Community Radio and Sustainable Development in Nigeria: An Assessment of UNILAG Radio and DIAMOND FM

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Abstract: Information is regarded globally as the oxygen of any democracy. In the context of developing countries, the effective dissemination of information is seen as a prerequisite for democracy and sustainable development. Community radios, the world over, provide alternative platforms of expression, public sphere and voice for the oppressed and marginalized social groups and communities often denied access by the mainstream media. As a major precursor of community radio in Nigeria, campus radios owned and operated by academic communities of tertiary institutions, especially universities, are fast gaining recognition. At the last count, not less than twenty seven licenses were approved in the twilight of the President Goodluck Jonathan's administration in 2015. Observers are however worried that, in spite of their pretensions, many of these stations, in terms of their programming, content, ownership and control, still operate like the conventional broadcast and commercial media. With this trend, it is feared that the development nexus that this crucial sector of the broadcast media are meant to close appears to be widening by the day. This paper analyses the broadcast schedules and the operations of two of Nigeria's leading community radios – Radio UNILAG103.1FM and Diamond FM(University of Ibadan) with a view to determining how effectively they can achieve the goal of sustainable development in the country. It concludes that if community radios must accomplish their set- goals of broadening democracy and mid-wiving sustainable development through consensus building as well as enhance the cultural diversity of stakeholders, particularly in the context of a university setting, an effective regulatory framework that will ensure that they continuously meet the needs and expectations of the communities they are meant to serve must be urgently put in place. The paper therefore advocates the formulation of a workable Community Radio Broadcasting policy that would provide a realistic roadmap for sustainable national development in the country

Keywords: Community Radio, Democracy, Mainstream Media, Programming, Sustainable Development.

Introduction

One of the problems of the mainstream media, whether in the print or the broadcast sector all over the world, is their tendency to see and treat the people who they are meant to serve as mere target audience or objects at the receiving end of the communication encounter. This tendency, as many media scholars have argued, forecloses the rich potentials of media audience as participating agents and valuable resources in the communication and indeed all democratic engagements. However, radio, especially the community radio, has been acknowledged globally to redress this situation by its ability to provide an effective platform for members of any given community to express their views and opinions on issues and decisions that affect them. Community radio deepens democratic culture, good governance and transparency by creating avenues for consensus building through grassroots mobilization of views and opinions of critical stakeholders in the community.

It is the ability of community radio to connect with its critical populace that led to its tag by the United Nations Educational Scientific and Cultural Organization (UNESCO) as the "voice of the voiceless". Claude Ondobo, UNESCO's erstwhile Deputy Assistant Director – General for Communication and Information and Director of Communication Development Division aptly captures this fact in the Preface to the UNESCO Community Radio

Handbook (2001) when he observes that community radio "catalyzes the development efforts of rural folk and the underprivileged segments of urban societies, given its exceptional ability to share timely and relevant information on development issues, opportunities , experiences, life skills and public interests".

Even though Nigeria's broadcast history dates back to 1932 when the signals of the British Broadcasting Corporation (BBC) were first re-diffused to the then colonial outposts as part of its 'Empire Service', the consciousness to harness the time-tested opportunities and potentials of Community Radio as a tool for national development and social mobilization only became noticeable in 2002 when , in its revised edition, the Nigeria Broadcasting Code, for the first time , made provision for community broadcasting. Although the Code categorized community broadcasting into two -- comprising Campus and Rural Broadcasting -- only the Campus version of Community Radio has commenced in the country till date! Given the critical role that community radio has been identified to play in a nation's march and efforts at deepening democracy and accomplishing its sustainable development objectives, a critical nexus therefore appears to exist in the Nigerian situation. The engagement in this paper is to analyze the programme contents and schedules of two of Nigeria's pioneers and leading campus radios in order to determine the extent of their conformance with global standards and whether the existing operational logistics of community radio in the country can indeed effectively mid-wife or accomplish the goals of sustainable national development.

Background Issues

It is a usual trend for media scholars in developing nations to always bemoan the incidence of imbalance and unequal flow in the global information / communication system. The irony, however, is that the problems created by the uneven flow of communications between and among nations of the world are as potent as those which arise as a result of the skewed and unequal internal exchanges between individuals, communities and groups within a country. If the right to communicate is sacrosanct to every human being, then it is equally right and just, as Moemeka (1981: 80) argues, for communication between the urban and rural areas of developing countries to be equitable. The issue of the unequal communication exchanges between and among all stakeholders in a community, groups and country is a great minus to the developmental efforts of any country as a great number of the potentials of the critical stakeholders would remain untapped when the people become sidelined and isolated from the national dialogue. This awareness led UNESCO to see community radio as a medium that gives voice to the voiceless, and a medium that serves as the mouthpiece of the marginalized and equally the heart of communication and democratic processes within societies.

As far back as the fifties and the sixties communication scholars like Daniel Lerner, Wilbur Schramm and Lucian Pye had formulated the development communication hypothesis which suggests that the increases in information made available to a people through broadcasting and print technologies could instigate rapid development efforts that would bridge the development gap between developing countries and their northern counterparts. But over sixty decades down the line, this dominant development communication paradigm appears largely invalidated as the developing world remains bogged down by issues of poverty, disease, illiteracy, economic and information polarization and the lack of basic economic skills. Although scholars like Mowlana (2012:19) believe that communication and development problems are not peculiar to developing nations alone since the problems of nation-building, political apathy, lack of voter participation and political manipulation plague both new and old democracies across the world alike, the fact remains, as Mowlana contends, that " the importance of information products and services at all levels of the post-industrial economy pose new challenges to economic growth and distribution worldwide".

As a number of studies have shown, the role of communication in any development process is to make people conscious of the reality of their situation and make them aware that they have the power to change their realities. Just as information and communication are crucial to social change and any development process, radio, by virtue of its time-tested advantage as the cheapest and most ubiquitous communication medium, is an indispensable tool and agent of societal change and transformation. Community radio — being the third leg of radio broadcast structure coming after public service and commercial broadcasting — has been globally acknowledged for its potential to provide the needed platform to remove the barrier of isolation and illiteracy. This is because for any development effort to be meaningful and sustainable there must be community participation at every stage of the journey. Fraser and Restrepo — Estrada (2002:69) established, for instance, that participation and communication are different sides of the same coin. According to these scholars, only by creating communication processes in which people in the community enter into dialogue and analytical discussion among themselves will they participate and decide for

themselves on changes that affect their lives and become active in implementing such changes. Community media, particularly radio, the scholars note:

> can provide a platform for the public dialogue through which people can define who they are, what they want, and how to get it, at the same time building long-term capacity to solve problems in ways that lead to sustainable social change and development.
> (Fraser and Restrepo- Estrada 2002: ibid)

Writing in the context of Africa and specifically Nigeria, Opubor (2008:15) argues that radio can indeed be a valuable instrument for building a community where there is a foundation of goodwill and determination for development, with tolerance and readiness to dialogue ,even if there are underlying tensions and contradictions. In an ideal community radio, Opubor contends that all ideas are debated and all opinions are respected with attention duly paid to the people's cultural diversity and gender equity.

Unfortunately, the time-tested benefits of radio as a grassroots communication medium for societal mobilization, diversity and development were not optimally utilized in Nigeria due to the over fifty years of government's monopoly of the broadcast industry. Even with the deregulation of broadcasting through the National Broadcasting Commission Decree No. 38 of 1992 critical stakeholders of the various communities were and continued to be neglected in both national and development dialogues due to the absence of the relevant platforms of community media. Commenting on this situation, Pate (2006: 25) avers:

> … a critical analysis of the news and current affairs content of the various government owned stations (irrespective of which state) would reveal a disturbing neglect of professionalism, high partisanship, praise singing, total disregard for audience interest and blatant falsehood.

Pate's comments come against the backdrop of his assessment of the so-called Public Service Broadcasting (PBS) principle of government stations and the Commercial Broadcasting orientation and philosophy of private stations. With this trend, Pate contends that the audience becomes estranged as there is no clear distinction between the interest of individual leaders and those of the public and the failure of governors and their cronies are celebrated as achievements and investigative journalism is "killed to the detriment of development, accountability and official discipline". The consequence of this situation according to Pate is that:

> …the audience simply listen to the state radio stations for entertainment value only but not for any gratifying or edifying reason. Most people have simply immunized themselves against the half-truths and outright lies that emanate from these stations.

> (Pate 2006:27)

Hence when the National Broadcasting Code in 2002 paved way for the establishment of community broadcasting, Nigerians were excited at the prospects of liberalized and decentralized public spheres as avenues for stimulating 'participatory integration' and cultural diversity. This was because the National Broadcasting Commission, through the Broadcasting Code, defined Community as "a broadcast operation set up by the members of a community within their locality, area, district, neighbourhood, to serve their communal, developmental, social, economic and cultural objectives". However, Thirteen years down the line, how much of these goals have been achieved? To what extent has community broadcasting approximated the goals of its critical stakeholders in Nigeria? Does Nigeria really have a viable model of community broadcasting? These and many more are the issues examined in this paper against the backdrop of the programmes of the campus radios owned and operated by two leading Nigerian universities.

Situation Analysis

Nigeria is reputed to have one of the most vibrant media systems in Africa. (Olukotun, 2002). Oso, Odunlami and Adaja (2011: 1) report that the Nigerian press had registered itself as a major institutional actor before the formation of political society and the state, thus making the press to loom large in the nation's political landscape. The Nigerian media map is characterized by an admixture of national, regional, state or community- based coverage and circulation structure. Equally, media ownership pattern in the country is stratified into government, and private categories. While the print media in Nigeria is dominated by private interventions, in terms of ownership, the government (federal or state) hold sway in the broadcast sector until the deregulation of the broadcast media by the

National Broadcasting Commission in 1992 which provided the opportunity for more and increasing private initiatives in the broadcast media.

In 2003 the total number of broadcast stations in Nigeria was put at 244 with the following breakdown:

Table 1: A Breakdown of Broadcast Station Ownership in Nigeria in 2003

Owning Body	Radio	Television	Total
Federal	37	111	**148**
State	36	28	**64**
Private	22	10	**32**

Total for Government (Federal & States) = 212

Total for Private   = 32

Source: Akinfeleye 2003

Today, twelve years after, there are over 600 diversely owned electronic media stations in Nigeria described as the biggest broadcast market in Africa (Mba, 2015). According to Moa, the current Director-General of the National Broadcasting Commission, " Nigeria's broadcasting landscape has enjoyed such tremendous growth under our watchful eyes and has blossomed into a vibrant industry with unlimited potentials. It has transformed from a single, domineering authoritarian voice to a beautiful democratic orchestra of multiple views and perspectives".

As rosy as the picture that Mba tries to paint about the Nigerian broadcast landscape is, it interesting to observe that of the over 600 broadcast stations in the country, only 249 are radio stations and of this figure Nigeria can only boast of just twenty two campus radio which translates to a meagre 3.6% without any station whatsoever in the rural broadcast category! This figure speaks volume given the globally acknowledged role of Community Radio as an agent of national and grassroots development. This scenario is worsened by the observation that the modus operandi and content analysis of the broadcast programmes of a large number of these stations do not reveal any radical departure from the operational styles of the existing mainstream government and commercial stations.

Below is the list of the approved Campus Radio stations in Nigeria as obtained from the NBC website.

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Table 2: List of Campus Radio Stations in Nigeria

S/N	Name of Station	Owning Institution	Frequency
1.	Armed Forces Radio	Nigerian Army, Mogadishu, Cantonment, Asokoro, Abuja.	107.7
2.	Hope FM	Babcock University, Ilishan	89.1
3.	Search FM	Fed. University of Tech. Minna	92.3
4.	Great FM	Obafemi Awolowo Univ. Ile- Ife	94.5
5.	Hebron FM	Covenant Univ. Ota	95.9
6.	Diamond FM	University of Ibadan	101.1
7.	Unilag FM	Univ. of Lagos	103.1
8.	Unijos FM	Univ. of Jos	96.1
9.	Nasarawa State Univ. Mass Comm Dept. FM	Nasarawa State Univ. Olabisi Onabanjo Univ. ago- Iwoye	101.1
10.	OOU FM	Nat. Open Univ. of Nigeria	
11.	NOUN FM	Univ. of Ilorin	105.9
12.	Unilorin FM	Bayero Univ., Kano	89.3
13.	BUK FM	Caritas Univ. Ogoja	98.9
14.	Caritas FM	Univ. of Nigeria, Nsukka	98.7
15.	Lion FM	Univ. of Benin	91.1
16.	Uniben FM	Igbinedion University, Okada	100.1
17.	Okada Wonderland FM	Auchi Polytechnic, Auchi	90.5
18.	Hillside FM	Madonna Univ. Okija Heritage Polytechnic, Eket	94.1
19.	Madonna Radio	Nnamdi Azikwe Univ., Awka	93.3
20.	Heritage FM	Univ. of Uyo	104.9
21.	Unizik FM	Ogbomoso, Oyo State	94.1
22.	UNIUYO FM		100.7
23.	Parrot FM		98.0

Source: *Odunlami (2015)*

Research Method

Data obtained for the purpose of this study were got through direct observation and content analysis of the Programme schedules and selected broadcasts of the two stations. Three basic parameters were identified. These include: (i) their establishing legal framework; (ii) broadcast contents and (iii) operational logistics/structure. In the first place, the choice of these two stations was based on the fact of their historic and strategic positions as the

expressive and communication arms of the two most prominent federal tertiary institutions in the country. *Unilag Radio 103.1FM* was established in 2004 by the University of Lagos as the first campus / community radio in Nigeria while *Diamond101.1 FM* which was four years later (specifically in October 2008) belongs to the University of Ibadan, Nigeria's premier tertiary institution. Hence the researcher's assumption was that the two stations being operated by prominent institutions, arguably the flagship of tertiary education in the country could help provide the needed insights that would be reflexive of the situation in other campuses. Apart from the assessment of the legal frameworks and operational logistics and structures of the selected stations, the broadcast programmes were classified into four categories for a comparative analysis. These include: News and Current Affairs, Education / Information, Religious/ Inspirational, and Entertainment programmes. A comparative evaluation of the transmission schedules of the stations was done including the recording and playback of some selected programmes to determine the prominence, direction/ dimension of the coverage of the selected programmes in order to have a clear perspective of their spread and representations for a proper analysis and discussion. The findings were presented in the order of the identified parameters as follow:

Analysis and Discussion of Findings

Legal Framework

The legal framework regulating the operations of Campus Radios in Nigeria derives from Chapter 9 of the Nigeria Broadcasting Code (2012) fifth edition. The Code specifically defines a Campus Radio as "a form of community broadcasting set up at a department/ faculty for training potential broadcasters of students allied to communication arts". Consequently, the Code provides, among other things, that:

- The operations of a campus radio shall be community based;
- The programme content shall cater to community needs; and that the
- Key operatives of the station shall, as much as possible, be members of the community.

According to the Code, a campus broadcaster is licensed "principally to train students in broadcasting and other related fields like engineering, information technology, creative arts, use of English, drama etc., and to provide opportunities for practical experience as well as promoting social well-being of the campus community". Hence, the Code mandates a campus station to primarily focus on the dissemination of information of educational / instructional programmes on campus. At least 70% of the air time is prescribed for this while other programme mix shall relate to news, current affairs, events and activities happening within the campus for the benefit of the community. All the operations of the campus broadcast station must reflect the diversity of the campus community.

Although there has not been any major rumpus on issues of the legal framework guiding the operations of the two stations under review, there are occasional grumblings and agitations by members of the university communities for more involvement in the activities of the radio stations. The *UNILAG Radio*, for instance, is situated at the Senate Building of the university under the administrative watch of the Vice Chancellor. This is in clear deviation of the provision of the Code which specifically demands that a campus station shall "provide a training studio in the department of Mass Communication". Besides, the Code forbids that the campus radio be used as a mouthpiece of the Vice Chancellor / Rector or any Institution's authority. Hence situating the campus station at the Senate Building as in the UNILAG's case is seen by observers as "too close for comfort" as this might be perceived as evidence of exclusive control/ censorship by the university administration. Besides, some operational staff of the station consisted of veterans recruited from the mainstream broadcast media. Even as at the time of this research (Thursday 12th November, 2015) recruitment computer-based test was still being done for prospective staff of the radio stations many of whom were outside the university community. The situation is similar at *Diamond FM* (University of Ibadan) where the campus studio is not contiguous with the ideal hosting department (Communication and Language Arts). However, unlike the case of the *UNILAG Radio* where the Board is presided over by a Professor of Mass Communication who was the Head of Department of Mass Communication in the university, the pioneer Station Coordinator of *Diamond FM* was a professor from the Information and Communication Resource Centre until when a broadcast specialist and staff member of the Department of Communication and Language Arts was deployed to oversee the affairs of the station.

The point being made here is that in many campus stations across Nigeria, there sundry issues or controversies either on the locations of the stations, their control by the institutional managements or the nature or style of their operations. An interesting case, for instance, is that of the Lagos State University, Ojo, where the institution's campus radio station is located over twenty kilometres away from the Adebola Adegunwa School of Communication campus in Oju- Elegba, Lagos, and where the supposed hosting department is not in any way involved in the operations of the campus station! Although the LASU's case is peculiar and raises the issue of the

logistics and operational modes of community broadcasting in a multi- campus setting, this is however, not the engagement in this study. Suffice it is to state that the NBC Code operationalizes the concept of "community" to imply "a group of people residing in a particular geographical location or sharing a strong interest, which the community desires to develop through broadcasting".

Broadcast Contents

The analysis of the broadcast contents of the two campus stations in focus in this study spanned across three months through their broadcast schedules for the last quarter in the year, that is October – December, 2015. *UNILAG Radio 103.1 FM* has a transmission schedule of 19 hours daily Monday to Sunday from 5.00A.M station opening through 6.00P.M to close down at 12.00 Midnight. The *Diamond 101.1 FM* on its part transmits 12 hours schedule commencing from 8.00A.M through 8.00PM close down. The two stations parade a diverse mix of programmes that cut across the various strata of their individual campus communities. For the purpose of analysis these programmes were classified into four broad categories thus: Educational/ Instructional Programmes; News and Current Affairs; Religious/ Inspirational and; Entertainment Programmes.

For instance, examples of educational / informational programmes from *UNILAG Radio* stable include: *Voice of History, Nigerian Proverbs, From the Ivory Tower (Ladder to Success),You Think You're smart, Drive Time Lagos, Safety and Security, Research in Motion, Nature's Cardinals etc. Diamond FM*'s array of educational / instructional programmes are: *Talk Your Own (BBC Production), A Matter of Conscience, Diamond Safari (comprising issues of the day, health tips etc),Global Talk (top of the week issues),Career Path, Family Matters, Our Counsellor, Ìlera Wa, Farmers' Forum, Àsà àti Ìsènbáyé etc.*

Under the News and Current Affairs, Religious or Inspirational and Entertainment packages, the two stations showcase different programmes targeted at the listening pleasure of their diverse audiences. In terms of weight and spread of the programme contents of the two radio stations, the following table provides an insight on the comparative analysis.

**TABLE 3: A Comparative Analysis Of Broadcast Programmes
of UNILAG RADIO and DIAMOND FM**

STATION	UNILAG RADIO		DIAMOND FM		Cumulative Hours	Cumulative Per cent
Programme	Weekly Tx. Hours	Percent	Weekly Tx. Hours	Percent		
News & Current Affairs	15.4	12.9	12.5	14.9	27.9	13.1
Educational / Instructional	34.7	29.2	36.9	43.9	71.6	33.7
Religious / Inspirational	15.8	13.3	8.8	9.3	24.6	11.6
Entertainment	62.5	52.5	25.5	30.3	88	41.4
Total	**128.4**	**100**	**84**	**100**	**212.4**	**100**

Source: Odunlami,2015

From table 3 above it could be observed that Entertainment took the largest chunk of the programming in the two stations in terms of the weight or prominence given to programmes in this broadcast genre. *Unilag Radio* earmarked 62.5 hours (52.5%) of its 128-hour weekly transmission to entertainment programmes while *Diamond FM* on its part allocated 25.5 hours (30.3%) of its 84-hour weekly broadcast hours to this sector. Cumulatively, this represents a total of 88hours (41.4%) of the estimated 212.4hours combined weekly transmission hours of the two stations.

This revelation is in line with the prevailing trend in the mainstream broadcast media as reflected in the increasing shift of emphasis from news and information and politics to sleazy entertainment (Harris, 2006). The only difference in the campus radio situation in Nigeria is that, unlike the mainstream media which are propelled by commercialization and the drive by market forces to enhance their bottom-lines, the establishing regulations do not permit campus/ community stations to place much premium on commercial drive. Be that as it may, however, the above data confirms the fact and the tendency by many so-called community radios to imitate and blend their programming strategies into the often- criticized tabloidization/ trivialization format of the mainstream media due to commercialization and the increasing audience preference. The issue however as Kayode (2014:282) asks, is

whether or not, irrespective of the postulations of the active audience theorists, it is more beneficial for the media to provide what it thinks the audience deserves than what the audience actually desires? The ethical dilemma and the implication that the growing shift in media priorities from serious news and information to entertainment menu portends for the society at large prompted Kayode (2014: ibid) to echo Postman's (1985)averment that "when a population becomes distracted by trivia, when cultural life is redefined as a perpetual round of entertainments, when serious public conversation becomes a form of baby-talk, when, in short, people become an audience and their business a vaudeville act, then a nation finds itself at risk; culture-death is a clear possibility". This warning appears to be the clear and present danger of the Nigerian broadcast reality should the community radio stations fall into the error of their mainstream media counterparts.

The above fear becomes justified especially in the context of campus/community media because as the data in table 3 shows, educational / informational programmes are elbowed to the second position of prominence and weight in the operations of the two radio stations. *Diamond FM*, for instance, dedicated 36.9hours (43.9%) of its weekly programming to this sector compared to *Unilag Radio*'s figure of 34.7 hours (29.2%).Cumulatively, this translates to 71.6 hours, that is, 33.7% of the 212.4hours total weekly transmission exposures of the two media stations .This is a clear violation the provision 9.7.1 of NBC Code (Page 101) which specifically mandates a campus broadcaster to focus on the dissemination of educational/ instructional programmes on campus. To this extent, the Code stipulates that a campus broadcaster shall devote at least 70% of its airtime to Educational / Instructional programmes. But as the data reveals campus radio stations seem to implement the vital provision of this law more in the breach than in observance!

News and Current Affairs which ought to occupy a significant position in the programming of campus stations was allocated a paltry 15.4 hours (12.9%) by *Unilag Radio* and a similar figure of 12.5 hours (14.9%) by *Diamond FM*. This figure may not be justifiable considering the fact that campus communities ,according to Opubor (2008), are supposed to be demographically and culturally homogeneous and united in the search for truth, respect for facts and evidence, dedication to free debate and respect for the other's rights to dissent and to be different.

Also, the fact that Religious/ Inspirational programmes got as much as 15.8 and 8.8hours of weekly airtime at *Unilag Radio* and *Diamond FM* respectively shows the significance of religion as the opium of the Nigerian people including the intelligentsia. One would have thought that by their nature, academics, being scientifically- minded and constituting a significant segment of stakeholders in the campus community would downplay the role of religion in their public sphere platforms unlike what obtains in the larger society. The data thus confirms the potency of religious factor as a basic reflection of the Nigerian reality.

Operational Logistics and Structure

The discussion and analysis of the operational mode or structure of the two radio stations under the third parameter of this study shall be done against the backdrop of the seven structural features identified by Dradron (2001) as crucial to make radio participatory. The features include:

- community ownership, instead of access mitigated by social, political, or religious contingencies;
- horizontal organization, rather than vertical organizing that positions community members as passive receivers;
- dialogic, long –term processes – not top-down campaigns more concerned with yielding results for external evaluation than with building sustainable community power;
- collective agency ,or power asserted in the interest of the many rather than the few;
- community specificity in content, language ,culture and resources;
- need-based initiatives-determined by community dialogue rather than donor influence consciousness – raising-to build a rooted understanding of social problems and solutions, instead of a dependency on propaganda or political persuasion; and the fact that
- some communities are defined not by geography but by interest e.g. universities.

The motivation and decision to float a community radio or any community medium is ideally a joint and participatory process that should involve every segment of any given community. The reality, however, in most of the campuses is that the institution's management on behalf of the entire community takes the initiative to apply and fulfil the requirements for broadcast licenses. Not only this, most of the decisions that relate to the day-to- day operations and management of the stations are done by the boards constituted by the same 'vertical' management fiat and not through any open system which yardsticks are known to members. Hence a number of the university

communities where these stations operate have indirectly become passive receivers of the radio messages. Consequently, the dialogic and long-term process of building sustainable community power element is actually not in full existence in the campus stations.

Specifically, while the programme contents of the two stations under study here may be diverse and indeed reflect the views and opinions of some sectors of the university community, this appears to be more of coincidence than by design because there are no known methods through which these two stations arrived at any inclusive, integrative participatory programming strategies.

Summary

The engagement in this paper was to examine the role and place of community radio towards the engendering and sustenance of development efforts in the Nigerian society. Specifically, the research focused on two of Nigeria's pioneer and prominent campus radio stations — Unilag Radio and Diamond FM owned by the University of Ibadan. Through the analysis and discussion the researcher came to the conclusion that in terms of the legal framework, broadcast contents and operational logistics and structure, there is a wide gap of discrepancies between the dreams and ideals of a typical community broadcast station as enunciated in the National Broadcasting Code and the unfolding realities of campus/community radio in Nigeria.

Besides, there is a lot of misunderstanding of the concept and operations of community broadcast by the leaders of Nigeria's tertiary institutions. It appears many of them are motivated to establish campus/community radios more because of the prestige and status-conferral that goes with media ownership than by the real opportunity such ownership affords especially in the deepening of democratic cultures. This position in this paper is that if this trend is not addressed or moderated by the concerned regulatory agencies and stakeholders the expected global benefits of this third tier of the broadcast mix towards the entrenchment of true and right development ethos and democratic cultures through participatory governance may not come to reality in the country and this may be another opportunity lost and a great tragedy. God forbid!

Recommendations and Conclusion

If Nigeria must fully exploit the acknowledged benefits of community broadcasting in its developmental efforts, the following suggestions are imperative:

- The National Broadcasting Commission must as a matter of urgency embark on a nation-wide awareness programme for leaders and other stakeholders of the nation's tertiary institutions sensitizing them on the operational guidelines and rationale behind its provisions of the NBC Code on community broadcasts
- The NBC should conduct regular and periodic visits to campus radio stations to monitor and ascertain the compliance level of the existing stations to its extant laws and provisions particularly with respect to the 70% educational and instructional content.
- Appropriate legal framework and operational strategies should be designed for campus radio operations in institutions with multi-campus system I order to capture the interest of all members of the community.
- Operators of community broadcast stations should be regularly trained on the peculiar scope, nature and intricacies of their work distinct from those of the mainstream media so that they will not operate as satellites of the commercial media.
- There is the erroneous belief that campus stations are meant for members of the institutions alone. The local communities playing hosts to such institutions also fall within the coverage of campus stations hence must be involved in the programme package and participate in the activities of the stations.

Community and campus broadcasting is a crucial leg in the media structure whose roles and functions remain critical to a nation's development's efforts and goals. In Nigeria, while there has not been any major breakthrough in community broadcasting, the consciousness and increasing interest and requests for campus broadcasting licenses in the country could provide the needed leverage for the opening of opportunities in community radio if operators comply with the regulations and objectives of this tier of the broadcast sector. It is therefore incumbent on all stakeholders in this emerging sector to play by the rules by ensuring integrative participatory strategies both in the operational structure/logistics, as well as programme and programming contents of the stations. Operators of community broadcast stations must carve a niche for themselves, fill the communication gap that led to their emergence and resist the temptation to dissolve in the undifferentiated crowd of the existing mainstream media.

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