep your</u>		<u>All</u>		<u>None</u>		<u>Total</u>	
	<u>Idle</u>	<u>N</u>	<u>%</u>	<u>for Nigeria</u>	<u>Disciplined</u>	<u>N</u>	<u>%</u>	<u>Environment</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
								<u>Clean</u>						
Public	2	10	1	5	2	10	15	75	-	-	-	-	20	100
Private	-	-	10	50	3	15	2	10	5	25	-	-	20	100

N = 20 - 100%

Table 20

Potential of W.A.I. Messages to Effect Change (Secondary)

<u>Evaluation Messages</u>															
<u>Schools</u>	<u>Not to sit Idle</u>		<u>Do things for Nigeria</u>		<u>Be Disciplined</u>		<u>Keep your Environment Clean</u>			<u>All</u>		<u>None</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	
Public	1	5	1	5	-	-	3	15	15	75	-	-	20	100	
Private	-	-	-	-	1	5	4	20	15	75	-	-	20	100	

$$N = 20 - 100\%$$

Table 21

Education and Knowledge of W.A.I. Messages Amongst Adult Respondents

211.

<u>Level of Education</u>	<u>Evaluation Messages</u>												<u>Total</u>	
	<u>Do it One by One (Queue Culture)</u>	<u>Stop Corruption and Arson</u>	<u>Keep your Environment Clean</u>	<u>Andrew Checking Out</u>	<u>Eat Nigerian Food</u>	<u>All</u>								
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Never at School	-	-	-	-	-	-	20	13.33	20	13.33	20	13.33	20	13.33
Primary	-	-	-	-	-	-	48	32	48	32	48	32	48	32
Post Primary	-	-	-	-	-	-	50	33.33	50	33.33	50	33.33	50	33.33
N.C.E/H.N.D B.A./PG	-	-	-	-	-	-	32	21.33	32	21.33	32	21.33	32	21.33
Total	-	-	-	-	-	-	150	100.00	150	100.00	150	100.00	150	100.00

Total (N = 150)

Table 22

Sex and Knowledge of W.A.I. Messages Amongst Adult Respondents

<u>Sex</u>	<u>Evaluation Messages</u>										<u>Total</u>	
	<u>Do it One by One (Queue Culture</u>	<u>Stop Corruption and Arson</u>	<u>Keep Your Environment Clean</u>		<u>Andrew Checking Out</u>		<u>Eat Nigerian Food</u>		<u>All</u>			
			N	%	N	%	N	%		N		%
Male	-	-	-	-	-	-	-	-	100	66.67	100	66.67
Female	-	-	-	-	-	-	-	-	50	33.33	50	33.33
Total	-	-	-	-	-	-	-	-	150	100.00	150	100.00

Total (N = 150)

Table 23

Age and Knowledge of W.A.I. Messages Amongst Adult Respondents

Evaluation Messages

<u>Age</u>	<u>Do it One</u>		<u>Stop</u>		<u>Keep Your</u>		<u>Andrew</u>		<u>Eat</u>		<u>All</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
17 - 25	-	-	-	-	-	-	-	-	-	-	37	24.67	37	24.67
26 - 35	-	-	-	-	-	-	-	-	-	-	36	24	36	24
36 - 50	-	-	-	-	-	-	-	-	-	-	39	26	39	26
Above 50	-	-	-	-	-	-	-	-	-	-	38	25.33	38	25.33
Total	-	-	-	-	-	-	-	-	-	-	150	100	150	100

Total (N = 150)

Table 24

Class and Knowledge of W.A.I. Messages Amongst Adult RespondentsEvaluation Messages

<u>Class Status</u>	<u>Do it One by One</u>		<u>Stop Corruption and Arson</u>		<u>Keep Your Environment Clean</u>		<u>Andrew Checking Out</u>		<u>Eat Nigerian Food</u>		<u>All</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Upper	-	-	-	-	-	-	-	-	-	-	50	33.33	50	33.33
Middle	-	-	-	-	-	-	-	-	-	-	50	33.33	50	33.33
Working Skilled and (unskilled)	-	-	-	-	-	-	-	-	-	-	50	33.33	50	33.33
Total	-	-	-	-	-	-	-	-	-	-	150	100	150	100

Total (N = 150)

Table 25

Sex and Reaction to W.A.I. Message Amongst Adult RespondentsEvaluation Messages

<u>Sex</u>	<u>Make you Laugh</u>		<u>Take it Serious</u>		<u>Don't Care</u>		<u>All</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%
Male	27	18	48	32	25	16.666	-	-	100	66.67
Female	16	10.666	25	16.666	9	6	-	-	50	33.33
Total	43	28.666	73	48.666	34	22.666	-	-	150	100

Total (N = 150)

Table 26

Sex and Attention to W.A.I. Messages Amongst Adult RespondentsEvaluation

<u>Sex</u>	<u>Music</u>		<u>Word of Advice</u>		<u>The Acting</u>		<u>Don't Care</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%
Male	15	10	53	35.33	22	14.666	10	6.66	100	66.67
Female	17	11.33	20	13.33	10	6.66	3	2	50	33.33
Total	32	21.33	73	48.67	32	21.33	13	8.67	150	100

Total (N = 150)

Table 27

Sex and Cognitive Opinion of W.A.I. Messages Amongst Adult RespondentsEvaluation

<u>Sex</u>	<u>Superficial</u>		<u>Educative</u>		<u>Entertaining</u>		<u>Overdramatic</u>		<u>Unrealistic</u>		<u>All</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Male	10	6.67	45	30	15	10	10	6.67	20	13.33	-	-	100	66.67
Female	8	5.33	25	16.67	10	6.67	5	3.33	2	1.33	-	-	50	32.33
Total	18	12	70	46.67	25	16.67	15	10	22	14.67	-	-	150	100

Total (N = 150)

Table 28

Sex and Relevance of W.A.I. Messages Amongst Adult RespondentsEvaluation Messages

<u>Sex</u>	<u>Do it One</u>		<u>Stop</u>		<u>Keep Your</u>		<u>Andrew</u>		<u>Eat</u>		<u>All</u>		<u>Total</u>	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
Male	35	23.33	15	10	18	12	20	13.33	12	8	-	-	100	66.67
Female	8	5.33	2	1.33	16	10.67	6	4	18	12	-	-	50	33.33
Total	43	28.67	17	11.33	34	22.67	26	17.33	30	20	-	-	150	100

Total (N = 150)

Table 29

Class and Cognitive Opinion of W.A.I. Messages Amongst Adult Respondents

Evaluation

<u>Class Status</u>	<u>Superficial</u>		<u>Educative</u>		<u>Entertaining</u>		<u>Overdramatic</u>		<u>Unrealistic</u>		<u>All</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Upper	5	3.33	24	16	15	10	6	4	-	-	-	-	50	33.33
Middle	23	15.33	8	5.33	11	7.33	5	3.33	3	2	-	-	50	33.33
Working (Skilled and Unskilled)	7	4.67	26	17.33	13	8.67	4	2.67	-	-	-	-	50	33.33
Total	35	23.33	58	38.67	39	26	15	10	3	2	-	-	150	100

Total (N = 150)

Table 30

Class and Reaction to W.A.I. Messages Amongst Adult Respondents

<u>Class Status</u>	<u>Evaluation</u>						<u>Total</u>	
	<u>Make you Laugh</u>		<u>Take it Serious</u>		<u>Don't Care</u>		<u>All</u>	
	N	%	N	%	N	%	N	%
Upper	15	10	24	16	6	4	5	3.33
							50	33.33
Middle	20	13.33	16	10.67	11	7.33	3	2
							50	33.33
Working (Skilled and Unskilled)	6	4	33	22	5	3.33	6	4
							50	33.33
Total	41	27.33	73	48.67	22	14.67	14	9.33
							150	100

Total (N = 150)

Table 31

Class and Attention to W.A.I. Messages Amongst Adult Respondents

<u>Class Status</u>	<u>Evaluation</u>									
	<u>The Background Music</u>		<u>Words of Advice</u>		<u>(Packaging) Acting</u>		<u>Don't Care</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%
Upper	5	3.33	25	16.67	10	6.67	10	6.67	50	33.33
Middle	-	-	30	20	5	3.33	15	10	50	33.33
Working (Skilled and Unskilled)	6	4	33	22	11	7.33	-	-	50	33.33
Total	11	7.33	88	58.67	26	17.33	25	16.67	150	100
Total (N = 150)										

Table 32

Class and Relevance of W.A.I. Messages Amongst Adult Respondents

<u>Class Status</u>	<u>Evaluation Messages</u>												<u>Total</u>	
	<u>Do it One</u>		<u>Stop</u>		<u>Keep Your</u>		<u>Andrew</u>		<u>Eat</u>		<u>All</u>			
	<u>by One</u>		<u>Corruption</u>		<u>Environment</u>		<u>Checking</u>		<u>Nigerian</u>					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Upper	26	17.33	4	2.67	12	8	2	1.33	6	4	—	—	50	33.33
Middle	24	16	—	—	16	10.67	5	3.33	5	3.33	—	—	50	33.33
Working (Skilled and Unskilled)	5	3.33	—	—	20	13.33	—	—	25	16.67	—	—	50	33.33
Total	55	36.67	4	2.67	48	32	7	4.67	36	24	—	—	150	100

Total (N = 150)

Table 33

Age and Cognitive (Opinion) of W.A.I. Messages Amongst Adult Respondents

<u>Age</u>	<u>Evaluation</u>											
	<u>Superficial</u>		<u>Educative</u>		<u>Entertaining</u>		<u>Overdramatic</u>		<u>Unrealistic</u>		<u>All</u>	
	N	%	N	%	N	%	N	%	N	%	N	%
12 - 25	7	4.67	12	8	10	6.67	6	4	2	1.33	-	-
26 - 35	15	10	9	6	3	2	8	5.33	1	0.67	-	-
36 - 50	7	4.67	18	12	10	6.67	4	2.67	-	-	-	-
Above 50	5	3.33	22	14.67	7	4.67	2	1.33	2	1.33	-	-
Total	34	22.67	61	40.67	30	20	20	13.33	5	3.33	-	-

Total (N = 150)

Table 34

Age and Reaction to W.A.I. Messages Amongst Adult Respondents

<u>Age</u>	<u>Evaluation</u>						<u>Total</u>	
	<u>Make you Laugh</u>		<u>Take it Serious</u>		<u>Don't Care</u>		<u>All</u>	
	N	%	N	%	N	%	N	%
17 - 25	22	14.67	12	8	3	2	-	37 24.67
26 - 35	16	10.67	13	8.67	7	4.67	-	36 24
36 - 50	8	5.33	25	16.67	6	4	-	39 26
Above 50	5	3.33	29	19.33	4	2.67	-	38 25.33
Total	51	34	79	52.67	20	13.33	-	150 100

Total (N = 150)

Table 35

Age and Attention to W.A.I. Messages Amongst Adult Respondents

<u>Age</u>	<u>Evaluation</u>												<u>Total</u>
	<u>Background Music</u>		<u>Words of Advice</u>		<u>Acting Packaging</u>		<u>Don't Know</u>		<u>All</u>				
	N	%	N	%	N	%	N	%	N	%	N	%	
17 - 25	14	9.33	6	4	10	6.67	7	4.66	-	-	37	24.67	
26 - 35	7	4.67	13	8.67	6	4	10	6.67	-	-	36	24	
36 - 50	6	4	23	15.33	4	2.67	6	4	-	-	39	26	
Above 50	4	2.67	30	20	-	-	4	2.67	-	-	38	25.33	
<hr/>													
Total	31	20.67	72	48	20	13.33	27	18	-	-	150	100	

Total (N = 150)

Table 36

Age and Relevance of W.A.I. Messages Amongst Adult Respondents

<u>Age</u>	<u>Evaluation Messages</u>										<u>Total</u>	
	<u>Do it One by One (Queue)</u>	<u>Stop Corruption and Arson</u>	<u>Keep Your Environment Clean</u>	<u>Andrew Checking Out</u>	<u>Eat Nigerian Food</u>	<u>All</u>						
	N	%	N	%	N	%	N	%	N	%	N	%
17 - 25	9	6	6	4	14	9.33	5	3.33	-	-	37	24.67
26 - 35	14	9.33	4	2.67	10	6.67	2	1.33	6	4	36	24
36 - 50	11	7.33	3	2	18	12	4	2.67	3	2	39	26
Above 50	8	5.33	2	1.33	20	13.33	3	2	5	3.33	38	25.33
Total	42	28	12	8	54	36	23	15.33	19	12.67	150	100

Total (N = 150)

Table 37

Education and Reaction to W.A.I. Messages Amongst Adult Respondents

<u>Level of Education</u>	<u>Evaluation</u>					
	<u>Make you Laugh</u>		<u>Take it Serious</u>		<u>Don't Care</u>	
	N	%	N	%	N	%
Never at School	6	4	12	8	2	1.33
Primary	7	4.67	35	23.33	6	4
Post Primary	16	10.66	31	20.67	3	2
HND/NCE BA/PG	22	14.67	8	5.33	2	1.33
Total	51	34	86	57.33	13	8.67

Total (N = 150)

100

150

8.67

Table 38

Education and Attention to W.A.I. Messages Amongst Adult Respondents

<u>Level of Education</u>	<u>Evaluation</u>									
	<u>Background Music</u>		<u>Words of Advice</u>		<u>The Acting Dramatization</u>		<u>Don't Know</u>		<u>All</u>	
	N	%	N	%	N	%	N	%	N	%
Never at School	3	2	11	7.33	6	4	-	-	20	13.33
Primary	8	5.33	24	16	14	9.33	2	1.33	48	32
Post Primary	11	7.33	12	8	24	16	3	2	50	33.33
HND/NCE BA/PG	3	2	10	6.67	6	4	13	8.67	32	21.33
Total	25	16.67	57	38	50	33.33	18	12	150	100

Total (N = 150)

Table 39

Education and Cognitive (Opinion) of W.A.I. Messages Amongst Adult RespondentsEvaluation

<u>Level of Education</u>	<u>Superficial</u>		<u>Educative</u>		<u>Entertaining</u>		<u>Overdramatic</u>		<u>Unrealistic</u>		<u>All</u>		<u>Total</u>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Never at School	2	1.33	11	7.33	3	2	4	2.67	-	-	-	-	20	13.33
Primary	6	4	23	15.33	11	7.33	5	3.33	3	2	-	-	48	32
Post Primary	13	18.67	19	12.67	7	4.67	7	4.66	4	2.67	-	-	50	33.33
NCE/BA BSC/PG	3	2	8	5.33	5	3.33	10	6.67	6	4	-	-	32	21.33
Total	24	16	61	40.66	26	17.33	26	17.33	13	8.67	-	-	150	100

Total (N = 150)

229.

Table 40

Education and Relevance of W.A.I. Messages Amongst Adult Respondents

Level of Education	Evaluation Messages										Total			
	Do it One By One	Stop Corruption and Arson	Keep Your Environment Clean		Andrew Checking Out		Eat Nigerian Food		All	Total				
			N	%	N	%	N	%				N	%	
Never at School	4	2.67	-	-	5	3.33	-	-	11	7.33	-	20	13.33	
Primary	22	14.67	-	-	6	4	5	3.33	12	8	3	48	32	
Post Primary	20	13.33	-	-	12	8	10	6.67	6	4	2	1.33	50	33.33
HND/NCE BA/PG	10	6.66	-	-	20	13.33	-	-	2	1.33	-	32	21.33	
Total	56	37.33	-	-	43	28.67	15	10	31	20.67	5	3.33	150	100

Total (N= 150)

APPENDIX B

QUESTIONNAIRE

Department of Sociology (Media)
University of Glasgow.

Dear Respondents,

I am interested in Audience perception and effects of Television
Enlightenment Campaigns in Nigeria. (A case study of the WAI
Enlightenment Campaign Jingles).

This study is an academic exercise and you are not required to write
your name. Rest assured that all information given will be treated
in strict confidence. Please feel free to answer the questions
sincerely and as thoroughly as you can.

1. Are you aware of WAI T.V. enlightenment campaign jingles?

(a) Yes ☐

(b) No ☐

2. Which of the T.V. WAI messages have you watched?

(a) Keep your Environment Clean ☐

(b) Eat Nigerian Food ☐

(c) Do it one by one (Queue Culture) ☐

(d) Andrew Checking Out ☐

(e) Stop Corruption and Arson ☐

(f) Don't Sit Idle ☐

(g) All of the above ☐

3. Do you stay and watch the jingles when they are on your T.V. screen?

(a) Yes ☐

(b) No ☐

4. What makes you pay attention when these jingles are on the screen?

(a) The Words of Advice ☐

(b) The Musical Jingles ☐

(c) Don't Care ☐

(d) All of the Above ☐

5. Do these enlightenment jingles interest you?

(a) Yes ☐

(b) No ☐

6. If yes, what part of the jingle clips you have watched interest you?

.....

7. Do these clips you have just watched make you -

(a) Laugh ☐

(b) Take it Serious ☐

(c) Don't Care ☐

(d) All ☐

8. Do you take WAI T.V. enlightenment messages seriously?

.....

9. Do you discuss the television WAI enlightenment message after watching them?

.....

10. Is the message content of the jingles

- | | | | | | | |
|--------------------|---|---|---|---|---|-----------------|
| (a) Interesting | 1 | 2 | 3 | 4 | 5 | |
| (b) Easy to follow | 1 | 2 | 3 | 4 | 5 | |
| (c) Informative | 1 | 2 | 3 | 4 | 5 | (Circle Choice) |
| (d) Stimulating | 1 | 2 | 3 | 4 | 5 | |
| (e) Boring | 1 | 2 | 3 | 4 | 5 | |

11. Do you relate to the message jingles in terms of character and imagery used, for example do you find the subject interesting, familiar or alien and boring?

.....

12. Did your watching of WAI T.V. messages change your opinion of the issues discussed in the films positively or negatively?

.....

13. Which of the message you have just watched changed your opinion or attitude?

- (a) Do it one by one (Queue Culture) ☐
- (b) Stop Corruption and Arson ☐
- (c) Andrew Checking Out ☐
- (d) Eat Nigerian Food ☐
- (e) Keep your Environment Clean ☐
- (f) Don't sit Idle ☐
- (g) All ☐
- (h) None of the Above ☐

14. For example, since you started watching jingles on 'Eating Nigerian Food' do you now eat more Nigerian food in your house?

.....

15a. If yes, was it because of the jingles?

15b. What is your favourite food presently?

16. What changes would you like to see in the production of WAI T.V enlightenment campaign message?

- (a) In terms of Message, Structure and Content.

.....

17. Would you like WAI campaign T.V. jingles to continue?

.....
.....

PART TWO

Demographic Information

What is your Ethnic Group?

(tick as applicable)

- (a) Igbo ☐
(b) Yoruba ☐
(c) Housa ☐
(d) Minorities (Edo, Urhobo, Calabar etc.) ☐

Sex

- (a) Male ☐
(b) Female ☐

Age

- (a) 10-16 years ☐
(b) 17-25 years ☐
(c) 26-35 years ☐
(d) 36-50 years ☐
(e) over 50 years ☐

Occupation

- (a) Manual Worker/Trader ☐
- (b) Clerical Officer ☐
- (c) Senior Civil Servant/Lecturer ☐
- (d) Company Executive/Business ☐

Status

- (a) Upper Class ☐
- (b) Middle Class ☐
- (c) Working (Skilled and Unskilled) ☐

Education Level

- (a) Never at School ☐
- (b) Primary ☐
- (c) Post Primary ☐
- (d) HND/NCE ☐
- (e) University Undergraduate/Graduate ☐

APPENDIX CA Brief Summary of the Initial Study on "Diffusion of Agricultural Innovation to Farmers in the Rural Area" - A Case Study of the 1984 Nigerian Green Revolution Campaign

The Federal Government of Nigeria has attempted to communicate information about the Green Revolution programme to Farmers from both the Urban and Rural sector using the modern mass media (radio, television and newspaper plus interpersonal modes of communication especially the extension workers). Yet there had been no obvious improvement in the Country's agricultural production. The question is, are these new innovative ideas on the Green Revolution effectively communicated?

Purpose of Study

This study aimed therefore:-

- (1) to identify the channels of communication used for disseminating the new agricultural information,
- (2) assess the effectiveness of the specific channels used,
- (3) evaluate the channels of communication which influenced Knowledge and Practice of Information gained from the campaign. (*)

(*) More information on the purpose of the Green Revolution study can be found in the introduction of the main study.

METHODOLOGIES

Dimension of Sample

Oredo and Iyekovia Local Government Area, were the prime focus of this study; they are two of the nineteen local Government areas in Bendel State, (which is one of the twentyone states) in Nigeria - under the Iyekovia local government. Egor village was chosen for the sample population from Benin city, the (state capital of Bendel), with a population of 3,000 people. While Uthese village under Oredo local government areas is the second research location.

Farming in Oredo and Iyekovia local government is a family occupation that involves every member of the family. Women are involved in growing food crops, such as Yams and Cassava. Men perform the arduous task of bush clearing and felling of trees. While husbands, wives and children plant seeds when it is time to do so.

Instrumentation

In order to obtain information for this study, this researcher made use of the survey technique. To gain enough literature, a separate personal interview was also held with officials of the Federal Ministries involved with the implementation of the campaign. It became necessary for this researcher to conduct this interview as a result of non availability of literature on the Green Revolution programme.

Out of the 130 questionnaires administered, 120 were returned. The high response rate was due to the fact that the questionnaires were

personally administered by this researcher.

Samples

130 members of the Co-operative Farmers Society were randomly selected (through systematic sampling) from each of the two villages.

Hypotheses

Opubor (1972) edited study of five radio based projects in five African countries supports the view that modern mass media could be effectively used to diffuse new innovation to the people in the rural area. (Opubor, 1972: pp. 1-55). Based on this assumption the first hypotheses was formulated that:-

- I. Farmers who have access to modern mass media would have more knowledge and practice the information gained from the Green Revolution Campaign than farmers who do not.

Barghouti's (1974) study on the introduction of plough for better farming, in Kitui village in central Kenya, reflects the effectiveness of interpersonal communication. This study aimed at introducing new farming methods to the people with the help of extension workers who visited farmers in their farms regularly. This study revealed that Kitui farmers not only had knowledge, but began to use the plough in their farms as a result of the series of practical demonstrations done in farms

by extension workers. Therefore, based on this study a second hypothesis was formulated.

- II. That farmers who have access to extension workers would have more knowledge and practice the information gained from the Green Revolution Campaign. (Barghouti, 1972: p.23).

Findings

The study's findings indicated that there was a direct relationship between use of radio and knowledge of the Green Revolution. In this result radio was identified as the most popular source of information on the Campaign.

Television was found not to be a popular source of knowledge or practice of the information gained. This is discouraging in view of the fact that in the past ten years the Federal Government of Nigeria has spent large sums of money to establish and maintain television stations. In order that they would act as major source for communicating public information. For example, in Bendel state (where this study took place) there are two main television stations, the National Television Authority Benin (NTA) and Bendel State Television (BTV), yet discussion with targeted farmers suggest that it is not an adequate source for diffusing information on Green Revolution to farmers.

The newspaper as a medium has not fared better for the obvious reason of low literacy amongst respondents, only 10% of the respondents

interviewed, could read newspapers. A good number of these farmers could not take the advantage of formal education and so their old age coupled with illiteracy and non-exposure to any form of adult education had alienated them from the direct influence of the newspaper.

The effective use of extension workers is not surprising when one considers the relative advantage of extension worker over radio as a medium for mass persuasion. These farmers are primarily rural dwellers amongs whom interpersonal communication predominates. Modern mass media may succeed at reaching them with the message, but the average farmer, holds such information suspect until he has consulted with some other people and see no practical demonstrations of the new ideas. Hence the need for the advantageous use of both channels for effective communication of agricultural information to farmers.

Conclusion

It was found that farmers who had access to radio had more knowledge of the Green Revolution than farmers who did not. There was, however, no indication from this research finding that access to radio alone led to the practice of the agricultural ideas gains. (*) Our findings also indicated that Extension Officers would play vital roles in farmers utilisation of agricultural information on the Green Revolution.

(*) Access to radio:- In this study refers to the use of radio as a source of information on Green Revolution Campaign.

APPENDIX D

A full transcription of ten WAI T.V. video clip jingles watched by respondents.

Video Clip 1Eat Nigerian FoodTextTranslation

Voice One:

Why you dei eat oyinbo food,
you knoi want make we save
money. You dei do yourself.

Why do you buy imported food,
you are putting us at a disadvantage
lets save some of our foreign exchange.

(Pictures of agricultural products produced in the country)

Voice of Authority:

Make we knoi buy oyinbo food
again, make we dei chop the one
wey we get, so that they fit use
that money pay workers, them
salary every month. Buy medicine
yanfu yanfu for hospital. Repair
our jagara jagara roads. Give
man pikin betar water fore
drink. Help small farmers,
to grow chop wei we go wack,
wetin you knoi like good thing
hein! (Pidgin).

Stop buying imported food, lets
eat food produced in Nigeria.
Surplus foreign exchange reserve
can ensure the regular payment
of workers' salaries. Provision
of adequate medical facilities, good
water. Repair bad roads and finance
small farmers which will help the
production of more food. Heck,
don't you want a better standard of
life.

(A picture of a man eating pounded
yam with relish).

Voice of Authority:

If we fit pay workers them,
 Kpata Kpate one person wei you
 know go chop for inside. The
 road them go make, you go use
 am, and the medicine them you
 go use am. Abah person knoi
 fit take kororokoro eye put
 san, san for in gari. Na
 suffer head be that, make we no
 let oyinbo food quench our
 country our mumu don do!

(Pidgin)

If workers salary are paid
 regularly, a member of your family
 may benefit from it. You will also
 use the good roads and medical
 facilities provided. Well! You
 can't let these good amenities pass
 by you, that will be bad luck!
 We must not allow obsession for
 imported food to ruin our economy,
 enough of this stupidity!

Voice One:

Comot hand from oyinbo food.
 If we dei chop our food we
 go save money. (Pidgin)

Stop eating imported food, if we
 eat food produced from Nigeria,
 we will save money.

Video Clip 2'Queue Culture'TextTranslation

Voices (Crowd)

Alahgba - 'Elder', Oga -

'bigman', go back!

Who is that, what is going

on.

(Crowd in Queue at a food canteen).

Voice two (culprit):

Knoi know book, I knoi

know book oho.

Look, I am not in for this talk,

too much learning isn't for me.

Voice three:

Haven't you heard of War Against Indiscipline? WAI

Voice two:

No! what does it mean?

Voice three:

WAI means do your things

turn by turn.

Queue orderly to get services.

Voice of authority:

Let us bring order into our life.

Video Clip 3Build a Greater NationTextTranslation

Voice of Authority:

Come, small by small our
economy dei dabaru dei go.

Everything dei spoil still yet
we go throw way face, like say
ohoho! Which one concern me.

Ahaha faul! Where you one come
go, si down make we put head
together.

Look'. our economy is gradually
getting worse yet we all pretend
it is not our concern your
mistake. If the economy collapses
where will you go? Lets join hands
and improve the economy.

(Men sitting idle)

Voice two (chorus):

Noi si down fold your hands,
think about your country oho,
wetin you fit do to make am
better oya!

Do not sit idle, think of your own
contribution to improve the
economy now!

Voice of authority:

People wei noi get chop borku
and work noi dei because money
for pay people knoi dei how we
go do am nq? Oga business man
noi put too much money for that
contract wei you dei do for
government Oho! Taxi Driver,
Danfo, Bolekaja driver, noi nak
people bad bad charge for enter

Some people cannot afford regular
daily meals. There is unemployment
and those employed are not regularly
paid. There has to be a solution
to this problem. Help improve the
situation, businessman help improve
the situation by not inflating the
cost of contracts, Taxi, bus and
lorry drivers do not inflate

your motor, trader how nah take
am easy noi make wetin you dei
sell deare. Mr. Farmer, sell
chop cheap, make poor man see
wack. If we all scratch head,
comot small money, whether
nah from our salary, we go gain,
Okoho the thing go better.

transport fares and traders
do not sell articles at
inflationary prices. Mr. farmer
keep the price of your products
low so that the poor can afford
them. If we all make sacrifices
the economic situation will
improve.

Video Clip 4Faster DevelopmentText

Voice of Authority:

Nigeria has made tremendous strides in the area of education, provision of electricity, construction of roads and the building of an impressive international airport. All these have contributed in making Nigeria great. We can make it even greater by contributing each our own quota. Nigerians are a people on the move. First Amongst Equals.

(Pictures of recent building)

Video Clip 5Andrew Checking OutText

Voice One:

Ah men! I am checking out, I am tired of no water, no light, no telephone, no good road, no good service. Men you can't even get one little bottle of soft drink.

(A hand stretches out on to Andrew's shoulder holding him back).

Voice of authority:

"Andrew! Nigeria is our country, we have no other one. Lets stay here and salvage it together".

Video Clip 6

Make Nigeria Great

Text

Translation

Voice of Authority:

Future Nigerians, make Nigeria great for
future generations.

(A child looking up at the Nigerian National Flag).

Video Clip 7

Individual Contributions

Voice One (worker):

I will develop my skills in Nigeria.

Voice Two (Trader):

I will keep my price stable for Nigeria.

Voice Three (Military Police):

I will fight crime harder for Nigeria.

(A role play, by military personnel, a trader and taxi driver).

Video Clip 8

Arson

Voice One:

The auditors, the auditors are coming!

(Officials in panic)

Voice Two:

The auditors?

Voice One:

The auditors? Probes! investigation!

Voice Two:

No problem, you know what to do.

Voice of Authority:

Fraud will fetch you a long sentence. Arson
will fetch you death!

Voice One:

I am back!

Voice Two:

You are asking me to stick my neck out? People
are always asking me to do one thing or the
other for them.

(The official collects a tip from the stranger).

Voice of Authority:

Don't solicit, don't give, don't take!

Video Clip 10

Anti-Corruption

Text

Translation

Voice One:

Can I see your boss now?

Voice Two:

So, so, you want to see my boss?

(Office clerk, scratching his head, expecting to be tipped).

Voice One:

Yes, if he is on seat.

Voice Two:

You know since morning, I
never wack.

You know since morning, I have
not eaten.

Voice One:

I don't give, period!

FOOTNOTESIntroduction

- (1) 'Low Profile' - Austere measures taken by the Authorities to improve the country's economic state.

Chapter Three

- (1) 'Not on Seat Syndrome':- Absentism was so common amongst Government functionaries that it became a source of concern for the Government, and prompted a public campaign which was dubbed 'Not On Seat Syndrome'.

Chapter Five

- (1) 'Keep your Environment Clean' message evolved from the 'Build a Greater Nation' Campaign.
- (2) The 'Queue Culture' campaign was dramatised in the WAI jingles video clip as 'turn by turn' (taking turns to receive services in public institutions).

Chapter Six

- (1) No detailed summary of the statistical data results will be given in this section. This study's research findings indicated that both the statistical data and group discussion yielded many similar responses. Discussion of findings will be based largely on the results derived from the group discussion.

(2) 'Oradmedia' - Ugboajah (1985) describes Oradmedia or Folk traditional media as a group of media used for interpersonal communication within various communities, for example, the 'Gong Man' or 'Town Crier' and 'Opinion Leader'. (Ugboajah, 1985: p. 176).

(3) Ugboajah (1985) further describes the "'Gong Man' or 'Town Crier'" as the 'man' who typifies the model communicator, possesses both empathy and mutual understanding of his audience." He is regarded as the interpersonal mode of communication used by the traditional Kings and Chiefs. His early morning gong gives credence to the authority of the message. (Ugboajah 1985: p. 176).

(4) 'Opinion Leaders':- Parents and School Teachers were perceived by respondents as not always 'well off', but were still held in esteem and are identified as authentic speakers.

(5) The 'Odionwere' - Area Ward Head, exists both in the urban and rural centers. They are the communities opinion leader. Each ethnic community has a name for him. The Igbos in the Eastern region of Nigeria calls him 'Oghinisi' - 'Headman',

(6) 'Decree 24' - A blanket decree promulgated by the military government to curb both press and public criticism of government actions and policies. The hallmark of this decree is detention without trial.

(7) Media Ownership - There are presently no privately owned radio and television stations, although there are privately owned print media.

(8) 'Oral Folk Music' - Is an informal means of communication in almost every African Community. Folk songs are used for achieving maximum effect, in team effort.

(9) 'Pidgin English' - is commonly described according to Ferguson (1971) "as broken language imperfect approximation of language by speakers of another language, who are in the process of learning it...." The language he said has sufficient stability for it to be learnt and used by individuals with its accepted grammatical norms - (Ferguson, 1971: p. 28).

(10) 'Heterogeneous Nigeria'. According to Levine (1966) describes Nigeria as a people with many dialectical languages, with differences in cultural values and norms. (Levine, 1966: p. 15).

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