Media Technology for Evangelization in Nigeria:

A CASE STUDY OF THE KADUNA MEDIA SERVICE CENTER

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ABSTRACT

Media Technology for Evangelization in Nigeria:
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This thesis examines the activities of the Kaduna Catholic Media Service Center with a view to determining how best the Roman Catholic Church in Nigeria can effectively communicate its message of redemption. While the developed world is discussing the speedy development of a communication superhighway, Africa is still exploring ways of providing access to radio and television receivers at affordable prices to its population.

IN Nigeria, as in other African countries, radio and television are regarded as important agents of development and national integration. The Roman Catholic Church has noted the success the Nigerian government has made with both media. It has sought to utilize both radio and television for the propagation of the Roman Catholic faith. Through the Kaduna Catholic Media Service Center, the Church has trained many Nigerian priests, religious and lay people in the art of broadcasting. The Center has also offered its services to students from various parts of Africa. It produces programs for broadcast and offers its services to interested groups and individuals. Its staff could be said to be skeletal, as the center relies on a significant number of volunteers.

Limited by funds, the Center is unable to expand its services to include individuals whose language is neither Hausa nor English. It is also unable to employ enough permanent staff to run its services. The Center is incapable of innovating new program formats to ensure the accurate delivery of the Gospel from the Roman Catholic Church point of view.

It should seek financial support to expand its training program so that more parishes can employ trained media personnel to produce programs that cater to local needs. Second, the Kaduna Catholic Media Service Center should continue to expand the activities of its bookshop to include pre-recorded video and cassette recordings in languages other than Hausa and English.

Given the limited budget of the Center and the reluctance of parishes to part with scarce funds, parishes should be encouraged to develop their own media resources. This would allow them to meet local needs for Christian education.

DEDICATION

I dedicate this thesis to my late father, Baka Usman Mngbo Tarih, who appreciated the value of education and sold grain to pay for my school fees. Without his love and encouragement, I would not have achieved my academic excellence. *Baba*! I love you.

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Chapter I

INTRODUCTION

Each time the word communication is mentioned, the listener assumes he/she knows what is meant by the term. Yet scholars are unable to agree as to the precise definition of the term. What one finds is a set of criteria that explain the properties of effective communication. According to Lawrence R. Frey et al. (1991) definitions of communication seem to emphasize one of two different concerns. The earliest definitions originated from the scientific study of how one could transfer information from one place to another. Communication was seen as a behavior, the deliberate act of getting information from a source to a receiver. As time went on, definitions took on a different approach, a desire to explain how meanings were arrived at in order to develop effective interpersonal relationships. Frey argues that by combining what he sees as the information-based and the meaning-based definitions of communication one could arrive at the true nature of the subject.

Whether one believes in an information-based definition or sees communication as the production of meanings, there is no doubt that the desire by human beings to interact with one another and thus share information has prompted the development and the utilization of different strategies to meet this desire for contact. This explains the use of smoke by early man to send messages across great distances. As human beings began to settle in towns and villages, and develop social structures, they appointed messengers to deliver messages from the seat of power to outlying areas. The town crier, as the messenger is called, is

still utilized in many areas of rural Africa to assemble the community for meetings. For example, in Nigeria,the people of Southern Zaria in Kaduna State and the Ibos in the Eastern part of the country allow their community leaders to use the services of town criers to convey messages to the people in their territory. The town crier runs on foot or rides a bicycle and, as he passes each house, he announces the chief's message. "Ogba Zulu obodo," as the town crier is called in Iboland, goes about beating drum in a special way indicating that he has a message from the chief and stops at designated places and announces the message.

The present century has witnessed a phenomenal increase in the quality and quantity of information at our disposal about ourselves as human beings, nature and the environment. We are not only able to disseminate verbal and non-verbal information across distances in seconds, but are able to store and retrieve large chunks of data at our own convenience. With current communication technologies, physical presence is almost unnecessary for private or business conversations. Minimal space is required for data storage. This storage of data no longer requires us to trust our memories to recall every bit of information we acquire in our daily interactions with our fellow humans.

While we marvel at the technologies that have simplified our task of gathering, storing and retrieving information vital to our understanding of ourselves and our environment, it has to be stressed that these wonderful technologies can only be acquired at some cost to most individuals. Unless the consumer prices of communication products are substantially reduced, the facilities will only heighten the gap that exists between the wealthy and the

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poverty stricken.

Most of those unable to benefit from the new communication technologies are located in the Third World. The African continent occupies the most disadvantaged position in terms of the variety of technologies available to its inhabitants and the number of those with the wherewithal to profit from the limited communication infrastructure on the continent. The non-availability of adequate telecommunication infrastructures in the Third World is just one of the many problems affecting the smooth interaction among individuals within and without the developing world.

There is a desire by human beings to interact with one another in order to exchange ideas. In the Third World, this free exchange is hampered by the multiplicity of languages and cultures which make up different nation states. For example, in Nigeria there are 250 languages (Microsoft Bookshelf 1994). In an attempt to ensure cohesion, Third World governments have designated either the language of colonial administrations or a language of the majority speaking populations as the national languages. Those unable to speak this *lingua franca* are deprived of communication beyond their immediate surroundings. Their status is only enhanced if they take steps to acquire the language and culture considered necessary for economic and social progress.

One not only has to be able to speak a national language, he/she also has to be literate in the language in order to access information vital to one's survival. Unfortunately, institutions which would insure that individuals acquire basic reading and writing skills are few and far between, especially in the rural

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areas. Where they are available, they are inadequately staffed and are devoid of books and other writing materials. Government expenditure on educational facilities is for the most part spent in the large urban centers. The problem is compounded by the myriad languages spoken in Nigeria (see Table 1, Barbara Grimes, Ethnologue, Languages of the World, 11th Edition).

Table 1 - Language Proliferation

	Language	# of People Speaking It	Survey Year
1.	Hausa	25 million	1987
2.	Yoruba	16 million	1987
3.	Igbo	12 million	1987
4.	Fulfulde	6 million	1975
5.	Kanuri	3 million	1985
6.	Efik	2 million	1989
7.	Ibibio	2 million	1973
8.	Tiv	1.5 million	1980
9.	Nupe	1.3 million	1990
10.	Edo	1 million	1991
11.	English	1 million	1977
12.	Igala	800,000	1989
13.	Ijo	500,000	1987
14.	Idoma	300,000	1987
15.	Berom	200,000	1985
16.	Eggon	140,000	1990
17.	Angas	100,000	1973
18.	Mada	70,000	1992
19.	Jukun	60,000	1987
20.	Alago	35,000	1973
21.	Ninzam	35,000	1973
22.	Gwandara	30,000	1973

The over-concentration of social and economic development in towns and cities of the Third World has resulted in the migration of the youth from rural areas to urban locations in search of a

better life. These youths arrive to find overcrowded towns and cities. Lacking job skills peculiar to urban environments, many become vagrants. As a result, children and old people left in the villages find it difficult to fend for themselves; thus they are malnourished and prone to disease.

All is not well in the urban centers of Third World countries. Social services are over-subscribed. Consequently, many individuals resort to underhanded solutions to their social and economic problems. Weighed down by economic hardships, most people in the Third World are unable to take advantage of the scarce media resources at their disposal. Newspapers are either too expensive or do not reflect the real concerns of readers. While the radio and television are commonplace in the homes of Europeans and North Americans, many individuals must leave their rural surroundings for the city in order to participate in the pastime of rich television viewing.

One only needs to visit such cities as Kaduna in Nigeria, Manila in the Philippines and Bombay in India to see a large crowd before a television screen in the evenings (McDonald 1991). The crowd is most likely being entertained by a television set in one of the viewing centers created by the government for this purpose. This is because even in the urban areas, not every family is privileged enough to afford a television set.

Access to both the electronic media and printed media in the Third World is very minimal as compared to countries in Europe and North America (see Table 2 below, Microsoft Bookshelf, 1994).

Table 2 - Media Access

A. DEVELOPED WORLD

Country	Persons Per 1 TV Set	Persons Per 1 Radio	Persons Per 1 Telephone	Persons Per 1 Newspaper	Lit'cy Rate
U. S.	1.3	.5	1.9	3.9	97%
U. K.	3	1	1.9	2.6	99%

B. THIRD WORLD

Country	Persons Per 1 TV Set	Persons Per 1 Radio	Persons Per 1 Telephone	Persons Per 1 Newspaper	Lit'cy Rate
India	44	15	206	47.6	48%
Uganda	191	5.1	286	500	52%
Nigeria	30	23	240	83.3	51%

Life expectancy of the people of the Third World is low. They spend most of their time fighting diseases without proper medical care (see Table 3, Microsoft Bookshelf, 1994 [copyright]):

Table 3 - Life Expectancy

A. DEVELOPED WORLD

Country	Persons Per 1 Hosp Bed	Persons Per 1 Doctor	Infant Deaths Per Thousand	Life Expectancy Male	Female
U. S.	198	404	10	72	79
U. K.	138	611	8	73	79

B. THIRD WORLD

Country	Persons Per 1 Hosp Bed	Persons Per 1 Doctor	Infant Deaths Per Thousand	Life Expectancy Male	Female
India	1,314	2,337	81	57	58
Uganda	817	20,000	91	50	52
Nigeria	1,142	6,900	110	48	50

Radio and television are luxuries to many Third World residents, rather than being constants in their daily lives. To them, survival is a consuming preoccupation.

The inability of media houses to produce quality programming cheaply has led to the influx of video recordings from the United States and Europe, prompting a cry by scholars and government cultural affairs officers against the delusion of genuine Third World cultures by foreign fare (Heath 1988). The reduction in the cost of satellite dishes has further increased the desire by the wealthy for foreign programs, prompting a swift reaction by some leaders of the Third World, for example the governments of Saudi Arabia and Iran (Frederick 1993). The Saudi and Iranian governments have halted the importation of satellite dishes. Saudi Arabia has decided to encourage the development of cable television to replace satellite dishes.

Governments of developing countries are aware of the disparity in terms of communication infrastructures between the rich and the poor in their own nations and between developing countries and industrialized nations. They desire to redress this imbalance, but find it difficult to choose among various social needs begging for attention. Pipe borne water and electricity are the preserve of the rich and powerful, as are medical facilities. Churches which try to make a difference in the lives of the underprivileged fight a losing battle as the poor become preoccupied with the need for the survival of the physical state.

Governments of the developing world are gravely handicapped by financial problems. Starved by limited revenues, they have been forced to borrow from multi-national corporations, the World Bank and the International Monetary Fund. These lending institutions impose stringent conditions on the debtor nations making it impossible for genuine social development and change to

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take place in developing nations (Aid 1989). For example, Nigeria, an oil-exporting country and one of the leading OPEC members, finds itself immersed in a debt crisis that has amplified the socioeconomic predicament. The same situation is found in Brazil, Mexico, the Philippines and many other Third World countries (Sonaike 1989).

Coupled with the debt crisis is rampant corruption and inefficiency which have led to political instability. Wars in such countries as the Sudan, Somalia, Liberia, Angola and Rwanda are a reflection of the unstable nature of Third World nations, a situation which does not augur well for development. The intrusion of the military in the affairs of many nations, especially in Africa, has also exacerbated the communication problems facing Third World individuals. This is because without free speech, it is impossible for communication projects to be instituted to affect the social lives of the less privileged.

As will be seen in the following chapter, despite limited communication facilities, communication and, in particular, mass communication in the form of radio and television programming has succeeded in producing Third World populations that are aware of their needs and the steps necessary to improve their livelihood. The Christian faith has benefited from the use of radio and television as evangelization tools. By tracing the history and development of the Kaduna Catholic Media Service Center, this paper will show how an institution of a church and, in this instance the Roman Catholic Church, prepares programming and personnel for meeting the Church's role of propagating the Christian faith and for influencing the faithful toward desirable

social goals.

In this regard, the paper aims at the following; first, to identify the structure of the Kaduna Catholic Media Service Center, with a view to examining the functions of each component. Second, the study will discuss the center's admission and training policies in order to see how these policies affect the caliber of students at the center. Third, the study will examine other activities of the Kaduna Catholic Media Service Center to see how these activities enhance the overall aim of the Catholic Church to reach all Nigerians with its understanding of Christian life. Lastly, the study will seek to identify the center's long-term goals.

The study has been conducted using the in-depth interview technique. Given the distance between the researcher and the primary source of his information, i.e., members of management of the Kaduna Catholic Media Service Center, the interviews were conducted by telephone. Follow up questions were asked to clarify points which needed elaboration. Documents relevant to the study were also solicited to corroborate the information gathered by phone.

Communication plays a vital role in the march by Third World peoples towards greater self reliance. It is by understanding the uses to which such communication tools as radio and television have been put that one becomes able to appreciate the functions of the Kaduna Catholic Media Service Center and its relevance to the Roman Catholic Church's evangelization efforts in Nigeria. This is the subject which will be examined in the following chapter.

Chapter II
ROLE OF THE MASS MEDIA

MEDIA TECHNOLOGY IN THE SERVICE OF DEVELOPMENT

As has been stated in the preceding chapter, the level of illiteracy in the Third World, particularly Africa, is high. However, given the desire by the governments and non-governmental organizations of developing countries to reach their peoples with messages vital to their livelihoods, radio and television have become tools for creating awareness. People do not have to learn to read or write to understand radio/television content. Aside from the initial capital outlay for a radio/television receiver, users of this equipment do not have to spend much to run them.

It would appear that Third World countries came late into broadcasting; history does not credit them with having been involved in the research that led to the first radio transmissions. In fact, when this form of mass communication was introduced to most developing countries, the broadcasts served to keep colonial administrators informed about events in their countries, and to keep subject territories loyal to their colonizers (Katz and Weddel 1977).

Katz and Weddel also note that when television technology began to take root in the Third World, it was at first used by various governments to entertain the elite. For example, they recall that at the end of the Munich Olympic Games in West Germany in 1972, then President Sedar Senghor wanted to close down Senegal's station because it was started only to telecast the Games, but pressure from Dakar's citizens caused him to back down from the closure plan.

It was not until the late 1950's and early 1960's, according to Katz and Weddel, that governments of various Third World countries began to regard the mass media as agents of development. The authors argue that Western nations had made tremendous strides in social and economic development, and developing countries needed to catch up with them. The mass media, especially radio and television, were, therefore, assigned the task of not only forging nation states from diverse cultures, but also promoting economic development and propagating national culture (Katz and Weddel 1977, Lerner 1990).

Most Third World countries lack the financial capital to finance development activities. Their media, which are expected to advance the cause of national unity and economic growth, lack the material resources to reach the people they are supposed to serve. Money which might have come to the developing nations from industrialized nations is being spent propping up emerging western style democracies in the former Eastern bloc nations. Debt-ridden Third World countries continue to be characterized by poverty, limited industrialization and a high illiteracy level (Stevenson 1988). Eighty percent of Third World peoples inhabit rural areas and live on subsistence farming (Rogers and Burdge 1972; McAnany 1978, 1980).

Low literacy levels in developing countries has meant that Third World governments continue to rely on the mass media to promote development. Much emphasis has been placed on the contributions of radio and television to formal education, but they cannot cope with the masses of people desiring basic minimum schooling.

However, it must be noted that individuals seeking various forms of entertainment and information from the media are not deprived of facilities to meet their needs. For example, in India, according to McDonald (1991), local production of satellite dishes allows middle class Indians to watch local and foreign television programs. Inexpensive cable television systems have proliferated in most major cities in India. As a result of the low price, it is estimated that tens of millions among the urbanized have hooked up to cable systems offering pirated satellite channels. This has provided them with a variety of programs ranging from news to sports. He concluded, "World events cause Indians to flock to hotels and clubs where CNN is hooked up."

In this chapter, we discuss the role of radio and television and other allied technologies in the developing countries. A question central to this discussion is the extent to which these technologies have contributed to the social and economic well-being of Third World peoples. For instance, how have radio and television programs improved the quality of information and the standard of education of largely illiterate populations? How has the video technology affected the lives of those who own them? What do governments and voluntary organizations like the Church stand to gain from using such technologies as tools for informing or evangelizing their populations?

RADIO FOR SOCIAL CHANGE

The least expensive of the mass media technologies, radio, has played an important role in the socialization and education of

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peoples in the Third World (Hachten 1993). For example in
countries like Gambia, Tanzania and Botswana, it is the only organ
of mass communication for citizens who are unable to read
newspapers and magazines.

Writing on the work of Radio Quillabamba of La Convencion
Peru, Susanne Berlich de Arroyo (1990) suggests that radio is an
important function in the country, where according to estimates
55% of the population is illiterate. Even those who can read have
little access to one of the few interregional newspapers. Only
about 2% of rural settlements are connected to a power supply--a
fact that, along with the costs, makes television impossible.
Villages have few telephones and post offices, making radio an
important link with the outside world.

It broadcasts private messages and official news, fulfilling
a basic communications function. According to Berlich de Arroyo,
many stations fill a significant part of broadcast time with
greetings and messages. Radio is also used as a forum for
announcing social events such as forthcoming visits by a priest,
village meetings, etc. The rest of the time is taken up with
music programs, especially Spanish and Latin American pop songs.
News is broadcast once or twice daily. The listeners prefer local
news to international fare.

Berlich de Arroyo also notes that alternative uses have been
found for the radio, especially in the rural areas. Although the
Roman Catholic Church found radio to be a convenient means of
bringing native peoples to the faith, it has also begun to see
radio as a means of promoting pro-social behavior and criticizing
poor living standards among rural peoples. Listeners are

encouraged by what de Arroyo calls progressive radio stations to take an active part in some of the programs in order that radio can become the "Voice of the people."

Writing along a similar vein, Robert White (1990) states that Radio Popular in Nicaragua and other Latin American countries has given Campesinos and urban working classes privileged access to the airwaves to communicate among themselves and to the larger society. According to White, whether in Nicaragua or in Bolivia, Such stations have stressed formal and non-formal education for people without access to such education. They have also focused on grassroots organizations and the voices of indigenous tribal organizations, representing the interests, cultures and struggles of the poor. Because of their emphasis on the poor, stations like Radio Popular in most Latin American countries are not tolerated by the ruling elite and so have gained little public support financially. The stations remain at the margins of society, except in Nicaragua where there was official backing and government funding during the regime of the Sandinistas.

Between 1977 and 1981, the International Bank for Reconstruction provided financial support and technical assistance to the Bolivian Ministry of Education and culture to plan and implement an integrated education project for the Altiplano. According to Burke (1989), the major components of the project were school construction, teacher training and bilingual education.

In the early stages of the project, the ministry identified radio broadcasting as the principal means of bringing information and education to the Altiplano communities. Seventy to eighty percent of the households were taught to own radios and the signal

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strength of most stations transmitting from Lapaz was more than adequate to cover the entire Altiplano. Since the Ministry of Education had no media experts, this expertise was sought from the outside. Radio broadcasting was supplemented with direct community-based educational activities.

The objective was to provide formal and non-formal education to inform and motivate rural families to adopt new practices in agriculture. There was also the desire to teach the fundamentals of Bolivian culture and history and to bring about change in community health practices. In addition to broadcasts with themes embodying these objectives, Burke notes that field teams visited dozens of Altiplano communities to talk to individuals to see how the ministry's plans fitted in with the plans of school teachers and other development agencies. They offered short courses in animal vaccination, community health, simple accounting techniques and on any subject in which people expressed interest.

Toward the end of their first year of broadcasting and field activities, audience evaluations were conducted. Questionnaires were administered and it was discovered that people listened to the radio programs and appeared to enjoy them. Listeners were enthusiastic about the news. Adjustments were made to accommodate the needs of the community, including the provision of greater access to the community for participation in the broadcasts.

Private radio is a phenomenon still emerging on the African continent. The first commercial radio on the continent was Numero Un begun in Gabon in 1981 (Gwamna 1992). Since then countries like Nigeria, Uganda and South Africa have taken steps to encourage commercial radio and television broadcasting. The lack

of private or commercial radio and television has meant that African governments have been in the forefront of the use of radio and or television for promoting social development. This has come in the form of radio and television projects, one of which was begun in Tanzania.

TANZANIAN RADIO STUDY CAMPAIGNS

Bodd Hall and Tony Dodds (1977) trace the beginning of the Tanzanian radio campaigns to the Cooperative Education Center (CEC), founded in 1964 to fulfill the need by members of Tanzania's cooperative societies for education. The center found soon after its inception that it could not adequately cope with the task of educating every member of the cooperative societies through face-to-face teaching methods, so it began issuing simple correspondence courses. These courses, however, had to be read aloud to illiterate pupils.

The solution that was found was the use of radio broadcasts to explain the salient ideas contained in the "study letters", as the CEC pamphlets were called. The first radio correspondent study group project examined the workings of cooperative societies and this was soon followed by a group study on the workings of committees. By 1968, many groups had registered to take part in these two studies.

The year the Cooperative Education Center was founded, the Institute of Adult Education (IAE) of the University College of Dar-Es-Salaam began offering general courses to students. Prior to this period, the IAE served as the extra-mural department of the Makerere University, offering university level courses to non-

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university students.

A typical meeting began with members of the study group listening to a radio drama on the day's lesson. The same ground was covered by the study-letter but in greater detail. Tests were read aloud by a literate member of the study group, usually the group leader who sometimes acted as chairperson.

Hall and Dodds note that the group leader and chairperson had different functions. While the leader guided the group to salient points in a discussion and clarified points not understood by group members, the chairperson decided which member of the group could contribute to the discussion.

The study-letter was always read after the broadcasts, to be followed by a discussion. Conclusions reached at every discussion were recorded and sent to Moshi for evaluation. Diploma students of the adult education department of Makerere University carried out a detailed survey of 15 groups with a view to discovering how each group operated.

At the end of the campaign, two seminars were held in which group leaders who had participated in the project completed questionnaires together with records of group discussions which showed that study guides printed by the Institute of Adult Education were not simple enough to help participants discuss the national economy. Radio programs which accompanied the guides were themselves unsatisfactory, for most participants could not find examples of experiences highlighted in the programs in their communities. The IAE had conducted the study campaign on Tanzania's five-year development plan alone and because local officials whose cooperation was needed for a successful campaign

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were not briefed, they neither approved nor participated in the project.

In order to avoid a repetition, the IAE began discussion with Tanzania's only political party, the Tanzanian African National Union (TANU), nine months before a campaign study on the country's national elections were conducted. The national electoral commission, the University of Dar-Es-Salaam and the Adult Education Division of the Ministry of Education also took part in the discussion. The discussion led to the setting up of a committee to complete arrangements for the study campaign. A study guide was written and from it radio programs were produced. Interviews and commentaries formed the bases of these programs and were broadcast twice weekly. Answers to questions sent in by listeners were read during the broadcasts, ending with a dramatization of the points raised in the day's lesson. Group leaders were trained to run the campaign and served as publicity organs for the project. Advertisements were also placed on radio and in a daily newspaper.

Once the committee was satisfied with the preparations, group meetings were begun in line with those held during the campaign on the five-year development plan.

Hall and Dodds hold that the campaign on Tanzania's national elections met with great success. Over two million adults were said to have listened to the radio programs and participated in the study group campaign. They also note that examinations administered to participants showed that they had learned much from the campaign. Many turned out to vote. Some parliamenta-rians who lost their seats complained that the study campaigns

were inimical to the growth of their constituencies.

Two other campaigns, the tenth anniversary celebration of Tanzania's independence and "Man is Health" campaigns were conducted in 1971 and 1973, respectively. These campaigns followed procedures described above with similar success rates. For example, in the "Man is Health" campaign, it was discovered that villagers began to keep their homes clean and helped one another in the construction of latrines.

The campaigns show that broadcasting by itself cannot succeed in effecting desired responses from audiences for the fulfillment of a common objective. Broadcast programs would have to be reinforced by other strategies, for example, classroom instruction. This is because broadcasting is transient. Once an item has been broadcast, it can never be recalled unless it is repeated during the course of a program or the program is rebroadcast at a time convenient to a listener.

The importance of group listening as an educational tool is further evidenced in the project about to be discussed.

SENEGAL'S RADIO EDUCATIF RURALE

While we can trace Tanzania's radio study campaigns to the activities of the Institute of Adult Education and the Cooperative Education Center, Senegal's radio study campaigns had their origins in discussions at the general conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

A proposal to establish a pilot center for the application of various audiovisual media to adult education in Africa was

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approved in 1963 by the UNESCO general conference (Cassirer 1975).

Henry Cassirer writes that the general conference allocated $67,000 to run the center from 1963 to 1964, with funding to be designated for the project for six more years. Senegal offered to host the project and introduced a television service covering Dakar, the state capital and its environs.

The year 1964 was devoted to the installation of equipment and the training of Senegalese personnel. The station began showing programs to 500 teleclubs soon after it was installed and the staff trained. The programs dealt with health and nutrition and other issues concerning urban dwellers. The medium was also used to teach literacy skills.

Cassirer notes that in 1965, a decision was taken to establish a radio wing of the project. The radio project was expected to take off in 1966, but lack of cooperation from the Ministries of Education, Information, Agriculture, the Office Nationale de Cooperation d'Assistance au Development (ONCAD) and the offices of Animation Rurale, Rural Economic Health and Technical Instruction hampered its takeoff.

The then Senegalese President, Leopold Senghor, intervened on hearing of the difficulties by creating a new Ministry of Rural Development in 1967 with functions that included servicing the needs of pilot projects on the application of audiovisual media to adult education in Africa. A year later, Senegal established an inter-ministerial committee for educational radio, charging it with the task of formulating general guidelines and regulations governing the production, broadcast and exploitation of rural radio programs.

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During the committee's first meeting, it was decided that UNESCO should provide a specialist on educational radio and a sociologist to evaluate the project. UNESCO was also to provide the financial resources necessary for the project's evaluation. Radio Senegal was to provide a departmental head for the rural radio unit, a full-time secretary, part-time producers, a sound engineer and a technician for the maintenance of radio receivers. Radio Senegal was also to allow the use of studio facilities and allocate two weekly slots for programs produced under the project to be broadcast.

According to Cassirer, 27 radio clubs were formed on the basis of the recommendations of the sociologist on the project Farah N'Diaye. They were established with the aid of officials of the Office of Rural Animation, who participated in a series of three-day courses, organized in the participating regions, on how to convene meetings and conduct discussions.

Cassirer notes that by 1972, many more groups had been formed by agricultural extension workers and by villagers themselves who found that rural radio programs met their need for better education.

Cassirer holds that unlike programs broadcast by Radio Senegal, Radio Educatif Rurale programs featured direct interviews with peasants. Interviews were gathered by educational broadcast journalists who traveled with portable tape recorders to solicit comments from villagers. The studios were only used to edit tapes for broadcast. Cassirer believes that Radio Educatif Rurale broadcasters would not have been successful in their dealings with Senegalese peasants had they not been encouraged to establish a

rapport with their interviewers.

Recognizing the role played in the lives of Senegalese farmers, drama scripts were commissioned on new farming methods, health, nutrition and other general information. In addition, letters sent in by listeners were broadcast and offices to whom the letters were addressed were persuaded to reply to them on the air.

Radio clubs were generally found in primary schools and in people's homes. There were also groups that had to meet beneath trees. Cassirer writes that surveys show that some of those who owned radio receivers preferred to join the clubs because group discussions enabled them to fully grasp messages contained in the broadcasts.

After listening to a broadcast, peasants would discuss points raised in the program and arrive at a decision for action. Where it was necessary to express an opinion, the villages would seek the help of literate individuals among them to communicate their views in writing to Radio Educatif Rurale.

Although a substantial number of letters were written in French, many listening groups wrote in Wolof, one of Senegal's major languages. Senegalese officials were surprised at the letters that came from villagers. The letters spoke of misery among them, inquired about peasant rights and complained of shabby treatment of villagers by government officials. Some letters also criticized villagers who incurred debts they could not pay.

Peasants did not have some of their demands satisfied. Some officials were, however, unhappy with the project and sought to have it canceled, but this was rejected by Leopold Senghor, who

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was the Senegalese president.

Peasant complaints led to the award of bonuses to peanut growers. The cooperative system was reformed and debts which could not be settled by peasants were canceled. Peanut prices were standardized. All this information reached the peasants through Radio Educatif Rurale.

Unlike Tanzania's listening groups, Senegalese groups did not have the benefit of printed documents to reinforce information provided them through Radio Educatif Rurale broadcasts. One could, therefore, conclude that Senegalese peasants acquired almost all the information they needed to improve their living conditions through Radio Educatif Rurale broadcasts. It has to be said, though, that the decision to react positively or negatively to any piece of information was a result of group decision and not the direct influence of radio broadcasts. All that the radio did was to focus listeners' attention on issues to be discussed by the group.

As would be seen in the review of the family planning project in Mali, the success of an information campaign also depends on the needs of the audience and the ability of the medium to satisfy those needs. One is suggesting that because Senegalese farmers recognize the importance of the information they receive through Radio Educatif Rurale broadcasts, they listened to their radio and participated in group discussions.

UNESCO no longer funds the activities of Radio Educatif Rurale. However, it continues to provide Senegalese farmers with various kinds of information necessary for healthy living.

TELEVISION FOR DEVELOPMENT

Television plays a unique role in development. With the
ability for sight and sound, it allows individuals to obtain a
fuller picture of peoples and cultures far away from them. They
are sometimes able to model their behavior toward the stars they
see on television programs. As will be shown in the paragraphs
that follow, the medium has been used with some success to
encourage pro-social behavior among rural and semi-rural people
(Hachten 1990).

Heather Hudson (1985) notes that television has generally
served as a source of entertainment. In the developing countries,
however, television has been used for the preservation of culture
and communal identity. Through the use of the satellite,
educational programs via television can reach remote villages of
the Third World. Audio teleconferencing is also possible so the
students can talk to other students and teachers so that adult
learners can participate in various institutions' courses.

In other parts of the world, television is used to strengthen
the culture of a people. This, according to Hudson, is the tack
adopted by Inuit Indians in Canada. In Australia, videocassettes
and television programs are used to share information on issues
and to document their culture.

Shi Song (1985) notes that there is a pressing demand for
television sets in China. Many of those who have not acquired
their own sets watch those owned collectively by their
enterprises, offices and residences. All television stations are
run by the government and are, therefore, non-commercial.

Television serves to provide education to people who live in

remote villages. Some villages use the medium to broadcast their
cultural festivals and ceremonies, aside from informing their
communities about official government policies. People flock to
the screens to watch national festivals. Television dramas occupy
an increasingly important place in the people's cultural life,
although according to Song, they have not overtaken films.
China's striving towards modernization has been aided by
television broadcasting. The desire to portray lifestyles
accurately has led to the use of television to educate children in
the Philippines. According to Galang (1989), Batibot, an
educational television show for Filipino children co-produced by
the U.S. children's Television Workshop, has attracted not only
children but low-income adults. At first it was produced in
English, but a shortfall in income led to the cancellation of the
English program. It was started again in 1984 to meet local
needs. The language used was Tagalog, a language common to all
Filipinos.

Apart from its goals to educate children, Batibot produces
training tapes and documentaries for private government
establishments. During such shows, stories are told reflecting
Filipino folklore. Batibot has introduced ghosts and elves in its
casts. This is because these are seen to be able to mold the
characters of children.

In African countries television has become one of the means of
furthering the aims of governments in their task of maintaining an
informed citizenry. Government officials make regular public
announcements alerting the public to activities of government
designed to maintain social harmony. More often than not,

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broadcasts are in the national language, which could be English, French or Arabic. Translations are, however, made in other popular languages.

When campaigns are launched, such as a drive to encourage the use of new agricultural production methods or make people aware of the need to immunize their children, television, together with radio, is mustered for these purposes. A well-known campaign via television was successful in getting Malian women to adopt family planning methods. As will be seen, however, the campaign was only successful when other persuasive techniques were utilized.

TELEVISION FOR FAMILY PLANNING IN MALI

Mali, with its headquarters at Bamako, is a sub-Saharan nation with a population of 7.6 million (Europa 1988). The majority population is Bambara speaking, with the minority composed among others of Fulani, Songhai and Malinke speaking people. According to the Europa Year Book, Mali as of 1985 had a total of 500 television sets and 130,000 radio receivers. Most of these gadgets could be found in Bamako, the capital, and other big towns and cities in the country. The year book currently puts the number of television sets in use at 1000, while the number of radio sets has jumped to 300,000 (Europa Year Book 1989).

John Schubert, John Hopkins University Population Communication Services program officer, from whose report our discussion of Mali's family planning campaign would come, does not explain why television, rather than radio, was selected as a mass media for the campaign (Development Report 1988).

Schubert, in her report, states that for over a decade, Mali has had family planning services. At the time of the report,

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there were only 54 family planning clinics available in Bamako and other major cities of Mali. The Malian government, according to the report, had always wanted to combat high infant mortality and reduce the incidence of death among women. The desire by the government to improve the quality of life for children and women had, however, not been backed by a population policy. Schubert notes that only 1% of the country's population practiced modern contraception.

In October, 1985, John Hopkins University Population Communications Services in collaboration with L'Association Malian Pour la Protection et la Promotion de la Famille (AMPPF), an affiliate of the International Planned Parenthood Federation, pioneered a family project with the division of Mali's Family Health Service. The aim of the program was to provide training and contraceptive materials to Malian citizens. The project was also to provide general information and to motivate the public to accept and use contraceptives.

The project lasted 24 months, during which posters, pamphlets and radio programs were designed, pretested and produced. Schubert notes too that focus groups were formed consisting of potential clients, current clients and health officials to discuss the suitability of materials being developed for dissemination. All programs were produced around family planning themes.

The program that was eventually produced was a dramatization of family problems and solutions.

The story line recounted the lives of two government employees and their families. One had two wives and many children, but was unable to feed them. As a result, the wives

quarreled constantly, as they struggled to see who between them got enough food for her children.

The other employee had a single wife and was able to meet her wants.

One day, the employee with the two wives visited the one with the single wife. He was impressed by what he saw. When they got to talking, the employee with the two wives discovered that the employee with the single wife had urged his wife to practice modern contraceptive methods.

When the employee with the two wives returned home, he discussed with his wives his experience at his friend's home. They too began attending family planning clinics.

The play was performed by actors from Mali's Art Institute and was filmed by Radio Television Mali. It was then shown to audiences on the outskirts of Bamako for three consecutive days on mobile equipment provided by staff of Radio Television Mali.

Schubert states that informal groups at the Mali Ministry of Health and members of AMPPF were agreed that the play was motivational enough to attract audiences to the family planning clinics.

The choice of the drama format was because Malians have always resorted to drama or "Koteba" to express their opinions about a given social phenomenon.

According to Schubert, a survey was conducted by the AMPPF soon after the television show. Of 500 people polled at family planning clinics, only a quarter of the sample admitted being informed about family planning services by television. It was also discovered that more working women watched than did

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housewives.

As has been noted, the results of the survey conducted by AMPPF showed that only a quarter of those polled at family planning clinics were influenced, or at least informed of the services by television. From a uses and gratifications standpoint, the other three quarters probably did not regard television as an information source. They could have relied on friends and family members for such information.

It could be argued that working women saw a need for the program, for example, the need for entertainment or a desire to curb unwanted pregnancies, so paid attention to the broadcasts. Housewives on the other hand had other needs which were satisfied elsewhere, so failed to watch the program. They were perhaps certain that their spouses, who could also be the decision makers, were going to advise them on where to go for family planning services when the need arose.

It is interesting and instructive to note that the Koteba, as described by Schubert, is a form of entertainment resorted to by Bambara-speaking Malians after each harvest. One is, therefore, not surprised that when it was shown on television, viewers requested that it be shown again and again.

One's understanding of uses and gratifications theory makes one speculate that the program provided much more entertainment than information, let alone persuasion. This conviction is borne out by the fact that Joan Schubert states that during the performance of the Koteba, social events are exaggerated to the point of the ridiculous. How could people, therefore, believe that a government employee living in Bamako, the large central

city, is unable to cater to two wives and several children in a country where people should be glad to be employed?

Several questions can still be asked about this project, but as can be seen from this and other projects or experiments cited above, radio and television, if properly utilized, are successful at influencing people's behavior, sometimes permanently. Harold Fisher (1990) suggests several criteria for evaluating the impact of radio on social development. These criteria could also be used to gauge the impact of television. He suggests that, first, community needs must be determined and this can only be done through research. Community participation in project planning is invaluable for any projects so also is the need for community participation in programming, thus heightening their interests. It has to be made clear that radio stations belong to the community in which they serve.

Fisher also stresses the use of local languages by community radio producers and programmer, while there should be a balance of information and entertainment to stimulate and hold community interest, participation and loyalty. Radio is insufficient for effective development. Interpersonal interaction and other media must also play a role. There must also be political support for any attempts at educating rural people through radio and television. This is because politicians who feel threatened by an increase in the awareness level of these people would exploit weaknesses in the program to his/her own advantage.

The Catholic Church in Africa and Nigeria, in particular, is certainly aware of the impact of both radio and television programming on the citizenry of a nation, so has exploited it for

the propagation of the Roman Catholic Faith. The question to be asked is, how has the Catholic Church utilized these media of mass communication through the activities of the Kaduna Catholic Media Service Center? How is the Kaduna Catholic Media Service Center dependent or independent of government owned media institutions? This last question is attacked in subsequent chapters as this researcher explores, first, the Nigerian broadcast environment and, second, the relationship between it and non-governmental institutions, such as the Kaduna Catholic Media Service Center.

Chapter III

SECULAR AND RELIGIOUS COMMUNICATION IN NIGERIA

HISTORICAL DEVELOPMENT

As has been stated in the previous chapter, broadcasting came into the Third World in midstream. No individual from any developing country is credited with involvement in the scientific exploration of this phenomenon. The introduction of radio transmission to countries in Africa and Asia was aimed at keeping colonial officers entertained and abreast of events in their home country (Katz and Weddell 1977).

This was certainly the case when the British colonial administration in Nigeria made arrangements for broadcasting into and from Nigeria by Britain. In December 1932, the British Empire Service began transmitting programs into various parts of the country. At first, the broadcasts were restricted to certain parts of the country, but these were later extended to other locations inhabited by British colonial administrators.

By 1935 it became clear that to increase and sustain listenership, it was important that some programs should be produced in the country. The productions went hand in hand with the introduction of a "rediffusion" service to many parts of Nigeria (Mackay 1964). This service was so called, in part, because boxes pre-tuned to the frequency allocated to the Empire Service was distributed to listeners who in turn paid a monthly fee.

In 1949, broadcasting became a department of the Ministry of Information (Erickson 1991). More powerful transmitters were acquired, while more local programs were produced. By 1951, the

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Nigerian Broadcasting Service was born, with British and Nigerian broadcasters working hand in hand to cater to a growing number of radio users.

The political situation in the country also began experiencing some changes. The federal and regional legislatures were given more powers and, after much agitation by Nigerian politicians, regions become self-governing. The Nigerian Broadcasting Corporation found it necessary to expand its services, so steps were taken to establish more radio stations and a corporation was formed to carry on this task. This came into being in 1957 and was called the Nigerian Broadcasting Corporation.

Apart from opening new radio stations in such regional capitals as Ibadan, Enugu and Kaduna, the Nigerian Broadcasting Corporation embarked on a program of Nigerianization. Nigerians were recruited and sent to Britain to train as producers, announcers and engineers. The Nigerian Broadcasting Corporation also set for itself the task of educating, informing and entertaining the Nigerian public. Its goals resembled those of the BBC (British Broadcasting Corporation), from which it took its broadcast model.

On becoming autonomous, three Nigerian regional governments embarked on the establishment of broadcast outfits to cope with regional issues. They were dissatisfied with the pace of work by the Nigerian Broadcasting Corporation aimed at improving regional stations (Bage 1981). It could also be argued that since each region was controlled by a political party different from that which was to run the federal administration at independence, the

regional governments saw the establishment of broadcasting services distinct from the Nigerian Broadcasting Corporation as their only means of reaching their subjects with information which reflected the interests of these regional administrations.

The first of the regional broadcasting services was the Western Nigerian Broadcasting Service, which consisted of a radio and television unit (Erickson 1991). In fact, this service prided itself as being the first television station in Africa. The Eastern Nigerian Television Service was established in 1960, while Radio Television Kaduna, the northern regional government service began transmission in 1962. It was around this period that the Nigerian Television Service was born, its transmissions limited to Lagos and its environs. The Nigerian Television Service was incorporated into the Nigerian Broadcasting Corporation in 1968.

In 1976, not long after the country was carved into nineteen states, all televisions stations in the country were appropriated by the Federal Military government and the Nigerian Television Authority was incorporated to manage the system. In 1978, the Nigerian Broadcasting Corporation, which reverted to its original mandate of managing national radio transmissions, ceased to function. A new corporation, the Federal Radio Corporation of Nigeria was established to replace it. It had the task of managing all radio stations which transmitted beyond ten kilowatts. This meant it had four large stations in Lagos, Ibadan, Enugu and Kaduna.

With the return to civil rule in 1979, the states which until then owned and operated radio stations found it necessary to establish television stations to complement their radio service.

CURRENT STATUS OF NIGERIAN BROADCASTING

In 1983, the military again commandeered the reins of power in Nigeria. In spite of this setback to the country's democratic process, broadcasting remains the domain of both the state and federal governments. States call their outfits media corporations, broadcasting corporations or broadcasting services. The federal government still separates administrations for radio (Federal Radio Corporation of Nigeria) and television (Nigerian Television Authority).

The federal radio and television services are run by a board of directors and a board of management. The head of state, in consultation with his information minister, appoints the director general of each corporation in addition to the board of directors. These directors appoint members of the board of management, which in turn appoint and promote staff to run various programming and engineering services. The Federal Radio Corporation of Nigeria is divided into four zones, with headquarters at Lagos, Ibadan, Enugu and Kaduna. Each zonal radio station is headed by a managing director. The Voice of Nigeria, which used to be managed by a general manager responsible to the director general, is now an autonomous corporation. It is charged with the task of producing programs which address the needs of the Nigerian government for a fair and accurate representation of its views abroad. Languages used for the public diplomatic function are English, Hausa, French and Arabic. Since many of the stations's transmitters have malfunctioned, broadcasts in Swahili to East and Central Africa have been suspended, including broadcasts to Europe and North America.

The Nigerian Television Authority is also headed by a director general appointed by the Federal Government. The director general, together with the board of directors, makes policy and, with the board of management, runs the day to day affairs of the corporation, including staff appointments, promotions and discipline. Each television station making up the corporation is run by a general manager. All senior appointments, such as those of program and news directors for each of the stations, are done at the level of the director general in consultation with the board of management. The same can be said for the Federal Radio Corporation of Nigeria. The two corporations rely on the government for 60% of their revenue. The rest must be obtained through the sale of advertising space to manufacturers and service providers.

PROGRAMMING

Radio. Programs broadcast by the Federal Radio Corporation of Nigeria are designed to meet the following objectives: to promote the unity of the country and to provide adequate expression to the life and culture of the people in every part of the federation (Bage 1981). Consequently, most of the programs produced at the national headquarters of the corporation reflect all shades of social and cultural life of the country. The language of broadcast is English and the programs are received throughout the country. 90% of the music played by the station is Nigerian. At the zonal headquarters, which, as stated above, are in Kaduna, Ibadan and Enugu, programs reflect the culture of the areas covered by each zonal station. The languages of broadcast are

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English and the local languages spoken by those who tune to each zonal station. For example, those who listen to Radio Nigeria Ibadan would find programs in Yoruba, Edo and Igala. Those who listen to Radio Nigeria Enugu would tune to programs broadcast in Igbo, Efik, Ibibio and Tiv. At Radio Nigeria Kaduna, programs are broadcast in Hausa, Nupe and Fulfulde.

While each zonal station broadcasts its own news bulletins in the languages assigned to it, at certain periods of the day all stations must hook up to the national headquarters for national news. Other broadcasts to which the zonal stations must be tuned include broadcasts by the head of state and celebrations marking the Nigerian independence and other national occasions. It must be noted, however, that while each zonal station broadcasts in a group of languages, each station can be received via shortwave throughout the country (Bage 1981 and Erickson 1991). With broadcasts in twelve Nigerian languages, the Federal Radio Corporation of Nigeria is able to cover 55% of the country's population (Bage 1981).

Radio stations owned and operated by state governments generally broadcast programs designed to cater to the politics and culture of those in their jurisdiction. Given the multiplicity of languages in the country (250 languages), English is also the language of broadcast by the state radio stations. This is to ensure that those unable to speak any of the native languages used for broadcast are not deprived of news and information. During the lifespan of any military administration, state radio stations always hook up to the headquarters of the Federal Radio Corporation of Nigeria for news programs and special audience fare, such

as broadcasts by the president or head of state and special celebrations. State radio stations can only be received on the medium wave and frequency modulation bands as they are prohibited by law to broadcast via shortwave.

The desire to promote social development has meant that programs broadcast by both state and federal radio stations reflect such issues as health, education, public enlightenment, agriculture and the rural community. Formats such as story telling, music and magazines make up various techniques for presenting these issues for listeners (Bage 1981).

Television. Issues discussed on radio make up the bulk of programming on television. Program formats best suited to radio have been adapted to take advantage of the sight and sound capability of television to ensure viewer attraction to the medium. Again attempts are made to produce quality programs in major Nigerian languages to educate viewers in matters of health, agriculture and civic responsibility.

Given the fact that television is generally the preserve of the wealthy, who, for the most part, have obtained a Western education, a certain percentage of programming reflects the need for Western movies and documentaries. However, the desire to protect the indigenous culture has necessitated a drastic cut in the number of foreign programs broadcast on government owned and operated television stations. Most of these foreign programs are shown in the late evenings (Erickson 1991). Again, like all radio stations outside the headquarters, television stations must hook up to the nation headquarters for national news and other specialized programs, such as national celebrations, broadcasts by

the head of state or president and sports.

The role of Broadcasting in Nigeria. As has been stated above radio and television have had the task of educating, informing and entertaining Nigerians, roles identical to those performed by the BBC in Britain. However, as has been indicated, the Nigerian authorities have seen the need to bridge the gap between industrialized cities and rural areas.

In order to solicit support for their effort, radio and television programmers have had to identify production formats that are capable of conveying the message of government to all parts of the country. Consequently, Nigerian listeners and viewers are bombarded with messages that depict national cohesion, kinship ties among the various ethnic groups and themes aimed at inculcating healthy nutritional values and better agricultural techniques (Ugboajah 1980).

In view of the fact that television is an expensive medium, viewing centers have been established in rural and semi-urban areas. At these centers, large television screens installed in large halls communicate to viewers information about the government and non-government organizations deemed important to them. Since many communities lack electric power, portable generators are used to supply power to the television receivers (Gwamna 1990). Through these television receivers, viewers are able to watch their favorite television characters explain the virtues of various hygienic and agricultural techniques. They also learn to speak and understand languages alien to them. During periods of civil rule, radio listeners and television viewers have been requested to pay attention to government

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officials, and famous Nigerian actors and actresses demonstrate voting behavior at polling booths.

The impact of such programs on television and radio is yet to be studied, but it is clear from anecdotal evidence that both media attract significant audiences. Many who are unable to read and write see radio and television as the only means of information aside from face to face communication with neighbors, family and friends.

The Nigerian government would certainly credit programs on radio and television with much of the success it has had since independence in its campaigns for economic and social change. During a change of government, much of it through the barrel of the gun, radio and television have served to rally the public in support of the new administration. Radio could be credited by both sides of the Nigerian crisis between 1967 and 1970 with motivating troops to prosecute the Nigerian civil war with vigor (Okonkwo 1986). Soldiers and their families were linked by radio, making it possible for them to send messages of support to one another. At the end of the war, both radio and television served to explain efforts by the federal military government to reintegrate the nation.

Again during the change to the metric system, the switch from driving on the left to the right (1973) and the numerous times the country has had to change its currency, radio and television have been fully utilized to sensitize the public to these developments. Jingles created and performed by popular Nigerian artists complement speeches by government functionaries designed to create positive attitudes to change.

These anecdotal accounts could be said to influence t perception the Roman Catholic Church has of broadcasting i Nigeria as a tool for the effective pursuit of evangelization. As will be discussed in the next chapter, like all churches, the Roman Catholic Church in Nigeria assumes its task of utilizing radio and television as an important source of Christian conversion seriously. Its ability to program religious themes for radio and television competently is limited by the amount of time permitted to religious broadcasters. Still, as it will be seen in the following chapter, the Church ensures that those who develop appropriate formats for presenting Roman Catholic doctrine to the faithful are adequately trained and supervised.

The Advent of Private Broadcasting. Not long after General Ibrahim Babangida took power in a 1984 palace coup, his government introduced the concept of a free market economy to the country. Government owned and operated businesses were privatized and Nigerians were encouraged to actively pursue ventures that would provide employment and yield badly needed revenue.

Given the influx of foreign productions to the country on videotape and satellite, the military administration saw no need for government monopoly on radio and television. Consequently, it issued a decree allowing for the existence of private radio and television stations. Several of these stations are currently on the air, while various communication outfits have begun delivering local and foreign programs via satellite to homes which can afford it (see appendix).

To ensure proper utilization of the country's airwaves and the development of policies that would enhance the performance of

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both private and public radio and television systems, t
commissions have been set up. The Nigerian Communicatio
Commission (NCC) is charged with the task of regulating
communication infrastructures, including the activities of
communication delivery firms.

The Nigerian Broadcasting Corporation on the other hand is
charged with the task of developing standards for both public and
private broadcast. It is also responsible for issuing licenses to
companies wishing to establish private radio and television
stations. It is divided into zones to better cope with the demand
for private broadcast systems throughout the country.

Although no research has been commissioned to examine the
impact of private broadcast on the lives of Nigerians and on the
public broadcast environment, it can be argued that it provides
competition for audiences and advertising dollars. While many of
these private stations would thrive on foreign productions, as
they are cheap to produce, many Nigerian performers, writers and
graphic artists will derive the satisfaction of knowing that their
works will be highly appreciated by broadcasters seeking to fill
program space.

There are currently no explicit restrictions on who can own
and operate a radio and television station. It, therefore, stands
to reason that the Roman Catholic Church and, indeed, any
religious body can apply for and obtain a license to run a
station. However, Nigeria is not known for religious tolerance.
Hardly a year goes by without a religious crisis, most often
between Muslims and Christians. This researcher is, therefore, of
the opinion that the Nigerian Broadcasting Corporation would not

entertain the application of a religious denomination for a license until it is sure that many more religious bodies have the wherewithal to own and operate private radio and televisions.

How then can the Roman Catholic Church meet the competition for audiences in view of the proliferation of private broadcasters? How can the Kaduna Catholic Media Service Center ensure that the Roman Catholic Church is able to meet its objective of providing religious education to the faithful through quality broadcast programming.

These are questions that will be addressed in the following chapter. The structure, operation and future goals of the Kaduna Catholic Media Service Center will also be examined. This is with a view to discussing strategies that could be adopted to enhance the evangelization programs and the role of Nigerian broadcast environment can play in furthering this effort.

Chapter IV

EXAMINATION OF KADUNA CATHOLIC MEDIA CENTER

THE VATICAN ENCOURAGES SOCIAL COMMUNICATION

The document of the Vatican Council II states, "By Divine favor especially in the modern times, human genius has produced from natural material, astonishing inventions in the field of technology. Some of these have extraordinary bearing on the human spirit, since they open up new and highly effective avenues of communication for all kinds of information, ideas and directives. The church welcomes these developments with special concern. These inventions influence not only individuals but the masses themselves and the whole of society. Such inventions would be the press, cinema, radio, television and similar media which can be properly classified as instruments of social communications (Communio et Progressio 1972)."

The challenges of Vatican II have become even more urgent today. Communications media are here to stay and a part of our daily life like air, water and food. Communication is a fundamental right of all peoples. Any apostolate needs communication as an instrument to present itself to the modern world.

"The Church has a birthright to use and possession of all instruments of this kind (the media) which are necessary or useful for the formation of Christians and for every activity undertaken on behalf of man's salvation (Vatican II, Inter Miri Fica n.3)."

Another Vatican document, Communio et Progressio (1972), emphasizes the need for people to be trained in the basic principles governing the working of the media with practical

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consideration of the special nature of each medium. Because the complex nature of the mass media requires a sound knowledge of their impact and of the most appropriate method for utilizing them, it is, therefore, imperative that representatives of the Church who need to use the media receive sufficient and timely training.

As further proof of the Roman Catholic Church's support for the continued utilization of this instrument of social communication, Communio et Progressio n.106 states, "In this age of the global village, the Church can no longer afford to overlook the use and possession of the tools of social communication. To be part of modern life and also to be effective in their apostolate, priests, religious and seminarians should have a knowledge of the media and also the techniques for their use. It is in this regard that the pastoral instruction says, 'Indeed, without this knowledge, an effective apostolate is impossible in a society which is increasingly conditioned by the media (ibid n.111, Communio et Progressio 1972).'"

This stance of the Vatican on the role and functions of the mass media could be said to be behind the decision of the Roman Catholic bishops of the Kaduna Ecclesiastical Province in Nigeria to develop strategies for invoking the mass media in the service of evangelization. Aware that most Christians in that part of the country were illiterate, it became incumbent on them to plan for the effective utilization of broadcasting as the instrument for meeting the needs of these people, hence the birth of the Kaduna Catholic Media Service Center.

HOW IT ALL BEGAN

Not much has been written on the historical developm
the Kaduna Catholic Media Service Center. In fact, literatu
its beginnings is only found in a brief document issued to . ...rk
the 25th anniversary of the founding of the establishment (25
Years of Service, Kaduna Catholic Media Service Center, 1994).

It is from this document that we will realize that having
made the decision to embark on the establishment of the Media
Service Center, there came the need for the bishops to work out
ways of financing the project. They found the capital for the
center from an Austrian mission support group and a German
concern. Reverend Fr. John O'Mahoney, an Irish missionary, was
recruited in 1967 to run the establishment (Anniversary Document
1992).

With a Peugeot station wagon donated by MIVA, Fr. John was
able to travel around the dioceses of the Kaduna Ecclesiastical
Province giving workshops, producing radio programs and training
priests, seminarians, sisters and lay men and women on the use of
radio and television equipment for spreading the Gospel. Equipment
at his disposal at the start of his activities consisted only of a
tape recorder. Lacking a convenient space for putting together
his programs, he had to rely on the acoustics of his bedroom for
this purpose.

Not long after, Rev. O'Mahoney was joined by Rev. Sister Ruth
Kidson, an English missionary. Together, they groomed and
nurtured Kaduna Catholic Media Service Center through its early
development. This includes the construction of a fully equipped
radio and television studio, space for classroom instruction and

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a network of producers and announcers who can be called upc
the management to help with instructing students enrolled at
center. They saw to it that broadcasters recruited to supplement
their effort not only were experienced in their chosen fields, but
understood that they were working for a Christian organization
which strived at providing only the best of services to the
Christian faithful.

Currently the Kaduna Catholic Media Service Center has
academics in its ranks to help with the need for students to be
aware of current media management techniques. Courses run by the
center lead to the award of a professional certificate. Students
are drawn from various parts of Nigeria and beyond. Catholic
organizations from Ghana, Liberia, Cameroon, the Gambia, Sudan and
Swaziland have also benefited from training offered at the center
and according to the director general of the center, Rev. Fr.
Martin Dama, these individuals have been gainfully employed in
their countries (Fr. Martin Dama, December 1994).

AIMS AND OBJECTIVES OF THE KADUNA CATHOLIC MEDIA SERVICE CENTER
Although Catholic media houses are guided by the principles
enshrined in Communio and Progressio, the local environments in
which these houses operate determine the courses which these
institutions have charted for themselves. In the case of the
Kaduna Catholic Media Service Center, its aims are as follows:

1. To provide training to priests, religious and lay persons
engaged in evangelization in the correct use of the
instruments of social communications. This would include
strategies for utilizing the media to affect the faithful
and, where possible, affect changes in their moral and

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religious lives.

2.   To prepare students to be permanently ready to make the necessary adjustments in their pastoral activities including areas of the Nigerian and African culture that could enhance the understanding of the Roman Catholic faith through the media of mass communication.

3.   To train participants to be masters and guides to those in their care. In this regard they must be able to use the media for instruction, catechesis and sermonizing in order to fulfill their obligations as confessors, spiritual directors and consultants.

Students who attend courses offered by the Kaduna Catholic Media Service Center are reminded of Christ's injunction to his apostles and the special role of the media in fulfilling this injunction. Archbishop Onaiyekan put this succinctly when he stated in a sermon marking the 25th anniversary of the center, "The Church is challenged in a special way by modern communications technology. The business of the Church is to communicate the spread of the good news of the great love of God to us in Christ. This is the purpose of the very existence of the Church. 'Go preach the gospel to all creatures (Mt 28..19).' It is a task that must be done...The Church must, therefore, communicate the Gospel with all her might and with all means available, including the most modern means (Archbishop Onaiyekan, August 1992.."

Courses at the Kaduna Catholic Media Service Center run for between a week and three months. A follow up course is also offered for students who feel they need to be updated with information on equipment they consider vital to their effective

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performance on the job. Although this study does not involve a survey of past and present students of the Kaduna Catholic Media Service Center, the director general notes that a majority of the center's graduates often report that the instruction they have acquired has enabled them to produce quality programs for the radio and television stations to which they have been deployed.

ORGANIZATIONAL STRUCTURE

While other institutions in Nigeria with similar short-term training goals have elaborate management structures, the Center consists of a director general and a director of training. The director is supported by a deputy director, a principal technical officer and senior producers. The current director general of the center is Rev. Fr. Martin Dama, an alumnus of Seton Hall University, South Orange, New Jersey, U.S.A. The director of training, Dr. A. Ogunbi, holds a doctorate from Michigan State University in East Lansing, Michigan, U.S.A.

Funding for the Kaduna Catholic Media Service Center comes from its original financiers MIVA and MISSIO. However, the principal function of director general is to administer and raise funds for the center. In this regard, Rev. Martin Dama, like his predecessors, sends appeals to various Roman Catholic organizations in Europe and North America soliciting financial support. Bishops of the Kaduna Ecclesiastical Province occasionally make financial contributions for the upkeep of the establishment. A significant number of course instructors volunteer their services, thus lessening the center's financial burden. Current fees charged to students are put at 6,000 naira ($75, United States).

CENTER ACTIVITIES

The Kaduna Catholic Media Service Center is involved in a number of activities. A visit to the media center on a weekday will testify to this fact. "A beehive of activities goes on, ranging from administration through media production and training to commerce (internal memo)."

Recognizing that students are expected to commence work immediately after graduating from the center, the center teaches not only the theory of communication, but makes provisions for practical experience in the use of the tools of the media. According to Rev. Fr. Dama, "The ministry of the Word in the priestly apostolate demands that those involved in the evangelization be thoroughly trained in the theory and practice of the art of speaking and writing. The media service center meets this need adequately through the methodical training it gives in public relations. Students acquire a working grasp of the impact which new information technologies and mass media have on individuals and society (Fr Martin Dama, December 1994)."

He notes that former training of neophyte or experienced communicators is only a recent development in the history of the center. This is because the center has been identified with the production of radio programs. Working in its fully equipped studios, staff of the center produce religious programs for broadcast on the two radio networks in Kaduna, Radio Nigeria and Kaduna State Radio. The center also serves as a coordinating channel between other Christian denominations and the radio stations in Kaduna.

Knowing the increasing use of television by Christians, the

Kaduna Catholic Media Service Center also programs for this medium from its studios. Both radio and television programs are aired unedited by the Nigerian Television Authority management and the radio stations in the city. Other Christian denominations utilize the studios at the media center for producing programs that will be broadcast by these outlets.

In order to generate more revenue for its activities, the Kaduna Catholic Media Service Center has opened its doors to the public. Its anniversary document states that the center "undertakes the recording of Christian songs and music and produces them in commercial quantities for artists. It also records or dubs video programs for customers. A reputable bookshop sells assorted Christian books, literature and articles of devotion at subsidized rates (Anniversary Document 1992)."

The teaching staff and technical crew sometimes undertake the teaching and training of interested groups and persons who may not be able to come to Kaduna for the media training courses. Courses taught to these groups, including those taught in house, are on a wide variety of topics. These include effective public speaking, the arts of radio and television interviewing, news writing and organizational communication. They are also taught consulting skills and the use of video in business activity. A communication audit is also conducted to help organizations identify strengths and weaknesses including techniques for harnessing the tools of communication for effective performance.

PROBLEMS AND PROSPECTS

Speaking to members of the Pontifical Council for Social

Communications at their plenary assembly on March 20, 1992, P

John Paul II promoted a new document, called Aetatis Nova,

containing reflections of the Roman Catholic Church on problems

and opportunities in the field of communications in an ever

changing world. The document regards as essential for all

individuals in the apostolate to become accustomed to incorpora-

ting communication strategies into their pastoral planning. The

document calls upon dioceses and episcopal conferences to actively

support a pastoral plan for social communications.

In order to comply with this papal pronouncement, the Kaduna

Catholic Media Service Center has devoted much of its resources on

equipment training its students. However, officials of the center

feel that more is required to upgrade the training to meet modern

standards in the communication industry. The center must have the

financial resources necessary to equip and service its studios.

This will only happen through the financial support of the

Church's hierarchy in Nigeria.

Without effective financial support, the quality of training

and the variety of productions currently going on at the center

will be diminished. As there are several other private

institutions in Nigeria with courses identical to those offered at

the center, financial support form the Church's hierarchy coupled

with funding from external sources would enable the media center

to meet its competition.

As has been noted above, staff at the center aside from

members of management are volunteers drawn from various

institutions of higher learning in Kaduna and its environs. For

the Kaduna Catholic Media Service Center to succeed in wel\
together a training corps infused with the ideals for which t
center was established, it has to have the wherewithal to recruit
salaried individuals. This cadre of staff would develop pride for
the institution and would provide the continuity necessary for the
center to have its unique educational culture. It could begin by
recruiting priests and other religious who have passed through the
center and who have acquired sufficient experience working as
producers, announcers and media managers.

By far the greatest problem experienced by the Kaduna
Catholic Media Service Center is the limitation placed on its
programming capabilities by the broadcast environment in Nigeria.
Over the past few years, private broadcasters have begun
developing and airing programs on non-government owned broadcast
stations. According to Martin Dama, plans are under way to begin
broadcasting religious programs on its own station(Fr. Dama 1994).

One does not doubt this, but giving the religious intolerance
among Nigerians, licensing authorities may find it difficult to
grant permission for a religious station. If this be the case,
the media service center may have to develop strategies for
ensuring that more religious programs are broadcast regularly.
Currently, religious broadcasters are allocated about four hours
of airtime on NTA Kaduna, Radio Nigerian Kaduna and Kaduna State
Radio and Television. Graduates of the center who find employment
in other broadcast institutions, most of which are government, are
under-employed because of the limited broadcast time allotted to
religion. Even when government stations increase the number of
hours granted to religious broadcasting, the hours have to be

shared among the various denominations vying for the broadcast spectrum.

However, given the fact that the private radio and television stations currently on the air will provide advertising space to anyone willing to pay their rates, the Kaduna Catholic Media Service Center may have to be prepared to buy airtime to program for the faithful. This will probably be a future goal as the center lacks sufficient financial resources to carry on its training and production programs. Such an arrangement will enable the center to provide religious services on radio to other language groups, most of whom cannot speak, read or write English or Hausa with any significant degree of fluency.

The need for religious instruction in Nigeria is great. This instruction must come in a format that is accessible to all and sundry. For this reason, the Kaduna Catholic Media Service Center and all institutions set up by other religious denominations to propagate the faith must continue to devise strategies to successfully fulfill Christ's injunction to go into the world to preach the Gospel to all nations. The following chapter will offer suggestions that would enable various parishes to supplement the efforts of the Kaduna Catholic Media Service Center in the area of religious program production and dissemination.

Chapter V

SUMMARY AND CONCLUSION

SUMMARY

In an earlier chapter, we noted that Africa's telecommunication infrastructures lag behind the rest of the world. While countries like the United States, Britain and Japan are discussing the speedy development of a communication superhighway, Africa is still exploring ways of providing access to radio and television receivers at affordable prices for its population. Some people will even argue that because many Africans are living below a subsistence level, the task for all African leaders is to find and allocate resources to lift their people from poverty.

However, the need to communicate is as basic as the need for food, clothing and shelter. It is, therefore, imperative that efforts should be made to bridge the communication gap between the poverty stricken and the wealthy and between Africa and the rest of the world. The preceding chapters have shown how various countries of the Third World have employed components of the mass media to promote social and economic development. They have generally relied on radio and television for this worthy effort, meeting with a fair amount of success. Because the Third World harbors centers of illiterate populations, radio and television have supplanted the print medium as the tool for engineering and sustaining change among peoples.

For instance, through Radio Educatif Rurale, Senegalese farmers are able to derive better yields from their groundnuts

(peanuts). Malian men and women have through television begun to see the need for embracing modern family planning methods. Satellite communication has enabled Indian peasants and the middle class to obtain education on a wide variety of subjects and to watch other world events. Children in Latin America with the aid of animated television pictures become more aware of their surroundings and are better educated.

In Nigeria, radio and television have been seen as important agents of development and national integration. In fact, when the Nigerian Broadcasting Corporation (NBC) was inaugurated in 1957, part of its programming agenda was to enhance national cohesion. The country's regional governments, displeased with the services of the NBC, began their own radio and television outfits to promote their brand of development. When the military became involved with Nigeria's political life, radio and television served to propagate the ideals and objectives of successive military juntas.

With the advent of private broadcasting, Nigerians can now form their opinions based not only on pro-development themes as espoused by government controlled radio and television, but on a variety of persuasive messages to be broadcast on these private networks. These networks together with broadcasts on the shortwave by such powerful stations as the Voice of America and the BBC World Service keep Nigerians in tune with the rest of the world, providing them with alternative angles to news and information propagated on government controlled media.

The Christian church has not been blind to the important role

the mass media can and do play in the lives of people. While Christian organizations operate broadcasting stations in various parts of the world (e.g. HCJB in Quito, Ecuador, and Family Radio in the U.S.A. to mention a few), churches in Nigeria have had to content themselves with the limited amount of broadcast time granted to religious broadcasters by Nigerian radio and television. The Roman Catholic Church has been in the forefront of religious groups in Nigeria that have patronized the electronic media. Communio et Progressio, one of the many documents by the Vatican on the use of the communication media for propagating the faith, has guided the stance taken by the Nigerian clergy on the role of the electronic media.

With support from MIVA and MISSIO Aachen, the bishops of the Kaduna Ecclesiastical province began the Kaduna Catholic Media Service Center in 1967. The center has trained many Nigerian priests, religious and lay people on the techniques of sound and visual broadcasting. These individuals have been gainfully employed by the Nigerian electronic media to produce religious programs for broadcast. The center has also offered its services to students from various parts of Africa.

In addition to the provision of short term courses on communication theory and technology, the Kaduna Catholic Media Service Center has produced and continues to produce programs for broadcast on broadcast networks in the city of Kaduna. It also produces programming materials for interested individuals and groups. Its staff could be said to be skeletal, as the center relies on a significant number of volunteers.

Limited by funds, the the Kaduna Catholic Media Service

Center is unable to expand its services to include individuals whose language is neither Hausa or English. It is also unable to employ enough permanent staff to run its services. More importantly, since the Roman Catholic Church lacks transmitting capabilities, the production and delivery capability of the the Kaduna Catholic Media Service Center is restricted to the programing times allocated to it by Radio Nigeria Kaduna, the Kaduna State Radio and Television and the Nigerian Television Authority Kaduna. The center is incapable of innovating new program formats to ensure the accurate delivery of the Gospel from the Roman Catholic point of view to the faithful. As indicated in the last chapter, there are plans to establish a radio station solely for the propagation of the Roman Catholic Faith. However, there is considerable doubt that a license will be granted to the Church for this operation. This is because there is much religious intolerance in Nigeria. Hardly a year goes by without a protest or a riot predicated on religious differences and hate. The Kaduna Catholic Media Service Center has only a few realistic alternatives. First, it should seek financial support to expand its training program so that more parishes can employ trained media personnel to produce cassette and video shows for distribution to parishioners.

Second, the Kaduna Catholic Media Service Center should continue to expand the activities of its bookshop to include prerecorded videos and cassettes in languages other than Hausa and English. Indeed, it could encourage various dioceses to create audiovisual libraries to lend religious programs on tape to individual Catholics, as do dioceses in North America and Europe

and, indeed, Catholic dioceses in the rest of the world. Each Nigerian diocese has its own local needs that cannot be fulfilled by the Nigerian National Catholic Secretariat. Such a venture would bring parishioners closer to one another and to the rest of the worldwide Catholic communion.

A question which the Roman Catholic hierarchy in Nigeria must contemplate is whether the Kaduna Catholic Media Service Center must be relied upon solely for the development of programming materials for the electronic media in Nigeria or, for that matter, the supply and distribution of any audio or video materials to parishes all over the country. This question is relevant because of the proliferation of competing media messages around the country.

Given the limited budget of the center and the reluctance of parishes to part with scarce funds, parishes should be encouraged to develop their own media resources. By recruiting individuals trained at the Kaduna Catholic Media Service Center or other similar establishments, each parish could record for distribution on video and cassette religious information and education that are geared to the needs of parishioners. The majority of Nigerians lack basic audio and video playback equipment. However, parishes could purchase cassette and video equipment for rental to parishioners.

Because it is important that the concerns of parishioners should be properly recorded, it ought to be possible for vans to be equipped with video equipment to capture their efforts at understanding the faith. People in remote areas could be shown video recordings of fellow Catholics in other parts of the country

to reinforce the educational activities of local pastors. It is important here to discuss the impact of the video recorder on the lives of people in the Third World.

Growing Importance of the Video Recorder in Developing Countries

According to Nordenstreng (1989), the humble videocassette recorder has taken everybody by surprise. In 1975, when the home market was introduced to the half-inch videocassette, no one foresaw the boom of this new communication technology. He notes that the video cassette's penetration was quicker than anticipated and its social uses multiply year after year.

There is little information on how and under what conditions people in the Third World utilize home videocassette recorders. However, several generalizations can be made concerning their use. In spite of the trend toward economic and social liberalization, many governments of the Third World continue to own and operate the media of mass communication. In order to gain access to other sources of information and entertainment, individuals in the Third World have resorted to video recordings. Most educated citizens in these countries, while not involved in opposition movements against their governments, see the video recorder as a useful tool for accessing alternative political opinions.

One recalls that the late Iranian religious leader Ayatollah Koumeni was able to thwart the regime of the late Shah through audio and video tapes smuggled into Iran and played in mosques (Frederick 1993). Given the success of the Iranian opposition, many other groups are beginning to use this medium for their anti-government campaigns.

The increasing use of the videocassette in the developing

countries has been helped by the influx of pirated Western video entertainment and documentaries (Boyd 1985). Boyd also notes that increasing affluence on the part of some Third World citizens has also meant that there is sufficient money to afford this medium of mass entertainment.

As we have noted in an earlier chapter, most the Third World countries do not manufacture media equipment and so rely on imported products from Europe and North America. Japan, Taiwan and Singapore have undercut these traditional marketing organizations by exporting to the Third World cheap video cassette recorders. As the prices of these facilities decrease, non-governmental organizations become increasingly able to rely on this medium as an alternative source of sending to and receiving messages from those to whom they cater.

Sara Stuart (1989) says this as she discusses the impact of the video recorder on people in Mali with limited access to mainstream broadcasting. "In 1984 when we invited the women to our training sessions in another village, their husbands would not let their wives come. During the next year, all the villages saw the video programs about the training and they saw women from Sougoula and Ouelessebougou and other villages learning about farming nutrition. In May of this year, we invited them again for training and there was no problem with the husbands. Many women came, some with small children."

As one can see from this brief testimonial, the video recorder is able to bring people closer to each other and at the same time enable educators to providing meaningful instructions to illiterate people in a form they can understand. That is why this

researcher believes that individual Nigeria parishes could conduct their religious education and provide useful information and entertainment to their illiterate parishioners through the video recorder. Since there is training available at the Kaduna Catholic Media Service Center, it will not be difficult for pastors to recruit and retain individuals capable of running a mobile video facility. Indeed, it is the view of this researcher that a van fitted with video and audio equipment would adequately cater to the recording needs of any Nigerian parish, especially one located in a rural area. As has been noted elsewhere in this study, villages in Nigeria and other parts of the African continent lack an electricity supply. A mobile broadcast unit would need very little power to run efficiently. Programs could easily be edited and played back to villagers soon after they have been recorded using equipment from a mobile broadcast unit or mobile television van (see Appendix A).

CONCLUSION

There is no doubt that the world is undergoing a communication revolution. the Third World has an uphill battle to catch up with this development. Whatever stage each country finds itself in this communication revolution, the goal should always be to provide the means by which the poor and the rich alike can interact with one another and be informed about the world around them.

The Roman Catholic Church and indeed all churches which must preach the Gospel must recognize that the success of this venture is dependent on the Church's ability to reach all people with information about the saving power of Christ. It is, therefore,

imperative that churches use all avail-able media including the video recorder to ensure that no one is left untouched by the message of Christianity.

The task is daunting, but with the will to communicate, there will be ways to make this communication possible. It is the hope of this researcher that the findings in this study are part of the solution aimed at a world whose communication needs far exceed its capacity to deliver messages to every human inhabitant.

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Mobile Television Van (MTV)
MULTI-MEDIA EQUIPMENT LIST

EDIT SUITE

Super-VHS Player
Super-VHS Editor
Edit Controller
Two Monitors

PORTABLE EQUIPMENT

Video Projector (Panasonic PT-B2010UF)
3-chip Camera
Super-VHS Recorder
Portable Lights
Tripod
6 Batteries
Character Generators
Cassette Deck w/Audio Out
CD Player w/Audio Out