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AFRICAN TRADITIONAL COMMUNICATION SYSTEMS AND NIGERIA'S 20-2020 DEVELOPMENT GOALS

By

Ebony OKETUNMBI
Department of Mass Communication, College of the Humanities, Al-Hikmah University, Ilorin, Nigeria.
+234(0)8186160135
ebony.ok@gmail.com

Abstract
Introducing ATCOMS as an acronym to African traditional communication systems, this paper discussed the concepts and channels of indigenous communication on the continent. To realize the objectives of Nigeria's 20-2020 development goals, the paper also suggests the adoption of a multi-format and multi-channel communication approach that involves the integration of ATCOMS with the mass media communication strategies. It concludes that ATCOMS is a people oriented, participatory, and popular phenomenon in Africa. Therefore, it recommends the incorporation and exploitation of ATCOMS in NV 20-2020 and notes that such a step will be a right one in the right direction.

Key words: Nigeria's Vision 20-2020 (interchangeably, NV 20-2020), African traditional communication systems (interchangeably, ATCOMS).

1.0 Background to the Study
Several decades to the dawn of the current century and millennium, governments and international political organizations were setting short, medium, and long term development plans revolving around the epoch date, year 2000. Thus, developmental goals with themes like these were the order of the day:

* Education for all by the year 2000,
* Electricity for all by the year 2000,
* Health for all by the year 2000,
* Housing for all by the year 2000, and
* Potable water for all by the year 2000.

In short, every conceivably good thing for all by the year 2000! Now however, the new millennium or 21st century is a decade old, yet there is neither housing nor health for all across the globe, Nigeria inclusive. This realization may have prompted the Federal Government of Nigeria to set its hopes on another sonorous date, the year 2020. In specific terms, the government at the centre in Nigeria has formulated a plan that hopefully, will see the country listed among the top 20 most developed economies in the world by the year 2020.

2.0 Research Objective and Questions
The primary objective of this study is to discuss NV20:2020 and explore ways in which ATCOMS may be integrated into the process of implementation of the national goal. To achieve this objective, answers were sought to the following research questions (RQs).
RQ1 What is the nature and focus of NV20:2020?
RQ2 What is ATCOMS?
RQ3 What are the channels of ATCOMS?

3.0 Methodology
The desk research method which, according to Cambridge Dictionaries Online (2011), is a type of research “that involves collecting and examining information that already exists and is easy to get” was adopted in this study. Business Dictionaries.Com (2011) also noted that desk research involves “gathering and analyzing information, already available in print or published on the internet. Furthermore, Fastlinksolutions (2011) observed that desk research is “the analysis of information that already exists, in one form or another. It was used to scrutinize the manifest contents of literature on the meaning and objectives of NV 20-2020. It was also deployed in establishing the concepts, functions, processes, and channels of ATCOMS.

4.0 Theoretical Framework
The diffusion of innovation theory credited to Ryan, Gross, and Rogers (Anaeto et al, 2008: 116) is the theoretical basis of this paper. It is an offshoot of the diffusion of information and influence tradition that sought to determine the role of interpersonal relations in mass media influence.
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(Littlejohn and Foss, 2008: 321) and there is no gainsaying the fact that the theory ranks high in popularity among scholars, researchers, policymakers, and planners of development communication programmes. This popularity is perhaps responsible for the many names the theory has assumed in its half-century of existence. The names, in chronological order, include the multi-step flow theory (Ojebode, 2006:30); the diffusion of innovation and development theory (McQuail, 2007: 491); the innovation-diffusion theory (Anaeto et al., 2008: 116); and the information/innovation diffusion theory (Baran and Davies, 2009: 271).

The basic assumption of the theory is that desired changes can occur in the society when relevant ideas are introduced to few influential members of the society, for further transmission to other members of the society through a chain-reaction of interpersonal communication efforts of the influential few. The theory posits that information often passes through many intermediaries after leaving its source before it gets to the final recipient. These intermediaries are called steps and thus, the theory is also called the multi-step flow theory (Ojebode, 2006:30). The number of intermediaries in the information flow varies from case to case but Rogers (cited by Ojebode, 2006:30) identified the major ones as:

1. The change agent,
2. The gate-keeper, and of course,
3. The followers.

The change agent is the innovator who seeks to introduce new ideas through initially convincing a few opinion leaders called gate-keepers, to the masses called the followers. The process of innovation, according to Rogers, has five distinct stages as outlined below.

1. Knowledge (the people’s awareness are drawn to the new idea);
2. Persuasion (the people are encouraged to examine the new idea and to consider accepting them);
3. Decision (the individual decides to adopt or reject the innovation);
4. Implementation (the individual who chose to adopt the innovation puts it to some use); and
5. Confirmation (on the basis of the preliminary trial of the innovation, the individual becomes convinced about the wisdom or otherwise of accepting or rejecting the innovation and decides accordingly).
Furthermore, Rogers (cited by Anaeto et al 2008: 117) identified five categories of adopters in the process of innovation. They adopt an innovation at different times in the process. They are:

1. Innovators
2. Early adopters
3. Early majority
4. Late majority and
5. Laggards.

The relevance of this theory to the goal of this paper lies in the theory's participatory approach to innovations and its recognition of the importance of different roles players as well as its emphasis on interpersonal influence as opposed to the information dumping approach of sole reliance on the mass media.

5.0 Review and Analysis of Data from Literature
Through the scrutiny of literature, the researcher has attempted to extract qualitative, descriptive, and conceptual data on Nigeria's Vision 20:2020 as well as the nature, dimensions and media of African traditional communication systems.

Nigeria's Vision 20:2020 (NV 20-2020) is a national effort geared towards growing and developing Nigeria and leading her to the league of the world's top 20 leading economies by the year 2020 (Anonymous, 2010). It was introduced by the presidency of Umaru Yar'Adua in October 2009 (Anonymous, 2009) not necessarily because the nation as at that time lacked workable development plans, but rather to be seen as doing something new and original. NV20:2020 has a vision statement that reads: By 2020, Nigeria will have a large, strong, diversified, sustainable, and competitive economy that effectively harnesses the talents and energies of its people and responsibly exploits its natural endowments to guarantee a high standard of living and quality of life to its citizens (Anonymous, 2010).
The two broad objectives of NV 20-2020 are to:
Make efficient use of human and natural resources to achieve rapid economic growth and;
Translate the economic growth into equitable social development for all citizens (Anonymous, 2010).

To achieve these objectives, NV20:2020 has provisions for a four-pronged implementation approach:
Social (the building of a peaceful, equitable, harmonious and just society);
Economic (the development of a globally competitive economy);
Institutional (to attain a stable and functional democracy); and
Environmental (to achieve a sustainable management of the nation's natural resources) (Anonymous, 2010).

5.2 Conceptualizing ATCOMS
To realize Nigeria's Vision 20:2020, a multidimensional approach to implementation is germane. Since communication is indispensable in any programme for social transformation, the incorporation of African traditional communication techniques will be an obvious right step in the right direction. That raises the questions of where and how? This paper will attempt answers to them. However, a more pertinent task at this point is to explore the concepts, principles, and processes of African traditional communication systems which, for convenience purposes, this writer subsequently calls ATCOMS. To appreciate ATCOMS, it is necessary to analyze and understand the four words that constitute the expression, namely; African, tradition, communication and system.

5.2(a) Africa
Africa is the second largest of planet Earth's seven continents. It spans both sides of the equator and shares a boundary with the Atlantic Ocean on the west, the Indian Ocean and the Red Sea on the east, as well as the Mediterranean Sea on the north. This translates to 23% of the world's land mass. Africa also accounts for 13% of the world's total population (Newman et al, 2009). Therefore, the word “African” pertains to the continent, peoples, cultures, and artifacts that are original to Africa.
5.2(b) Tradition
Traditions are long-established actions and behavioural patterns in a community or among a group of people. They are often passed from one generation to the other (Microsoft Encarta Dictionaries, 2009).

5.2(c) Communication
Communication is rooted in the Latin prefix communis which means "common" (Ajala, 2001:51). Communication is the process of attaining commonness of ideas, information, feelings, thoughts, meanings, and messages. Owing to its complex nature however, there is no universally accepted definition of communication. Nevertheless, there is a consensus that it involves a flow of ideas or meanings within, between, or among persons.

5.2(d) System
Furthermore, A system is a complex whole consisting of inter-connected parts that work harmoniously towards the realization of a purpose (Microsoft Encarta Dictionaries, 2009).

5.2(e) African Traditional Communication Systems, ATCOMS
There are many definitions and expectedly, divergent views about the concept, African traditional communication systems. Analyses of the four words in the concept done earlier would suggest so. For eclectic purposes however, this paper samples four definitions beginning with Ansu-Kyeremeh (1998:3) to whom ATCOMS is:
Any form of endogenous communication system, which by virtue of its origin from, and integration into a specific culture, serves as a channel for messages in a way and manner that requires the utilization of the values, symbols, institutions, and ethos of the host culture through its unique qualities and attributes.

Another scholar, (Wilson, 1990:280) defined ATCOMS as
...An admixture of social conventions and practices which have become sharpened and blended into veritable communication modes and systems and which have almost become standard practices for society (including) all the social conventions and practices, modes of speech and social organizations whose chief concerns may not be with communication but
with other activities. Similarly, Wilson (cited in Chukwu, 2006: 108) views ATCOMS as: 
...A continuous and persistent process of information dissemination, entertainment, and education used in societies which have not been seriously dislocated by western culture or any other external influence.

Finally, Enighe (2006:326) has observed that ATCOMS pertains to 
...Those forms of communication that have not been mechanized or technologized (and which have) existed long before the advent of westernization; that system of communication that addressed and met the communicative needs of societies when modern technology was non-existent.

5.2(f) Working Definition of ATCOMS
It is clear from the definitions above that ATCOMS is an inseparable part of African culture and existed since the beginning of time. For the purpose of this paper therefore, this writer defines ATCOMS as the entire means, modes, artifacts and social networks through which native Africans indigenously perform the social functions of information dissemination, education, transmission of cultural heritage, socialization, entertainment, and mobilization before the arrival and diffusion of modern mass media systems.

5.3 Conceptualizing Media in ATCOMS
Harold Lasswell (reproduced in Hanson and Maxcy, 1999:4) has observed that:
A convenient way to describe an act of communication is to answer the following questions: Who Says What In which Channel To Whom With What Effect?

This simplistic model suggests that communication is a continuum with clearly demarcated compartments. However, conceptualizing media is arguably the toughest nut to crack for scholars of ATCOMS. Contrary to the simplistic and straitjacket approach of communication theorists and modelers like Lasswell, media in ATCOMS is, at best, barely distinguishable from other elements in the process of communication. As Ibagere had observed “there has often been some confusion regarding what
actually constitutes African traditional media (Ogwezzy1, 2008:40). Most of the time, media is fused with other elements in ATCOMS because the elements swap and play multiple roles in the process of communication. That perhaps explains why some ATCOMS scholars call it “folk media” meaning “people media” (Chukwu, 2006: 107; Ogwezzy2, 2008:59). This implies that, sometimes, the people serve as source and media in ATCOMS. That may tempt one to agree with Beth Gordon that “anything you put your message on is media” (Arens, 2002:267).

However, the problem is further compounded by the relevant implications of Marshall McLuhan's assertion that “the medium is the message” (Baran, 2002: 65). While this is true of ATCOMS, it is equally true that in ATCOMS, the message is often the medium! This means, in this sense, that the message and channel are fused: One is the other, for instance, to folk (people) media is used to entertain. (Ogwezzy2, 2008:61). However, it is the message and simultaneously, the medium.

To clarify the issue of media in ATCOMS, scholars have attempted to classify the means, modes, and devices used in relaying messages in ATCOMS. This has yielded many, and expectedly, divergent views. On the nature of ATCOMS, Wilson (1990:281) observed that is “...a multi-media and multi-channel system. Rather than use media or channel, he listed means of communication in ATCOMS as consisting of these six modes:

1. Instrumental mode of communication
2. Demonstrative mode of communication
3. Iconographic mode of communication
4. Extra-mundane mode of communication
5. Visual
6. Institutional

However, Chukwu (2006:111) submitted that there was need to classify ATCOMS “…in a universal and acceptable manner… to enable (it) play a vital role in development objectives.” Consequently, he classified ATCOMS into two broad categories: The verbal and non-verbal systems. He expatiate and he listed under verbal traditional system:

1. Market square
2. Town crier
3. Visits
4. Church and
5. Village square.

Furthermore, under non-verbal traditional communications systems, he listed and discussed the followings:
1. Idiophones
2. Membraneophones
3. Aerophones
4. Signals
5. Objectifics
6. Colour schemes
7. Music and
8. Extra-mundane communication.

To arrive at a 12-point classification of ATCOMS, Ogwezzy1, (2008:46) reviewed the works of ATCOMS scholars like Ibagere, Nwuneli, Doob, Omu, Oreh, Wilson, Ansu-Kyeremeh, and Akpabio. Elements in her classification are:
1. Verbal communication
2. Non-verbal communication
3. Visual channels
4. Iconographic channels
5. Instrumental channels
6. Demonstrative channels
7. Institutional channels
8. Venue-oriented channels
9. Myths and legends
10. Names
11. Folk tales, proverbs, and parables
12. Natural phenomena

Since Ogwezzy's conceptualization of media in ATCOMS evolved from the works of a host of other ATCOMS scholars, it is both comprehensive and current. Therefore, it has been adopted as basis for further discussion of media in this paper. It is also explored in details below. However, it is pertinent to note that none of the elements in the classification is mutually exclusive of others. Rather, most, if not all, overlap other elements and are mutually inclusive of them.
5.3(i) Verbal Channels
Verbal communication is simply words based communication as opposed to the use of pictures, actions, or writings. All verbal communication modes are based on the spoken word in all its ramifications. The three main channels of verbal communication, according to Oreh include spoken communication, narratives and mythology (Ogwezzy2, 2008:49).

5.3(ii) Non-Verbal Channels
Non-verbal communication is non-linguistic interactions. It revolves around human actions and body language. The channel of non-verbal communication is basically body language and this finds expression in facial communication using the eyes and voice communication without words such as coughing, yelling and groaning, gestures, and touch.

5.3(iii) Visual Channels
Visual communication pertains to the exploitation of all that the human eyes can see for communication purposes. They include dresses in their various colours; shapes and styles; tribal marks; tattoos; denotations and connotations of the colours of objects like white cloth, native chalk, charcoal, pigeon, green leaves, and red wood.

5.3(iv) Iconographic Channels
An icon is simply a symbol that represents something else. Therefore, iconographic channels in ATCOMS make use of symbols to which the people have come to associate with meanings that transcend their actual denotations. Wilson and Akpabio have separately identified two groups of iconographic channels in ATCOMS, objectified and floral devices (Ogwezzy2, 2008:84).

Objectified channels include charcoal, white dove, kola nut, cow tail, white clay, egg, feather, cam wood, calabash, beads, flag, and gourds. Floral channels are taken from different parts of plants and these include young unopened palm fronds, plantain stems, shrubs, and leaves of various shapes and sizes from diverse plants.

5.3(v) Instrumental Channels
Multi-purpose instruments are common features of communication in
ATCOMS. Taking cues from Akpabio and Wilson, Ogwezzy1 (2008:95) divided instrumental communication in ATCOMS into idiophones, membraneophones, and aerophones.

Idiophones are instruments that produce sound by themselves when played with hands, sticks, or foot. One may trigger sounds from the instruments by striking, scratching, shaking, rubbing, or caressing them. Examples of idiophones include wooden drums, wooden blocks, ritual rattles, bells, gongs, xylophones, tambourines, and pot drums.

Membraneophones are musical instruments that generate sound from vibrating membranes (thing layers of skin, leather, or artificial materials like cloth, silk, and polyethylene, etc). Variants of membraneophones abound in different parts of Africa under different names that include gangan, bata, bembe, dundun, iya ilu, obene, ibit, okili, uta and ajo, (Wilson 1998:35, Wilson, 1990:280; Ogwezzy2 2008: 107).

Aerophones are musical instruments that generate sound due to the vibration of a column of air forced through a narrow pipe. Examples of aerophones include horns, whistles, pipes, and flutes of various sizes.

5.3(vi) Demonstrative Channels
Under the curious label of demonstrativcommunication, Ogwezzy1 (2008:135) listed music and dance; signal and signs; and symbology as broad types. Examples of these, according to her, include songs/coral entertainment music, poetry, chant and incantation; cannon/gun shots; whistle call, camp fire, road blocks, and mark on roads; smoke, flame, ashes, knots, marks on trees, grasses and leaves, plantain sucker, destruction of growing crops, and palm filled with sand.

5.3(vii) Institutional Channels
In this context, institutional channels are important, influential, and pervasive organizations, establishments, traditions, customs and conventions that date back to ancient times and which may be sociocultural, religious, political, or all in nature. Ogwezzy2 (2008:45) identified four basic types as:
Traditional authorities (like obas, emirs, igwes, courier chiefs, town criers, announcers, or gong-men as well as masquerades and cults); Social-political organizations (like age grade, men, and women groups); Religious/economic organizations (like cooperatives and savings societies,
artisans associations, religious cults and groups); and finally, Kinshir associations (like Arewa, Afenifere, and Ohaneze N'digbo).

5.3(viii) Venue-Oriented Channels
Although, venues are primarily designed for transportation of people and goods and transactions of social, economic, religious, and cultural activities, yet spontaneous and unstructured communication of great societal importance are held there. These venue oriented channels include village squares, markets, roads, river banks, river journeys, forests, farms, shrines, workshops, and social gatherings in homes and other locations within the community.

5.3(ix) Myths and Legends Channels
Myths are stories that date back to ancient times. They revolve around natural and historical phenomena in a community. Since they date back to pre-historic eras, it is often difficult, if not completely impossible, to establish their veracity. The fact that they are held sacred in different communities makes them useful channels in ATCOMS.

Legends are similar to myths but the basic difference is that myths focus on the mysterious, supernatural, and the gods, while legends revolve around heroic and villainous human personalities that lived in pre-historic and ancient times. Therefore, legends are as useful in ATCOMS as myths.

5.3(x) Names Channels
Although, a name is basically a distinguishing word, term or phrase someone or something is known, called, or addressed, it is significantly more than that in Africa irrespective of their types (personal, family, nickname, religious and traditional). It is a wide and long held belief in Africa that names are spiritually and socially significant to their bearers and their environments. Thus, the Yoruba's say “oruko omo ni on ro omo” (the child's name influences their destiny). Among other functions, names can indicate a person's race, tribe, religion, ancestry, location, aspirations, and position in the family, social status, circumstances, period and day of birth. Therefore, they are useful channels in ATCOMS.
5.3(xi) Folk Tales, Proverbs and Parables Channels
Although, ancient Africans had their own forms of writing, yet their most common communication format was predominantly oral. These oral traditions revolve around short and long story telling that are preserved and transmitted orally to the next generation as folk tales, proverbs, and parables. Folk tales centre on fictitious persons, animals, gods, and locations. They are used to teach morals and hygiene and to inspire hope. However, they are often presented as entertainment with accompanying songs, clapping, drumming and dancing. Conversely, Proverbs are lessons, warnings, hopes, inspirations or advice that are condensed into few witty statements.

Parables are similar in the sense of being condensed stories. However, parables basically differ from proverbs in the sense that the former are used mainly to teach spiritual principles. Therefore, folk tales, proverbs and parables are veritable channels in ATCOMS.

5.3(xii) Natural Phenomena Channels
Natural phenomena are activities and events around man that man did not initiate but which have great influences and effects on his existence. These activities and events include winds, clouds, lightning, thunder, rainbow, and extra-sensory phenomena like dreams, trances, visions, telepathy, and potent-speech. It is a common and long held belief among Africans till date that the Almighty God, local deities, departed, ancestors, friends, and relatives use these means to communicate with mortals who are psychically matured and tuned to receive, observe and interpret them.

6.0 Findings
On RQ1 (what is the nature and focus of NV20:2020?), the writer deduced that NV20:2020 is a multi-dimensional plan of the Federal Government of Nigeria to steer and fast track the nation along the paths of economic, social, institutional, and environmental development in the comity of nations. On RQ2 (what is ATCOMS?), literature shows that ATCOMS is a grassroots and institutionalised systems of communication among the indigenous peoples of Africa. On RQ3 (what are the channels of ATCOMS?), the writer inferred that the toughest nut to crack is the challenge of isolating media from other elements in ATCOMS because almost everything is media in ATCOMS.
7.0 Strategies for Using ATCOMS to Achieve NV 20-2020

The very first step in using ATCOMS as the driving engine of a development initiative is to know, identify with, and obtain the voluntary goodwill and participation of majority of Nigerians through the process Moemeka (2005) described as “knowing the audience” and “subtly leading from behind”. This means that government must, as a matter of urgency and paramount priority, jettison its current posture of talking down to the people it wants to bring development to through the arrogant bottom-down communication model. Rather, it must talk with and integrate Nigerians into the NV 20-2020. Furthermore, ATCOMS is basically a communication oriented enterprise and as Nwosu (1990:87) had submitted:

...Communication is so central to human existence and all human activities that it would be fool hardy for any group to put it in the background in its economic, political, social and other activities...communication is the most vital factor in building or developing an organised, united and progressive nation; ... without it there will be no national entity and no effective solution to national problems and national development.... In any reasonable theory and practice of nation building, communication should occupy a key position...because of the obvious fact that all human activities take place in a cross-fire of information flow and communication.

The second step is to acknowledge the wisdom of a multi-format and multi-channel approach to communication and to adopt an ATCOMS-mass media integration strategy to the implementation of NV 20-2020. Therefore, suggestions for the application of ATCOMS in the nation's quest to actualize NV 20-2020 are based on the principles canvassed in the diffusion of innovation theory. To start with, government must identify and co-opt the major roles players in all the wards of all the 774 local government areas of the country. In this sense, they are the change agents (who, in specific words, are direct representatives of the Federal Government of Nigeria at all levels); the gate-keepers (who, in precise words, are influential and key members of each ward in all the 774 local government areas of the country such as community, religious, political, traditional, and opinion leaders et cetera); and of course, the followers (who, in exact words, are millions of other Nigerians who depend on their natural, chosen, imposed, and or accepted leaders). This will guarantee that the social, economic, institutional, and environmental aspects of NV 20-2020 are reflected and
addressed. However, on relevant channel-by-channel and mode-by-mode basis at both public and private functions involving mass media coverage, NV 20-2020 can be transported from the realm of dreams into the world of reality in the following ways.

7.1 Applying Verbal and Non-Verbal Channels
Enlisting the gate-keepers (who, in this case, are influential and key members of each ward in all the 774 local government areas of the country such as community, religious, political, traditional, and opinion leaders et cetera) and with emphases on informal and interpersonal communication modes, the government should gradually erase the so-called Nigerian factor (an euphemism for innumerable social vices, complacencies and incompetence) from the consciousness of its citizens. Gradually and conscientiously, government should replace it with the can build attitude through the spoken word and body language.

7.2 Applying Visual Channels
The visual channels (dresses and decorations in their various colours, shapes and styles; tattoos; denotations and connotations of colours and objects like white cloth, dove and pigeon; green leaves; and red camwoods) should be encouraged and exploited to communicate love, peace, unity, growth, and progress at both public and private functions involving mass media coverage. Where necessary, the same elements should be used to communicate warnings and admonitions.

7.3 Applying Iconographic Channels
Government should also exploit the transcendental meanings with which the people have come to associate certain symbols away from their actual denotations. Objectified channels like charcoal, white dove, kola nut, cowtail, white clay, egg, feather, camwoods, calabash, beads, flag, and gourds, et cetera should be harnessed to realize the social aspects of NV 20-2020.

7.4 Applying Instrumental Channels
Nigeria is rich in varieties of instrumentals like membraneophones, idiophones, and aerophones. Their cultural, entertainment, and communication values should be harnessed both in themselves, and
through the electronic media at both public and private functions. For instance, the much celebrated character in ATCOMS severally known as the town-crier, gong man, town announcer akede, and alukoro respectively could be revived. This time around, the character is not to stand in the local village squares with minimal coverage alone to do his thing. Rather, he should be placed in the Eagle Square in Abuja and other places of convergence for public functions where carefully structured messages of the town-crier should be given maximum mass media coverage.

7.5 Applying Demonstrative Channels
Similarly, they should identify and exploit the cultural, entertainment, and communication values of demonstrative channels like songs/coral entertainment, music, poetry, chants and incantations that abound in various cultures in the country.

7.6 Applying Institutional Channels
Traditional authorities, social-political organizations, religious congregations, economic clubs, and kinship associations are time honoured institutions in Africa. Therefore, obas, emirs, igwes, courier chiefs, town criers, announcers, or gong-men, masquerades, religious cults, cooperatives/savings societies, artisans associations, Arewa, Afenifere, and Ohaneze N'digbo should be identified and assigned prominent change agent and gate-keeper roles.

7.7 Applying Venue-Oriented Channels
Government should encourage Nigerians to discuss and promote Nigeria in their village squares, markets, roads, river banks, river journeys, forests, farms, shrines, workshops, social gatherings, beer parlours, and homes. A way to do this is to promote such themes at those locations in various mass media programmes, drama, features, and documentaries.

7.8 Applying Myths and Legends Channels
The line “...the labour of our heroes past, shall never be in vain...” contained in the national anthem is instructive here. Therefore, government should ensure that they reawaken the attitude of nationalism in the citizenry through the use of myths and legends surrounding the founding fathers in
mass media programmes like drama, features, and documentaries.

7.9 Applying Names Channels
Names are spiritually and socially significant to their bearers and their environments. Therefore, government should encourage parents to assign traditional names to their children at birth and to encourage adults to adopt the local versions of their foreign names. For instance, a Yoruba man with the name Monday should be encouraged to answer Aje which denotes, like the English version, the first working day of the week but also connotes trading prosperity. Thus, everyone who addresses the Yoruba man as Aje would inevitably be invoking trading prosperity on the nation.

7.10 Applying Folk Tales, Proverbs and Parables Channels
Folk tales, proverbs, and parables should be exploited to teach morals and hygiene and to inspire hope in the citizens. Similarly, proverbs and parables should be used to combat crime and other social ills through lessons, warnings, and advice. Where this is already in use, efforts should be intensified.

8.0 Conclusions and Recommendations
ATCOMS is communication of Africans, by Africans, through Africans, and for Africans. In most cases, the encoder, the code (or message), the medium, and the decoder are fused. ATCOMS is therefore people based, participatory, and popular in its various manifestations on the continent. Therefore, the use of ATCOMS to drive the engine of Nigeria's Vision 20-2020 will guarantee popular acceptance and voluntary mass participation.

Government should therefore factor the ATCOMS approach in the conception and implementations of development programmes, especially the Vision 20-2020.
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