Innovations

Media and Communication Research at Crossroad: The Unfitting Western Media and Communication Theories and Models amid the Dearth of Indigenous Solutions in Nigeria

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Abstract

Critical media scholars from developing worlds argued that most Western media and communication theories and methodologies fail to suit the context of non-Western countries. Therefore, it has been six decades since mass communication research started in Nigeria. This study reflected on this long journey and collected the opinions of Nigerian media and communication researchers about the applicability of Western theories and models, the need and the effort put into developing indigenous theories and models. Surveys and in-depth interviews were used for the data collection. The study got 313 responses through the survey while eight senior media and communication scholars were interviewed. The results showed that Nigerian scholars believe that some Western theories, models and research methods are ineffective in some peculiar contexts, however, the study revealed a dearth of indigenous solutions that would supplement the unfilled gap of Western theories and models. Consequently, they agreed on the need for a paradigm shift to an Afrocentric approach to research. The study recommends establishing a proper behavioural campaign, funding, capacity building and supportive institutional policies for an effective paradigm shift to the Afrocentric approach.

Key Words: media and communication research, theories, models, research methods

Introduction

Generally, the field of media and communication is characterised by long-standing arguments, debates and disparity which manifested in the "field's notable axes of difference: national traditions, methodological loyalties, long-running skills-or-scholarship disputes, mixed disciplinary roots, sub-field chauvinisms, and North-South disparities. Each of these points of tension—or mutual indifference—is echoed by the published literature on the history of communication research (Pooley & Park 2012, p. 76).

Sjovaag and Moe (2009) in their article titled "From Fermentation to Maturity? Reflections on Media and Communication Studies" argued that communication scholarship continues to find itself at a crossroads. As old controversies are resolved, new dilemmas appear. At the same time, lasting cleavages remain, for instance, between critical and administrative research traditions.

From a geopolitical and cultural angle, media scholars especially from developing worlds argue that most Western media and communication methodologies and theories fail to suit the context of non-Western countries (Simonson, & Park, 2016). In the words of Tomeselli, (2018, p. viii) "Western intellectual grand

narratives, though themselves conflicted, often assume that the "Rest" think the same, or should do, live the same, or should do, and make sense in the way they do, or should do". Chasi and Rodny-Gumede, (2018) added that Eurocentrism makes Western-based scholarship synonymous with the global-based means of knowledge production. It is largely assumed that when it comes to media and communication history, knowledge production and sharing, Africa is left at the invisible bottom of the global distribution table.

Eurocentrism herein refers to a belief that Western means of knowledge production and sharing are almost superior and applicable in every situation and culture with little or no adjustment.

Several factors including structural transformation, geopolitics, feminist literature, power struggles, professional training and academic instruction, the rapid development of the field (Simonson & Park, 2016) and the search for epistemic freedom and inclusiveness in the historiography, means of knowledge production and sharing and many more motivated some media scholars around the world (largely from the Global South) to advocate for media and communication research globalisation (Nain, 2000) De-Westanisation (Curran & Park, 2000), Demarginalisation (Nothias, 2018) Southernisation (Frere & Agbobli, 2018) Decoloniality (Mutsvairo, 2018), Decolonisation (Yusha'u, 2018). In a nutshell, decoloniality merges ideas from different schools and works to explore, unravel and develop the silenced African histories and knowledge blocked and buried by Western modernity (Moyo & Mutsvairo, 2018).

Afrocentrism herein refers to advocacy for the advancement of media and communication research in which the geocultural peculiarities are taken into cognizance in the adoption and development of the theories and methodologies that guide and explain the means of knowledge production and sharing. However, media and communication research in Africa has been chained by challenges such as poor funding of education, scarcity of research grants, infrequent organisation of conferences (Frere & Agbobli, 2018) poor culture of knowledge sharing (Frere cited in Frere & Agbobli, 2018), low-quality and mono-method research (Ojebode, et al., 2018) unethical practices (Maikaba, 2011) and research politics (Giardina, & Newman, 2017). These and many more weaken and threaten the actualization of decoloniality missions.

These were part of the reasons for the popular "Ferment in the Field'' debate (Chasi & Rodny-Gumede, 2018) which was popularised by the Journal of Communication (JoC) in its 1983 (33.3) publication.

The Ferment in the Field

Several issues and arguments were raised on the history, ontology, epistemology, and axiology of media and communication studies from within and outside the field. Many scholars questioned the assumptions of the theories and methodologies that guide media and communication knowledge production and practice worldwide. In the early 1980s, "Ferment in the field" became a topic of discussion; hence George Gerbner as editor of the Journal of Communication popularised the issue by using it as the theme of the 1983 edition of the Journal of Communication published by the International Communication Association (ICA) (Nordenstreng, 2004). The Ferment in the Field debate challenges the Eurocentrism models and American hegemony. The edition contained 35 articles that asked "questions about the role of communications scholars and researchers, and the discipline as a whole, in society" (Gerbner, cited in Fuchs & Qui, 2018, p. 219). Although it serves as a good tradition of checking the field periodically, the first edition did not reveal any final truth about the state of the art. Many scholars exposed that ferment, especially from a historical perspective (Nordenstreng, 2004).

The ferment remains an area of interest for scholars. That was why in 2016, another edition of the Journal of Communication used the theme, which received 154 abstracts, but only 20 scaled the editorial process. The

edition aimed "to provoke discussions about the status of communication studies for scholars and students in our field, colleagues in other fields, and the world beyond" (Fuchs & Qui, 2018, p. 220).

From the 1980s to date, the central subthemes that run throughout the discussion revolve around gaps and exclusion in communication studies on a global scale. Critical communication studies were given priority by allowing scholars the freedom to scrutinise the ends the means of any project. Other subthemes are research in fast-changing digital media environments, praxis communication, and ways to address power imbalances in knowledge production. There is a need to reflect on "what is the purpose and goal of doing communication studies? Whom does it address? Why and for whom do we conduct research? How should knowledge be communicated in public?" (Fuchs & Qui, 2018, 226). Chasi and Rodny-Gumede (2018) opined that the" Ferment in the Field" debate was a very rare chance for African media scholars to penetrate the debate and ensure media and communication research recognises the history, contribution, and African-based peculiarities.

The Global South Criticism Against Eurocentrism

Besides the ferment in the field from the epistemological perspective, scholars from the Global South look at the ferment in the field from a geopolitical perspective. The issues raised by the scholars are mostly related to exclusion in the field's historiography and the epistemological dictate based on the Eurocentric view of the field.

Decoloniality, demarginalisation, Southernisation, decolonisation, de-westernisation, indigenisation, Africanisation, and destabilization are the concepts used by scholars sometimes interchangeably to express their protest against Eurocentrism. Mudimbe (cited in Willems, 2014, p. 417) sees Eurocentrism as "the belief that scientifically there is nothing to be learned from 'them' unless it is already 'ours' or comes from 'us'."

Eurocentrism makes Western-based scholarship synonymous with the global-based means of knowledge production (Chasi & Rodny-Gumede, 2018). Eurocentric scholar makes assertions, though themselves conflicted, yet think that Non-western think the same and perceive or should perceive the world through their lenses (Tomaselli, 2018).

The dominant assumption is that media and communication studies are a Western-rooted field; hence empirical-based studies in the field have no substance in non-West societies. This assumption failed to search for other narratives on the field's genealogies and consider the politics of knowledge production and sharing that favour certain narratives that marginalise others. Willems called this tendency a "recurrence of the collective We in media and communication scholarship, a "we" that assumes a collective and shared sense of subjectivity that fails to acknowledge the situatedness of all forms of knowledge" (Willems, 2014, p. 247).

When it comes to intellectual contribution to the body of knowledge, Africa is considered a testing ground, not an innovation ground (Tomasello, 2018, Mutsvairo, 2018) that is to say Africans are yet to get what Smith (cited in Moyo & Mutsvairo, 2018) called epistemic freedom which he defined as the ability of the global south to unchain themselves from the dictates of Eurocentric rules of knowledge production to rethink, redesign and rerun the processes of knowledge based on their epistemological needs.

This superiority and exclusion affected knowledge production in the global south. The feeling of cultural and intellectual inferiority makes some African scholars believe that scholars from the global north have superior authority to know and make assertions about Africa and Africans. Scholars who were affected by "intellectual

inferiority" do not respect any non-Western literature. The effect of "intellectual inferiority" leads to a "culture of acceptance and recitational or mimicry scholarship".

Therefore, some scholars started protesting through critical studies seeking intellectual justice. Omotoso (2017) used the term "Desatelization", which describes African scholarship that calls for prescriptions for African problems by African solutions. Tomaselli (2018, p.vii) used the term "indigenisation" and noted that the movement does not advocate exceptionalism of African epistemologies rather, it advocates for critical culture-centred methods in which the researched/observed recognise themselves as participants in academic production."

This debate, "De-Westernisation", has been in media and communication scholarship fora for many years. The issue of Africa-looking-at-the-West-looking-at-Africa has been burning for a long before popular advocacy of the "Ferment in the Field (Gerbner, cited in Tomaselli, 2018). The ending point of the whole debate is that the field is "still too white, too Western and too bound to experiences in established liberal democracies" hence the need for more diversity and inclusion (Wasserman, 2020) Afrocentrism aims to break borders, and rehumanised zombified-African-academic by freeing their faculty of thinking from the shackles of the received epistemology (Chasi, 2018), and recollect and acknowledge the unnoticed voices and challenge the singularised origins of cultural studies (Abbas & Erni, cited in Willems, 2014).

The decolonial turn does not spring to devalue any other perspective or due to racial or political opposition to the global north; instead, it is a product of necessity from the manifest and intrinsic frailness of the eurocentric epistemology when it comes to application in the non-western context. Through this, the mutual inclusiveness of various perspectives can be realised (Chasi & Rodny-Gumede, 2018).

Of course, the fountainhead of the movement cannot be discerned from the works of the Latin-American scholars Pan-Africanists such as Franz-Panon, and Ali Mazrui; however, it is not restricted to a particular school of thought. Afrocentrism merges ideas from different schools and works to explore and unravel silenced global south histories and knowledge blocked and buried by Western modernity (Moyo & Mutsvairo, 2018).

Notwithstanding the above advocacy, there are dominantly two schools of thought concerning African media and communication scholarship; Eurocentric-based scholars and Afrocentric-based scholars. Omotoso (2017) noted that Eurocentric African scholars believe in universalism with firm assurance for getting remedy if Western prescriptions are to be used judiciously, whereas Afrocentric based-scholars believe that remedies for African issues should be the product of African history, values, and cultural heritages.

Afrocentric criticises Eurocentrists for being reluctant, seeing no hope for Africa in any way to develop its prescriptions that can stand the test of the global village. Hence, they believed that since these "received prescriptions" work in other continents and prove successful, there is no need to search for alternative prescriptions that do not have the necessary intellectual, political and financial strengths to develop. Yusha'u (2018) averred that it is realistic to conclude that Western prescriptions cannot in their entirety work for Africa.

However, Afrocentrism in its real sense, if implemented, can further develop the African system of knowledge production. However, achieving this requires a lot of extra intellectual and financial dedication. Rodny-Gumede (2018 p. 183) noted that most of the advocates of decoloniality put much energy into dismantling or reshaping the existing structure, "the practicalities of turning such ideas into methods and didactic approaches are often neglected". There is a need to put much energy into reflecting, innovating, and testing

alternative epistemologies that suit the African context. Indeed there is a need for more advocacy on the necessity for decolonising the educational system, yet action advocates better.

History of Media and Communication Studies in Nigeria

The first university-based journalism training on the continent of Africa was established at Al-Azhar University Cairo around the 1930s, (Murphy & Scotton, cited in Skjerdal & Tomasello, 2016) followed by the Ghana School of Journalism in 1958 (Skjerdal & Tomaselli, 2016) and Jackson College of Journalism at the University of Nigeria, Nsukka in 1961 (Abubakar & Dauda, 2016).

Ghana was the first country in sub-Saharan Africa to get independence from colonial power in 1957 and knowing the importance of communication to national development, the revolutionary leader Kwame Nkrumah established the first journalism training in 1958. The school was established to educate patriotic journalists who could contribute to the emancipation of Africa (Skjerdal & Tomaselli, 2016). Currently, there is a proliferation of media and communication institutions in Ghana (Acheampong, 2018).

Nigeria got its independence in 1960 and a year after, the president of Nigeria Dr. Nmandi Azikiwe who happened to be a journalist led the establishment of the first journalism institute in Nigeria; Jackson College of Journalism which was later renamed as Department of Mass Communication to offer a degree programme in journalism with the support of the Department of Communication at Michigan State University (MSU) (Rogers, cited in Willems, 2014).

From 1961 to 1990 there were only 6 federal universities and only 1 state university that offered mass communication; University of Nigeria 1961, University of Lagos 1962, University of Ibadan 1975, Bayero University, Kano 1976, University of Maiduguri, 1983, University of Uyo, 1985, Rivers State University of Science and Technology, Port Harcourt 1990. However, there was appreciable growth in terms of the number of universities. As of 2015, there were 41 federal, 25 state and 61 private universities that offer media and communication-related programmes (Dauda & Abubakar, 2016). Of course, there are other journalism training institutions (polytechnics and mono-technics) that existed even before the establishment of universities but such institutions are primarily made to offer practical journalism training, not academic research.

Media and communication research is in its sixth decade in Nigeria. It is an act of necessity to assess and reflect on this long academic journey as Schramm argued that periodic reflections on our collective image are necessary for scholars studying communication, media, and culture. This "selfie" may or may not be appealing to the eye, but it allows us to take stock of the past, ferment questions about the present, and re-articulate future alternatives (Fuchs & Qiu, 2018, p. 219).

Research Questions
1. What are the views of media and communication scholars in Nigeria about the effectiveness of Western media and communication theories and models in the Nigerian context?
2. What are the efforts made by media and communication scholars in Nigeria to develop indigenous theories and models?
3. What are the factors affecting the development of indigenous theories and models in Nigeria?

Research Method
The study administered a survey questionnaire and in-depth interview guide to media and communication scholars in Nigeria. Personal Emails generated from the repository of the African Council for Communication

Education ACCE and WhatsApp (personal and departmental groups) were used for administering survey questionnaires. Likert scales, dichotomous questions and open-ended questions were used as measurement scales. The study used face validity and the Cronbach Alpha coefficient to test the internal consistency and reliability of the instrument. The survey got 313 responses while the in-depth interview was conducted with eight senior scholars across the country. Atlas. ti and SPSS software were used for data coding and analysis.

Results

The survey respondents' demography from Table 1 indicates that three-fourths (73.8%) of the respondents are male. This can be related to the employment patterns and other sociocultural practices that limit female participation in academia in Nigeria. The respondents are mostly young scholars with a background in Mass Communication. The majority of the respondents 52.3% are PhD holders and this can add authority to the responses gathered.

Table 1
Demographic Characteristic Respondents

Demographic Factor	Freq.	%
Gender		
Male	231	73.8
Female	82	26.2
Age		
18-30	36	11.5
31-45	193	61.7
46-60	77	24.6
61 and above	6	1.9
Field of Study		
Mass Communication	261	84.2
Others	47	15.2
Qualification		
No Response	7	2.2
PhD	157	52.3
Masters	116	37.2
Bachelor Degree	32	10.3

The respondents' opinions about the effectiveness of Western media and communication theories and models in the Nigerian context were measured using Likert scales presented in Table 2. The respondents disagreed with the statements that say Western media and communication models, theories and research methods suit Nigeria's media system hence we do not need Afrocentric models, theories and research methods. The grand mean for these questions is 2.3 which implies that the respondents are not satisfied with the effectiveness of the Western models, theories and research methods in the Nigerian context and they believed in Afrocentric approaches towards knowledge creation and expansion in Nigeria.

Table 2
Opinions about the unsuitability of some Western Media and Communication Theories, Models ad

	SDA	DA	N	A	SA	M
Western media and communication MODELS suit Nigeria's media system hence we do not need an Afrocentric MODEL	32.3	49.8	6.1	6.4	3.2	1.92
Western media and communication THEORY suit Nigeria's media system hence we do not need Afrocentric THEORY	29.1	47.3	10.9	7.3	5.1	2.11
Western media and communication RESEARCH METHOD suit Nigeria's media system hence we do not need Afrocentric RESEARCH METHOD	29.4	46.0	9.9	7.0	5.4	2.06

Note: SDA = Strongly Disagree, DA = Disagree, N = Neutral, A = Agree, SA = Strongly Agree, M = Mean

The question is, if some Western theories, models and research methods have not been effective in the Nigerian context, what have the media and communication scholars in Nigeria done to develop theories, models and research approaches that bridge the gaps not filled by Western solutions? Most respondents are unaware of Nigerian scholars who developed media and communication theories or models. The grand mean for these questions as presented in Table 3 is 2.23. Only a few respondents among those who knew scholars who developed theories or models were able to mention the names of the theories or models as presented in Tables 4 and 5.

Table 3

Awareness about developing theories, models and research methods/strategies by Nigerian scholars

	Yes	No	Not Sure	M
Do you know any Nigerian media and communication scholars who developed a MODEL	28.5	44.2	27.2	1.99
Do you know any Nigerian media and communication scholars who developed a THEORY	30.4	49.5	20.1	1.9
Do you know any Nigerian media and communication scholars who developed a RESEARCH METHOD	11.5	59.4	29.1	2.8
Grand Mean				2.23

Table 4

Name of the Scholars and Theories they developed as Mentioned by Respondents

SN	Name of the Theory(ies)	Propounder
1	Trado-modern Communication Theory	Des Wilson
2	Push-ICT Theory	Joseph Wilson
3	Regional Parallism Theory	Jamil Yusha'u
4	Media Contraflow Theory	Abdalla Uba Adamu
6	Astrand of Agenda Setting Theory (not exact title)	L.K. Mustapha
7	Media Effect by Consent	Andrew Moemeka
8	1. Proximate Locations Theory (2) Digital Dichotomy Theory (3) Agenda-Flow Theory, (4). Spiral of Voice Theory	Isaac Imo-Ter Nyam
9	Wilson's Theory	Nsikak Solomon Idiong
10	Oramedia	Frank Ogbuajah

Table 5

Name of the Scholars and the Models they developed as Mentioned by Respondents

SN	Name of the Model(s)	Propounder
1	Traditional-urban Media Model	Frank Okwu Ugboajah
2	Social Media Engagement Model	Abdulmutallib Ado Abubakar
3	The journalism model of disinformation and hate speech propagation; (2) the unified model of digital deception and online hate pronouncement; (3) Proposing the adoption and use of cyber technology; and (4) the Model of Mediated Nigerian National Identity Biases in Political Communication,	Adamkolo Mohammed Ibrahim
4	Pragmatic Health Communication Model,	Woyopwa Shem
5	Geverism Self Positioning Model,	Gever Celestine
6	Technophobia	Joe Wilson
7	SAMCAV Model	Isah Nasidi

8	Model of Indigenous Language Communication	Abiodun Salawu
9	Internet Use Model	Sonia Livingston
10	Acada Model	Prof. Okoro
11	RISE Model	Eke Nwosu
12	No Models name	Kola Adeshina, Sunusi Iguda Ishaq Isa El-Qassim, Blessed Ngonso

The most dominant factors that affect the development of theories, models and research methods in Nigeria are largely attributed to the issues related to inadequate funding, grants, sponsorship and research resources. The second most cited factor is the absence of a conducive and friendly learning and practising environment while poor knowledge of research and in-depth knowledge of the field takes the third position in the frequency count.

Table 6

Factors that Hinder Scholars from Developing Theories, Models and Research Methods in Nigeria

SN	Factors	Frequency
1	Issues related to inadequate funding, grants, sponsorship and research resources	110
2	Absence of conducive and friendly learning and practising environment	40
3	Poor knowledge of research and in-depth knowledge of the field	32
4	Destructive criticism, unproductive academic rivalry and pulldown syndrome	26
5	Intellectual and academic laziness	26
6	Fear and non-acceptability, acceptability and usability	24
7	Overdependence on Western models, theories and models	24
8	Lack of motivation, remuneration and encouragement from the government, private sector and academic institutions	22
9	Inferiority complex	20

Thematic Analysis of In-depth Interview Data

Six major themes emerged from the in-depth interviews conducted with eight senior media and communication scholars in Nigeria. The themes are the paucity of indigenous theories and models, theories and models developed, poor visibility and acceptance, overdependence on Western knowledge, Afrocentric approach and the shift in knowledge creation.

The most frequent theme was the paucity of theories and models developed by media and communication scholars in Nigeria. Most respondents could not mention a theory or model developed by Nigerian scholars despite their decades of teaching and research experience.

> "I can't pinpoint a theory developed by Nigerian scholars about the peculiarities of Nigeria… Our immersion into theory, especially in the area of critical scholarship, is still quite limited". Respondent D.

Only two, out of the eight respondents, mentioned the names of theories or models developed by Nigerian media and communication scholars. The remaining speculated without mentioning names which is not possible if you ask them to mention theories developed by Western scholars.

> Adbulmutalib Abubakar has developed the Social Media Engagement Model that helps us understand social media engagement among political stakeholders in presidential elections in Nigeria. Joe Wilson has the PUSH-ICT Model/theory for understanding technology adoption in Nigeria/African context/".Respondent A.

> I know in the area of public relations, Prof. Nwosu whom I mentioned developed the RISE Model and Prof. Okoro has developed the Acada Model. Respondent H.

The few theories and models developed in Nigeria suffer poor presence and visibility.

> Our greatest drawback is the poor visibility, until recently when scholars are beginning to share their works on open access platforms. Respondent A.

The respondents recognised the overdependence of the Nigerian media and communication scholars on Western theories, models and methodologies as one of the factors that led to the paucity of indigenous solutions. However, scholars are getting rid of this inferiority complex by shifting their thinking towards the Afrocentric approach which aims to address local peculirities.

> Let's have a kind of Afrocentric scholarship that even the West can see something they can benefit from us. It is going to be a kind of symbiotic relationship anyway. Who can tell our stories more than us? Respondent F.

Some mass communication departments have started working toward this by making internal policies that encourage scholars and students to come up with innovations.

> "It would interest you to note that doctoral studies are hardly ever completed without the student coming up with a model from the work. Respondent A.

> I was at Lagos State University a couple of weeks ago to examine a candidate. She developed a good model of Mother-daughter communication on the use of sanitary pads. I was also in Unilag to examine some candidates and they developed models out of their research findings". Respondent F.

Discussion of Findings

"Three decades of communication education have not resulted in many research studies. More unfortunately, no theories have been developed to assist in a scholarly explication of the African communication context (Okigbo, 1987, p. 19). Three decades later after Okigbo's observations, this study found negative development in terms of theory and model development in the field of media and communication in Nigeria. That may be the reason why most of the survey respondents did not know any scholar who developed either theory,

model or research method. Similarly, most of the senior scholars interviewed could not pinpoint the name of any theory or model developed by Nigerian scholars. This finding supported Wasserman's (2020) assertions that the field is "still too white, too Western and too bound to experiences in established liberal democracies". Consequently, the respondents agreed on the need to use Afrocentric approaches to search for explanations and solutions to Nigerian media and communication issues. The Afrocentric movement is not new because as far back as the 1980s, African media and communication scholars have realised this and advocated for Africanising media and communication research. Prominent media and communication scholars such as Frank Ogbuajah, Charles Okigbo, Ekechukwu Nwosu and Des Wilson were very critical of Western research methods, sampling and tools and at the same time struggled to provide an alternative route for conducting what Ogbuajah called "social relevance research" an opposite of highly systematic and Western-oriented research that lacks direct benefits to African society (Okigbo, 1987, Ogbuajah 1987, Nwosu 1987, Wilson 1987). Undoubtedly, this movement cannot be discerned from the works of Latin-American and Pan-Africanists such as Franz-Panon and Ali Mazrui (Moyo & Mutsvairo, 2018).

Although the lack of awareness does not guarantee the nonexistence, the few theories, and models developed in Nigeria lack national and international presence and visibility. Some theories and models developed lack an internet presence which is the easiest way of making research visible to the global community as observed by the respondents.

Another important factor that contributes to the poor presence and visibility is the lack of motivation and acceptance of the theories and models among academics due to destructive criticism, unhealthy academic rivalry, inferiority complex and overdependence on Western knowledge.

Issues related to inadequate funding, absence of a conducive and friendly learning and practicing environment and poor knowledge of research and depth knowledge of the field are the key bottlenecks to the developing Afrocentric solutions in Nigeria. Others are lack of passionate research and scholarship, poor educational training, close-mindedness, suppression by senior colleagues, biased management of the academic work environment, unhealthy rivalries and brain drain. Scholars like Giardina, & Newman, (2017), Frere & Agbobli, (2018), and Ojebode, et al., (2018) reported some of these issues bedeviling research in Africa.

Conclusion

The search for meaning, explanation and solutions to media and communication issues in Nigeria was primarily guided by Western theories, models and research methods which were found to be inefficient in some contexts. From the 1960s when media and communication study was established at the university level in Nigeria to date, the field has been characterised by over-dependence on Western prescriptions which left unnumbered questions and problems unsolved. Although little has been done in developing local solutions, the good story is the realisation of the problem by the majority of the scholars and some have already started taking measures that will make Nigerian media and communication scholarship more socially relevant at the local and international level. However, the movement can remain a mirage if the proper behavioural campaign, funding, capacity building and supportive institutional policies are not put in place.

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