

Gauging the comparative Effectiveness of Trado-modern Media in grassroots Campaigns: The Case of NOA Mandate

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Abstract

Aroused by the persistent issue of defective communication strategy in development campaigns, this study set out to investigate the comparative effectiveness of traditional and modern media in grassroots sensitization. The work which focused on the mandate of the National Orientation Agency (NOA), used the multi-stage sampling technique to draw a sample of 915 subjects from the grassroots population of the South-East Geo-political Zone of Nigeria, to participate in the study. The data gathered with a questionnaire were analyzed with percentages, frequency distribution tables and weighted mean scores (WMS). The findings showed, among other things, that whereas a blend of the traditional and modern media was vital to grassroots campaigns, the modern media were more effective in influencing the audience; government does not factor in the views of the people in its plans; the communication strategy is defective; and that government's neglect of the people undermines effective communication. Based on these findings, it was recommended, among other things, that government should improve the socio-economic condition of the people, effectively monitor feedback mechanism and factor in the people's views in its policies.

Key Words: NOA, Traditional media, Modern media, Grassroots, Campaigns

1 Introduction

Defective communication strategy, observers believe, is one of the factors that impede media campaigns and, therefore, have undermined economic development. As Nwosu (1990) recalls, Nigeria has produced typical examples of a mixture of media campaign failures and successes in rural development and overall social mobilization. He says an analysis of six of the major national campaigns carried out with the aid of the media shows that four of them were relatively successful while two were not. The relatively successful ones were the Currency Change project of 1971; the Right-hand Drive traffic change of 1973; the Metrication Programme (or change to the metric system campaign) of 1973 and, to some extent, the War Against Indiscipline (WAI) campaign of 1984. The largely unsuccessful ones were the National Census project of 1973 and the Operation Feed the Nation (OFN) of 1976.

A further analysis of the campaigns reveals that the relatively successful ones had in-built compulsory or coercive mechanism in them and provided little or no alternative to the people. This compelled compliance with the demands of the campaigns. On the other hand, in the campaigns that registered relative failures, such as the OFN, individuals had choices on the matter because it was largely voluntary and had little or no in-built coercive mechanism.

This finding has made some people generalize that if Nigeria wants to guarantee success in any development or mobilization campaign, it should not give the target audiences of such projects any alternatives, but should, through legislative, economic and political sanctions, compel them to adopt the idea or practices being introduced (Opubor, 1985). Yet as Opubor (1985) reasons, "people are more responsive if they feel involved in decisions and have a stake in new projects" (p. 198).

As Nigerians are made to believe, it was in recognition of the situation and in an effort to redress that situation that the Obasanjo government, in 1999, designed its programmes for poverty alleviation (now known as poverty reduction), the declaration of human responsibilities, commitment to fairness, justice, equity and transparency as well as a national rebirth (which was launched on September 10, 1999). Seemingly the most comprehensive of all these policy packages is the National Economic Empowerment and Development Strategy (NEEDS) which encapsulates the talks about a total reform of the economy. Championing these programmes has been NOA whose three-fold mandate is orientation, public enlightenment and social mobilization.

1.1 Background to the Study

The National Orientation Agency seeks to mobilize public support for government policies and programmes through both traditional and modern media. Communication is crucial to the adoption of innovations and thus, to the modernization of any society. If used constructively, communication can help create an environment favourable for change and development. It enlarges people's horizons by giving information about the experiences of others, and helps to provide the motivation needed to improve existing practices and conditions. It teaches new and better ways of working and living. The agency communicates with the grassroots people through such traditional communication channels as town criers, church announcements, clubs, associations, leaders of thought or opinion leaders, chiefs/traditional rulers, cultural dances during public enlightenment rallies and community theatre.

In respect of modern communication, the agency publishes a quarterly newsletter which has been sequentially called *NOA News*, *Town Crier* and now *The Mobilizer*. The newsletter is considered an important platform for information dissemination across the nation. It covers news at national, state and local levels.

The electronic media constitute another vital organ that the agency employs for dissemination of information. The agency sponsors radio and television programmes for the purpose of public enlightenment.

In spite of the benefits of the modern media, the traditional media, according to Etukudo (1989), are still the most dependable in most, if not all, of the rural communities in Nigeria. The traditional media vary from one rural community to another. Some generally appear to cut across all rural areas. The traditional media include the town crier and talking drums, the age-grade networks, traditional religious groups, the symbols of traditional rulership like the staff of authority and the *oramedia*, that is, the oral folk media.

The horns and talking drums, for instance, constitute the nexus between the folk and the mass media in Africa, since like radio, they communicate messages over long distances (Yanka, 1997). The bulk of the population living in the rural areas depends largely on the traditional media for information. It is, however, believed that the main limitation to using indigenous communication media more extensively, is that they are labour-intensive.

The agency's sundry communication media include essay competitions among primary and secondary school children; debates and quizzes among schools; conferences, seminars and War Against Indiscipline (WAI) Brigade. In compliance with its statutory and strategic role of providing feedback between government and the citizenry, NOA collects, collates, analyses, synthesizes and makes available to government at all levels routine and special reports on public disposition towards government policies, programmes and projects. The data for these reports which are supplied by the staff of the agency include feedback from the rural population.

The feedback mechanism, as *Mandate and Missions* (1999) states, does not only aid government to know the people's opinions about its policies and programmes but also assists government in accommodating the aggregate interests of the people in making policies.

The interplay of the traditional and modern means of communication in sensitizing the grassroots population of the South-east geo-political zone of Nigeria, by NOA, is the thrust of this work which is essentially a study in the diffusion of development information. As Wilson (2005) notes, a part of any development process is "finding appropriate means and modes of communicating its ideals and plans to the relevant and significant segment of the population" (p.129).

1.2 Statement of the Problem

The extent to which communication contributes to development depends on the policies and strategies adopted and the skills with which its tools are used. It is the awareness of these conditions which leads the agency to use, as it claims, its various means and methods of communication to sensitize the citizenry.

The questions now are: If NOA uses the various techniques, means and methods of communication to mobilize the people, why are there complaints that some people are not even aware of the existence of an agency like NOA? Do NOA's communication methodology and feedback mechanism exist only in name, and not in practice? What is defective, the communication procedure or the tools? Are there other communication means which could be more effective in mass education than the ones used? Or are there some underlying factors which render the agency's orientation messages ineffective?

This work is concerned with finding answers to the above questions by examining the various media used by NOA to sensitize the grassroots people of South-east Nigeria for development purposes and determining which media are more effective in grassroots mobilization.

1.3 Purpose of Study

Broadly, the objective of this work was to examine the comparative effectiveness of the various media used by NOA in specific areas of its grassroots campaigns in South-east Nigeria.

Specifically, the study sought to:

1 compare the effectiveness of the traditional media with that of the modern media adopted by NOA in

- grassroots campaigns in South-east Nigeria;
2. find out whether or not the communication strategies adopted by NOA for grassroots mobilization in South-east Nigeria, are effective;
3. identify the underlying factors that facilitate or threaten NOA's messages in grassroots campaigns in South-east Nigeria; and
4. find out if government factors in the views of the grassroots population in its plans.

1.4 Research Questions

1. In what specific situations are the traditional media more effective than modern media and vice versa?
2. Does the government factor in the views of the grassroots population in its plans?
3. What communication strategies can enhance grassroots campaigns in case of any proven inefficacy of the current methods?
4. what are the underlying factors that facilitate or threaten NOA's messages in grassroots campaigns in South-east Nigeria?

1.5 Significance of the Study

This work has the potential for inspiring further studies in development communication. It may serve as a resource material for planning communication policies not only for NOA, but also for other information-gathering agencies like the National Population Commission, Independent National Electoral Commission, and the Department of National Civic Registration. The work can serve as a reference material for understanding NOA's communication apparatus as a development communication agency.

1.6 Scope of the Study

In this work, while literature was reviewed on a large number of traditional and modern media which are relevant to the study, only the traditional and modern media actually adopted by NOA in social mobilization, were compared and analyzed to determine the relative effectiveness of the media in diffusing information.

The study was restricted to South-east geo-political zone of Nigeria - comprising Abia, Anambra, Ebonyi, Enugu and Imo States – to avoid unwieldiness of the enterprise.

1.7 Limitation of the Study

This study suffered from the consumer orientation of a great many Nigerians which makes them prefer immediate rather than mediate gains and fleeting instead of permanent pleasure.

Accordingly, many respondents, some of whom were even highly educated, insisted that they be paid some money before they would complete the questionnaire, presuming that the researcher could not have undertaken such a rigorous enterprise if he had not been commissioned to do so by some government agency. This attitude led to a reduction in the number of sample elements, although this reduction did not represent any significant threat to the study.

2 Literature Review and theoretical Framework

2.1 Literature Review

Ansu-Kyeremeh (1997, p.90) writes that “The tradition-modernity continuum has been articulated in various ways by Lerner (1958), Inkeles (1969) and Rogers (1969). All of them propose raising lower-level traditional societies to the higher level of modern society which is considered as the apex of the culture-hierarchical pyramid.” Underpinning this assertion of theirs is the idea that traditional societies are characterized by traditional media and communication systems and methods; and that these societies need the modern media for communication if they are to be elevated to the higher level of cultural and technological achievement which is credited to modern Western societies (Sunkel, quoted in O'Brien, 1975).

Ansu-Kyeremeh (1997) sees the tradition-modernity polarity as alienating endogenously generated media and communication systems despite their proven communication ability in many non-western communities. Indigenous communication systems are often stigmatized as anachronistic, for which reason communication field personnel are discouraged from employing them.

Despite Hutton and Cohen's (1975) insistence that “the terms ‘traditional’ and ‘modern’ do not have empirical bases in African contexts”, the labelling of African cultures as “primitive” has not ceased.

It is argued that the categorization of societies into primitive and civilized does not help in making decisions about which media and communication systems are appropriate for use in villages or communities.

Chukwu (2006, p. 107) notes that there has been a conscious effort by African scholars to integrate traditional and modern media of communication in Africa, as a way of enhancing the quest for growth and development. According to Chukwu, the call for integration of both the communication systems is predicated on “a vision of a society that has no reason to remain in perpetual conflict with those instruments which it can accommodate in the process of streaming our communication systems for greater effectiveness.”

Supporting Chukwu (2006), Ansu-Kyeremeh (1998) posits that combining technologically mediated communication with the largely interpersonal indigenous communication for greater effectiveness of communication in support of development is the centrepiece of the indigenization framework by which technological media will be selected for application based on their capacity to fit into the indigenous patterns.

Also contributing, Fraser and Restrepo-Estrada (1998), cite an integrated form of communication which fuses interpersonal, mass media, group media and traditional or folk media as a better option for social mobilization.

Furthering the discussion of the traditional and modern media integration, Chukwu (2006) says there is nothing wrong in retaining the town crier or conveying village meetings, arguing that combining the radio and the town crier, for instance, achieves more than the use of either of them alone.

Continuing, Chukwu says a combined use of the interpersonal communication and the modern media leads to interesting socio-cultural results, believing that the idea of using one medium to complement, supplement or reinforce another is necessary for effective integrated rural development. In the opinion of Chukwu, such folk media as the town-crier, the market square, the drum, the gun-shot, music, the village square, “Obu”, (relaxation centre for men) among others, contribute immensely to the establishment of a balanced and accepted communication grid for national development.

Similarly, Nwabueze (2006) believes that traditional media have remained effective means of ‘dualizing’ the communicator-audience relationship in the African communication system, adding that those media are people-based, credible, effective and persuasive means of reaching members of the community in which the media exist, “despite the in-road made into such communities by development or movement of community members to urban areas” (p.121).

Wilson (2005), in his discussion of the subject of “communicating for the masses and with the masses” (p. 7), takes a look at the MELDS model of African Communication policy. The acronym is formed from mobilization, education, liberation, development or democratization and self-actualization or self reliance as goals of communication. This MELDS model, in Wilson’s view, “promises to provide a new information view point for Africa, using an acceptable model of rural-urban linkage between traditional and modern media systems as well as the several groups of channels that abound in African society”.

As if to summarise the ideas of scholars above, Bates (1985), cited by Ansu-kyeremeh (1998) says “All media have their strengths and weaknesses, and what is a strength in one medium is often a weakness in another” (p.245).

Despite the fidelity of traditional communication in non-western societies, the traditional media are often stigmatized as anachronistic. Beneath this negative labelling of indigenous communication media is the implicit assumption that the modern technologically complex media can perform communication tasks more efficiently.

Social marketing, advocacy, community theatre and participatory rural communication appraisal are some of the communication processes which are employed to sensitize people towards realizing development goals.

Harris (1999, p.242) contends that “a traditionally underemphasized but currently booming area of marketing is social marketing, which involves the ‘selling’ of socially and personally positive behaviours such as taking steps to insure or improve one’s wealth or safety.” Citing such scholars as Atkin and Arkin (1990), Backer, Rogers and Sopory (1992), Harris insists that many social critics, researchers and practitioners long concerned with selling products are now turning their attention to how to sell healthy, safe and socially positive lifestyles. He observes that the mass media are a major, although not the only, component of a social marketing campaign. According to him, the perceived reality of a medium is intended to be a catalyst for some behaviour or attitude change.

As if providing a historical basis for Harris’ argument, Baran and Davis (2006) recall that during the early 1970s, a new macroscopic theory of media and society began to take shape. This was known as the theory of social marketing. They explain that “the theory is not a unified body of thought but rather a collection of middle-range theories dealing with the promotion of information deemed by elite sources to be socially valuable” (p. 307).

Social marketing differs from other contemporary microscopic theories in that it is an administrative theory and it is essentially source-dominated. Explaining further, Baran and Davis (2006) say the theory assumes the existence of a benign information provider who is seeking to bring about useful and beneficial social change. The theory gives such providers a framework for designing, carrying out, and evaluating information campaigns. In its most recent forms, according to them, this theory gives increasing attention to audience activity and the need to reach active audiences with information they are seeking. Target audiences are identified according to their information needs.

Social marketing is a communication strategy for facilitating grassroots development. Nwosu (1990) sees social marketing as referring to the design, implementation and control of programmes seeking to increase the acceptability of a social idea or practice among target groups. It is a communication process which utilizes the concepts of market or audience segmentation, consumer or audience research, idea configuration or message

packaging, facilitated message reception, offering of incentives and application of exchange theory to maximize audience or group response (Kotler, 1976 cited in Nwosu, 1990,p.75).

The strategy is, therefore, a product of an effective research into the people's cultures, habits, preferences, occupations, beliefs, attitudes and other such characteristics of the people.

Eskamp (2005) writes that "Though social marketing has had some successes, its focus is still far too concerned with individual targets. This has been evident in the reports of those who attempted to conduct target research in the service of social marketing projects (Obeng-Quaidoo, 1985) or to teach the research techniques involved therein (Bourgault,1987)"(p.105). Eskamp(2005) citing Bourgault (1990), argues that social marketing along with its predecessors in development communication theory, "still ignores that altogether different *weltanschauung* of the oral world which characterizes many of the audiences of development communication, especially in Africa...."(p.105).

Many scholars, however, believe that the traditional media are indispensable tools for diffusing development information. They argue that the emergent sophistication and wide use of the mass media have not taken the place of the traditional media in development campaigns. The current emphasis on the use of a multi-media approach in publicizing and promoting social development programmes as well as in transmitting messages to communities, flows from this argument.

2.2 Theoretical Framework

Since grassroots campaigns are largely about communication aimed at social development, we believe that the theory which best anchors this study is the development communication paradigm.

Development communication refers to the organized efforts to use communication processes and the media to bring about social and economic improvements. It encompasses many different media and approaches such as the folk media, traditional social groupings, rural radio, video and multi-media modules (for farmer training, for instance,) and global information sources like the Internet which link the locals to researchers, educators, extensionists and producer groups living far away.

By noting that "a remarkable feature of development communication is that it is only concerned with people's welfare as defined by them", Ekwelie (1999, p.2) appropriately places people's self-determined needs in the centre of development communication. This means that a development communication project does not only receive the approval of the target audience, but also involves its participation.

3. Methodology

Primarily, this work was concerned with determining the role of the traditional and the modern media in the diffusion of development messages to the grassroots population of South-east Nigeria and establishing how effective they have been in this role. It adopted the survey method of investigation, the use of which is appropriate where the opinions of a large number of people are required to explain certain phenomena. The work which focused on the mandate of the National Orientation Agency (NOA), used the multi-stage sampling technique to draw a sample of 915 subjects from the grassroots population of the South-East Geo-political Zone of Nigeria, to participate in the study.

The data gathered with a questionnaire were analyzed using percentages, frequency distribution tables and weighted mean scores (WMS).

4. Data Presentation and Discussion of Findings

In this section, the data gathered from the field are presented and analyzed. First, there was the analysis of the preliminary data. This was followed by answering the research questions. To answer each research question, the question was restated and the item or items which provided the answers specified. The results were tabulated appropriately and interpreted.

4.1 Research Question 1

In what specific situations are traditional media more effective than the modern media and vice versa?

1. Whereas both traditional and modern communication media are seen as effective tools for grassroots sensitization(orientation, social mobilization, public enlightenment, education, publicity), the modern media are considered more effective on the psyche and intellect of the people. Where the issue of publicity (i.e. announcing forth-coming events to a large audience) is concerned, the modern media are adjudged the ultimate media for giving information to a wide audience. (See tables 1-5 in Appendix A)

4.2 Research Question 2

Does the government factor in the views of the grassroots population in its plans?

Those who said **yes** to this question were 252 (27.5%) while 663 (72.5%) said **no**. This means that government

does not consider the views of the local people in planning for the country in spite of its so-called concern for the well-being of the Nigerian masses.

4.3 Research Question 3

What communication strategies can enhance the effectiveness of grassroots campaigns in case of any proven inadequacy of the current methods?

In answer to this research question, item 21 on the questionnaire was used to elicit a number of suggestions on the communication methods or processes that could increase people's chances of changing their attitude. Of the recommended measures, the striking ones were streamlined as follows:

1. Both traditional and modern media should be efficiently combined to record the desired response from the people. While in the urban areas more of the modern media should be used, in the rural areas, traditional communication should be preferred. That way, even illiterate old people can be informed about development programmes.
2. Village-to-village rallies and seminars as well as church announcements and town criers should be organized or engaged more often than usual.
3. Local government chairmen, traditional rulers, opinion leaders, social clubs and cultural dance groups should, as a matter of government policy, be involved in disseminating development messages to communities, even if it requires paying a token to these people except local government chairmen.
4. At local government councils, suggestion boxes should be used to collect useful opinions on development projects. And when that is done, government should be sincere enough to factor in the views of the grassroots population, an act which will be capable of facilitating and sustaining government – people feedback mechanism.

4.4 Research Question 4

What are the underlying factors that facilitate or threaten NOA's messages in grassroots campaigns in South-east Nigeria?

In answer to this research question, the respondents generally indicated the following:

- i. poverty, joblessness and hunger;
- ii. government's lack of commitment to implementing development programmes;
- iii. insincerity of purpose on the part of government; and
- iv. corruption in all aspects of national life.

4.5 Summary of Findings

The major findings of this study are summarized thus:

2. Whereas both traditional and modern communication media are seen as effective tools for grassroots sensitization, the modern media are considered more effective on the psyche and intellect of the people. Where the issue of publicity (i.e. announcing forth-coming events to a large audience) is concerned, the modern media are adjudged the ultimate media for giving information to a wide audience as demonstrated by the level of disagreement against traditional media in table 11.
3. Government does not consider the views of the grassroots population in planning for the country.
4. The present communication strategy for grassroots campaigns is defective and can be improved upon through a more efficient combination of traditional and modern media; the adoption of village rallies and seminars; and increased use of church announcements and town-criers.
5. Greater involvement of local government chairmen, social clubs, cultural dance groups, opinion leaders and traditional rulers will boost the communicativeness of messages.
6. Factors like insincerity of purpose on the part of government, government's lack of commitment to implementing development programmes, corruption in all aspects of national life, poverty, joblessness and hunger, are some of the factors that make people lose interest in mobilization campaigns and so undermine effective communication.

4.6 Discussion of Findings

The findings of this study were multifaceted. In some cases, they challenged deeply entrenched beliefs while in others, they reinforced existing beliefs. Also, they generated some controversy as well as made interesting revelations.

Of all the findings of the study, the most arguable was the finding that while a blend of the traditional and modern media was effective in grassroots campaigns, the modern media were more effective in transmitting messages in such a manner that could achieve a basic understanding of social issues (public enlightenment); persuasion of people to participate in development activities (social mobilization); a change in people's attitude (value re-orientation); and acquisition of knowledge (education).

Although the agenda-setting effects of the mass media are superficially akin to the discarded totalitarian

(all-powerful) effects of the media, what seems the most acceptable paradigm in the media-effect scholarship is the limited-effect position. In 1960, several classic studies of media effects (Klapper, 1960; Deutschman and Danielson, 1960) were published that gave apparently definitive support to the limited effects notions. By these notions, the mass media effects are considered to be mainly cognitive (i.e. creating cognition or awareness), not affective (causing attitude or behavioural change). There is a nexus of mediating factors between the mass media and audience members, factors which operate through interpersonal communication. Many scholars are of the opinion that interpersonal communication is more effective in causing attitude, value or behavioural change than the media which are “influences, working amidst other influences, in a total situation” (Klapper, 1960, p.5).

Personal interactions enhance the power of persuasion of man by man, making it easier for people to change people than impersonal media, that is mass communication channels. It was, therefore, surprising that the respondents consistently endorsed the mass media as being more effective in grassroots sensitization than the traditional media which are people-centred. The opinion of the respondents in this regard may have been shaped by the Marshall McLuhan’s notion of the “Medium is the Message” which posits that the dominant medium of any age dominates people.

Alternatively, the respondents’ view may have been informed by the heavy dependence on modern communication to the neglect of potent traditional channels by development agencies like NOA in their campaigns in stakeholder communities.

5. Conclusion and Recommendations

5.1 Conclusion

From the findings, it can be concluded that as a development agent, NOA is known to the people of the South-east who receive the messages from the agency through the mass media, the traditional media of clubs, associations and leaders of thought and through such sundry communication avenues as conferences, seminars and WAI Brigade. Whereas a blend of traditional and modern media is vital to grassroots campaigns, the modern media are, contrary to existing views, more effective in influencing the people’s attitude.

The feedback mechanism between government and the people is not potent and the views of the grassroots population are not considered by government in planning for the country. The communication strategy is, therefore, defective. What is more, government’s insincerity of purpose and general neglect of the masses make the people lose interest in the messages of NOA and so undermine effective communication.

5.2 Recommendations

Based on the conclusion of this study, the following recommendations are made.

1. So long as there remains a high incidence of poverty, joblessness and hunger in the land, feelings of deprivation and neglect will remain in the affected Nigerians. In the circumstance, even communication wizards cannot communicate to change people’s attitude to the extent that the nation craves for. What is, therefore, required first, is an improvement in the socio-economic condition of the people. Fortunately, Nigeria has the human and material resources that can fulfill this condition if they are properly harnessed and channelled by government.
2. The awakening of national consciousness by any government must be matched with the creation of public confidence in that government. To build this confidence, government should not only stop at the rhetoric of emotional political clichés like “open-door policy”, “government of the people”, “government of transparency” and “due process”, but also show that the progressive views of the people are recognized in government policies and plans.
3. From the federal to the local government level, the ministries, extra-ministerial bodies and development agencies like NOA, which are concerned with social engineering should develop a more workable organizational framework for monitoring the feedback mechanism between government and the people. Audience research, spontaneous responses from target audiences, personal interactions and information from oramedia, could facilitate the work of feedback monitors.
4. Although the respondents indicated that they were well aware of the presence of NOA in their zone, in reality, the agency seems not to be so popular, a situation that prompted a probe into people’s awareness of the existence of NOA. An organization with such a sensitive mandate cannot but ring its presence perpetually in the people’s ears. There is, therefore, the need for regular advocacy for the agency and its programmes.

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Question 11: During orientation campaigns when people are persuaded to change their attitude for better,

Table 1: Mean responses on orientation campaigns

Item 11	Comparative media effectiveness	Responses in mean Scores					WMS	Decision
		SA	A	U	D	SD		
A	traditional media give you a stronger feeling of changing your attitude (if necessary) than modern media.	196	215	96	237	171	3.03	Agree
B	modern media give you a stronger feeling of changing your attitude (if necessary) than traditional media.	188	307	107	182	131	3.26	Agree

Table 8 provides answers to item (i.e. question) 11 which sought to know which, between the traditional and the modern media, were more capable of changing the people's attitude following orientation campaigns. Although the respondents believed that as instruments of orientation both the traditional and the modern media have the propensity to change attitude, they contended that the modern media are more capable of causing attitudinal change as reflected in the weighted mean score of 3.26 as against 3.03.

Question12: During mobilization campaigns when people are persuaded to take part in some activities,

Table 2: Mean responses on mobilization campaigns

Item 12	Comparative Media Effectiveness	Responses in Mean Scores					WMS	Decision
		SA	A	U	D	SD		
A	modern media make you feel more like taking part than traditional media.	232	306	125	131	121	3.76	Agree
B	traditional media make you feel more like taking part than modern media	221	186	197	232	79	3.26	Agree

Question 13: During enlightenment campaigns when certain policies, programmes or problems are being explained to the understanding of the people,

Table 3: Mean responses on enlightenment campaigns

Item 13	Comparative Media Effectiveness	Responses in Mean Scores					WMS	Decision
		SA	A	U	D	SD		
A	traditional media enable you to understand better than modern media.	296	196	101	200	122	3.37	Agree
B	modern media enable you to understand better than traditional media.	331	215	99	128	142	3.50	Agree

Since the level of agreement in item 13 (b) is higher than that in item 14 (a), it follows that the respondents considered the modern media more effective in enlightening people i.e. giving them basic understanding of occurrences.

Question 14: When publicizing (i.e. giving announcement about) certain programmes or events to the people,

Table 4: Mean responses on publicity

Item 14	Comparative Media Effectiveness	Responses in Mean Scores					WMS	Decision
		SA	A	U	D	SD		
A	information carried by the modern media reaches a larger audience than that carried by traditional media.	396	325	80	64	50	4.04	Agree
B	information carried by the traditional media reaches a larger audience than that carried by modern media.	80	101	101	406	227	2.34	Disagree

As should naturally be expected, the respondents strongly felt that the modern media are the only effective means of reaching a sizeable audience when announcing forth-coming events.

Question 15: In educating people on certain things or situations,

Table 5: Mean responses on educational campaigns

Item 15	Comparative Media Effectiveness	Responses in Mean Scores					WMS	Decision
		SA	A	U	D	SD		
A	messages carried by modern media give you more knowledge than those carried by traditional media.	225	259	84	219	128	3.25	Agree
B	messages carried by traditional media give you more knowledge than those carried by modern media.	197	231	104	221	162	3.08	Agree

By this result, respondents considered the modern media a more effective educational tool than the traditional media. The higher agreement level in item 15(a) shows this position of the respondents.