

CARITAS UNIVERSITY AMORJI-NIKE, EMENE, ENUGU STATE**Caritas Journal of Management, Social Sciences and Humanities**

CJMSSH, Volume 2, Issue 2 (2023)

Another Look At Oramedia Hypothesis**Obasi Ferdinand****Authors' Affiliation**

Department of Mass Communication,
Caritas University, Enugu

amokovia@yahoo.com

Keywords:

African communication
system,

Hypothesis,

Oramedia,

Rural communication
system.

ABSTRACT

This paper proposes a re-visit of Oramedia hypothesis as an unfinished project in media theory formulation. The originator of the project, late Professor Frank Ugboajah could not conclude the process before his demise. The study specifically wants to know whether the project has been abandoned. Based on this inquiry, the paper sought the opinion of Igbo speaking communication scholars from various Nigerian Universities and Polytechnics. Online survey research method was adopted for the study. Findings show that people nearly abandoned that noble idea of having an Igbo scholar's attempt to develop a theory. It concludes that since our communication and media scholars are zealous in their research approaches, they cannot leave the work uncompleted. It recommends for reawakening spirit towards the project, in a view to actualizing the dream.

Introduction

Communication is as old as humanity; it is the natural aspect of life which starts from the womb/birth and continues throughout one's life till death, (Uzochukwu, Onyenekwe and Chinedu-Okeke, 2020, p.493). It is the process of understanding and sharing meaning, the authors cited Pearson and Nelson (2000). Communication process is quite systematic in process: the process of generating meaning by sending and receiving verbal and non-verbal symbols that are influenced by multiple contexts. Two major aspects of communication lie in space of time and period of existence. This gave rise to old or traditional and new or modern communication. The old communication is old because there is new ways of communication today other than the time-honoured means of communication. The old communication order is where Igbo communication model is located, and christened ORAMEDIA.

Online source <https://www.-igi-global.com> defined oramedia as a small group oriented, orally based, and two way dialogical channels of communication. In fact, it can also be referred to as various traditional means of channels of communication used for spreading information especially in remote areas where access to modern communication channels is inadequate. Oramedia is communal in nature because it is used within the confines and understanding of a particular people, tribe or ethnic. Therefore, O-R-A (Igbo word) which can be translated to mean "our", "us", "we" belongs to the Igbo tribe, Igbo ethnic nationality and people by name.

Traditional media or communication, in general, is symbolic and cognitive, and most effective when used in local languages that cut across different groups in a given community. Citing Ugboajah (1989) Isika and Assay (2009) Orebeware and Onusu (2012) traditional media are local or folk media (oramedia) are routed and consumed by grassroots members of the society, they reinforce the values of society, they are features oftentimes quite strictly conventional. Nwabueze, (2006) notes that traditional media are extensions of people's culture. Therefore, they are means of communication in the villages and rural communities from time immemorial which are still

relevant in the modern times despite the advent of mass media. Okunna and Uzochukwu(2006) cited Ugboajah (1972) who said that oramedia use traditional institutions, and sometimes the appearance of certain animals to disseminate information around and within the community.

In fact, traditional media are unique in nature, features, ownership and application. They are indigenous in nature, verbal and non-verbal in feature, community-based ownership and versatile in application. Oramedia do not require formal education in their usage and understanding as the communication system is the people, their tradition culture and way of life. They provide information, mobilization, enlightenment, education, socialization, directives, social change, integration and entertainment. The system uses indigenous technology where necessary. Oramedia is like a model, according to Ogbuoshi (2022 P.14) that is used to help people understand similar systems or structure. The communication system serves as a veritable tool for the construction of reality. In every Igbo speaking community traditional media system is taken as a process, as well as a model. As a process, the system is a continuum, despite the advent of modern media ecology. In the P-Process Model developed by Population Communication Service, a branch of John Hopkins Centre for Communication Programmes cited in Ogbuoshi (2020: P.312) asserts that the model evolves strategic thinking that identifies communication as a continuous direct, and major influence on behaviour and policy. It signifies set of operating rules which is supposed to match a set of relevant points in an existing process.

Statement of Research Problem

African communication systems have been concerned with how the African indigenes disseminate information among and between themselves, before the colonial masters invaded the continent. Even after such invasion, the communication systems have remained despite the foreign/modern communication machinery that accompanied the colonial invasion. Africans have been making use of what is known and called folk-media or oral-media. Ugboajah (1989) observes that this system of communication

(traditional media) remains the most dependable in almost every rural setting in Africa. The system vary from one rural setting to another, while some appear to have cut across all ethnics traditional communication.

Obasi and Ani (1997; P.179) language knowledge is key as it promotes both oral and spoken communication. The authors maintain that understanding language of communication is a powerful instrument for building strong culture, tradition and customs of the child in any traditional family, as well as making our language rich in proverbs. Igbo language is unique and has made waves in the literature of African communication studies. Scholar from Igbo ethnic nation, especially Professor Frank Ugboajah has carved an inch in this area. Evidences are abound that he spear headed the oramedia hypothesis and could not finish the scholarly journey of actualising his mission of developing oramedia theory. It now beckons on us, Igbo mass communication scholars to leverage on that noble effort and accomplish the process before foreigners of our language turn Igbo word “ORA” to something else and make our children believe them. Let us have another look at the concept.

Objectives of the study

1. The major objective of the study is to find out if Igbo communication scholars have abandoned their efforts in actualising the oramedia theory formulation.
2. To ascertain the possibility of Igbo communication scholars reclaiming oramedia as their own concept.
3. To re-awaken the consciousness of Igbo traditional media experts in re- positioning oramedia for maximum understanding and utilization.

Research Questions

1. Whether Igbo communication scholars have abandoned their efforts in actualizing oramedia theory project?

2. Is there any possibility of reclaiming oramedia concept as ours by Igbo communication scholars?
3. How can the consciousness of Igbo traditional media experts be awakened toward repositioning of Oramedia for maximum understanding and utilization?

Literature Review

Brief overview of African communication systems

In the beginning, there was communication at the villages in African continent. Okunna and Uzochukwu, (2006; 65) communication is an age long process that is as old as humanity, it predates civilization. Even during pre-historic times, some form of communication existed. Before the development of language, traditional communication was mostly through touch (tactile communication) and vocal signals (okunna, 1992). African communication systems has its own definitions, meanings, elements, functions, values, strengths and weaknesses (Benson, 2012; P.66). According to the author, not much was done on its studies until recently in 1963 when Pye, L.W. attempted a serious research on this type of communication. Other American scholars who attempted studies in the area included Dood (1996), Ainsile (1966), Hatchen (1971), Head (1974) and Wilcox (1974). Those scholars were merely interested in the anthropological aspect of the subject.

The entrance of some Nigerian communication scholars like late Professor Frank Ugboajah (1972) into the field opened door for indepth academic studies in African communication systems. The late Professor began the process of bringing the communication systems into the global discourse. The efforts of Professor Des Wilson and Professor Onuora Emmanuel Nwuneli, among recent academics are all commendable. These professionals defined the concept differently though with common meaning. Ugboajah (1980) traditional media are means of communication in the villages and rural communities from time immemorial which are still relevant in the modern times despite the advent of mass media. In 1989, Ugboajah cited in Isika and Assay (2009) defined the system of communication as a local or

folk media that are routed and consumed by grassroots members of the society; they reinforce the values of society; they are visible features oftentimes quite strictly conventional. Nwabueze, (2006) traditional media are extensions of people's culture. The author maintained that they are people-based and people-oriented media which are perpetually credible, effective and persuasive means of reaching members of the community in which the media exist. Oso (2003) they can involve all the poorest groups and classes who are often left out of development activities because of illiteracy or lack of understanding of the English or French language.

The list of scholars who defined the concept separately and differently are endless, but suffice to mention those that defined the system with different names like indigenous communication systems. Ansu-Kyeremeh (1998) any form of endogenous communication system which by virtue of its origin, form and integration into a specific culture, serves as a channel for messages in a way and manner that requires the utilization of the values, symbolism, institution and ethos of the host culture through its unique qualities and attributes. Hachten (1971) "informal channels of communication", that is how Hachten defined indigenous communication system. Akpabio (2003) simply states that there are the process and systems which utilize symbols, values and institution which directly appeal to the people, and thus enhance the variety and effectiveness of messages that circulate in the community. Some others see African communication systems as Oral communication. For instance, Onosu (2009) cited in Orehewere and Onosu (2012; P.255) described the system as symbolic and cognitive media that enabled Africans in their gregarious settings, interact and maintain a stable system of living.

Various, people, especially communication scholars, see African communication systems as an age long system of communication that really began with Africans from inception. No external person or group of people outside African subregion brought the system to Africa. It began with the people, though may differ in tongues and application, but were mainly and basically communicative in nature. As

culture and tradition slightly differ from community to community, society to society, or from nation to nation in African continent, the functions of their systems remain the same. The systems function to inform, disseminate, mobilise, enlighten, educate, socialize, direct, integrate, entertain and social change. Des Wilson, cited in Odunlami (2017; P.307) classified and categorized the various forms and modes of the traditional media systems into ten distinct types, thus: idiophones, membranophones, aerophones, symbology, signals, objectifies, colour schemes, music, extra-mundane and symbolic displays. All those categories belong to non-verbal aspect of the system. The list continues to include dances, festivals, trading, farming, hunting expedition, dresses, marriage ceremonies and rites, burial rites and other rituals very informative and instructive in the community.

For verbal forms of the systems, we have chants, songs, folktales, idioms, proverbs, greetings, (both verbal and non-verbal), daily conversations among and between the people, especially the ruralities in the communities. African people speak their different languages, dialects and communicate very fluently in their mother tongues. They name objects, subjects, events, persons, places like figures, words and so on. African communication systems are for Africans, but oramedia or oral communication is for Igbo people, because it was coined and named in Igbo language.

Hypothesis

Hypothesis is a component of a theory or better put, one of the processes or steps involved in the formulation of a theory. According to Uzoagulu(1998:41) hypothesis is an intelligent guess regarding some pertinent variables. For a researcher to formulate a hypothesis, the researcher should be sure of what independent and dependent variables means. Nwodu (2006;37) hypothesis is a proposition, which assumes the existence of certain relationship between concepts or events. Obasi (2013:199) hypothesis is a wishful thinking, assumptions, tentative statement about relationship between variables or, it is an intelligent guess which must subject itself for empirical examination. Ogbuoshi (2020:13-14) hypothesis is a conjectural statement

that indicates a relationship between at least two variables. The author had earlier in (2011) stated that hypothesis is a theory in the making or in the journey for acceptance or rejection after completion of its journey.

Hypothesis is tentative declaration of statement about relationship between variables, and can easily suggest answer to a specific problem. It is put forward to aid the development of evidence in favour or against the proposition made, so it guides the thinking of the researcher in his clarity in search for solution to his identified problem(s). Hypothesis ensures brevity, precision and clarity, therefore, helps researcher to define methods to be used in his research in order to collect required data that can further be tested, analysed and interpreted for empirical proof. Hypothesis is a process that leads to an end, which is theory.

Rural and Urban Communication defined

Critical examination and understanding of the two concepts is key to the study until we fully understand what rural communication is, we cannot assume it to represent oramedia. According to Wikipedia, **Rural communication** is a key concern for communicators of both profit-oriented corporations exploring rural areas to expand marketing their product, and by those in social services institutions trying to reach social health-related messages in rural, tribal and far-flung areas. By implication, it is the systematic utilization of appropriate communication channels, technologies, and techniques to increase people's participation in development and to inform, motivate, train rural population mainly at the grassroots level (Coldevin, 1987:4).

Rural communication media encompasses use of town criers, talking drums, wooden gongs, drama presentations, folk tales. It goes beyond that to include talking about media categories which include broadcast, group media like video, tape-slides, sound film strips, audio cassettes, overhead projections, flip-charts, posters, pamphlets, leaflets and other traditional folk media such as puppets, live theatres, interpersonal communication channels. Some shortfalls of rural communication include limited number of people involved in the communication

process unlike other forms of communication, such as mass communication or urban communication. Again, rural communication lacks far-reaching spectrum because it confines itself within the rural community. Also, rural communication is slow in spread approach.

As a result of these seemingly challenges, development partners have found their attempts to penetrate rural communities in Nigeria, difficult. According to Richardson (1997) FAO believes that an integrated approach to expansion of internet services will promote the necessary, but often-neglected horizontal communication between the rural communities and the agencies linked to rural development. Therefore, with the increasing rate of internet development, it has become a major component of rural communication tool looking at the number of rural population using smartphone and computer in encoding and decoding rural news. Still, there remains some militating factors to effective and full use of this new media (social media) platforms as rural communication media outfit. Such factor like lack of basic infrastructures such as constant power supply, lack of computer literacy as to enable them to access information on the net, cost of computer and internet connectivity in the rural areas. Also to be included, is lack of enlightenment, on how internet or social media will be best used by rural people.

Urban Communication: Urban communication is an interdisciplinary field of study with the wide range of communication practices and technologies that constitute urban social life that have become prominent with the growing impact of networked digital technologies manifested in smartphones on urban environment. It is a manner of intervention, a medium that uses spaces of the city in unplanned and often unexpected way to blossom information. Urban communication thrives because its messages are sponsored; it has high reach attitude, fast reach mechanism influencing and impacting on millions of its audience.

Urban communication encompasses broadcast, print, social, new, web media, earned media, shared media or owned media. The obvious way it manifests in any time and place, is intimately related to the prevailing political, economic, social and institutional

conditions in the urban cities. This type of communication may be shaped by social boundaries and legal codes, as well as the manners of their reinforcement. As a result, the system may take different forms depending on the availability of specific kinds of technologies to certain population as well as on characteristic of the built environment and infrastructure in the city. It involves practices quite different from other forms of communication, because it is much closer to everyday life in the city.

African communication Vs Traditional communication systems

African communication systems

African communication systems, as the name implies, is a system of communication evolved by Africans. The system is indigenous to them and the people use it in particular ways to satisfy their information, entertainment, interactive and development needs. Africans have been making use of this system of communication, according to Ugboaja (1985) that remains the most dependable in almost every rural setting in Africa. The system is unique in character because it is embedded in their originality, creativity, tradition and culture of the people. African communication systems vary from one rural setting to another Benson-Eluwa (2010:2). The author continues, some appear to cut across all ethnics others exist in a particular ethnic tribe. Citing (Oti, 1998 and Chukwu, 2006), the author says that this kind of communication systems is the ways in which indigenous African societies pass on information from sender to receiver.

This type of communication can be classified into: iconographics, instrumentals, demonstrative channels, symbology, aerophones, objectifics, idiophones, extramundane, colour schemes, membranophones and signals. According to Wilson (1988) cited in Odunlami (2017:307) symbology is a kind of writing with symbolic characters or tracing of symbolic figures, or representation of ideas through signs, a movement which guides a generation as it manifests in various forms such as decoration of people's bodies with tattoo, drawing of nzu lines and curves on the walls. Use of a bundle of broom sticks to negotiate dowry or the unshaven hairs used to

identify an "osu" caste. Today, symbolic displays (symbolographic writing) is order of the day in a far away developed countries like America and some European nations. Footballers, Wrestlers, musicians, actors and actresses draw all forms of tattoos on every part of their bodies. Nigeria youths are not left out in the craze of tattooing and in addition, which free ladies and girls tie all sorts of robs, rigs, threads and ornaments around their upper ankles, to signal free womanhood. African communication has come to stay inspite of the emergence of new channels. The communication system is making serious entrance into America dominated by black African slaves.

Another type of African communication channel that is very prominent around African communities is extra mundane communication. It is a communication between man and gods, an interaction between the living and the dead through some manifestations like masquerades. Layiwola (1998) cited in (Odunlawi, 207:311) states that the medium of a masquerader is the invitation of a spectral medium, where a man hitherto a young man fledging in the community attains the status of a god or even an ancestor under the mask. The person becomes a persona, a numinous invocation with a transient personality. That can be seen in almost every rural and semi-rural communities in African continent.

Traditional Communication Systems

Some communication scholars use the term interchangeably with African communication systems. They look alike, but with slight differences. Traditional communication systems is a form of communication available to rural communities before the advent of modern communication and digital media. It serves as the physical act of transferring information from one person to another, face-to-face, interpersonal and or small group communication mode. Traditional communication systems as the name implies is a kind of communication model that is transmitted from one generation to another, as people grew up with it, get accustomed to it in their daily conversations. This system is bound to be with the people till eternity.

As time went on, traditional settlers began to expand in the communication architecture, and today, many

of the traditional communities embrace print (newspaper and magazine), broadcast media (radio and television), social media, and other similar communication platforms that can be understood and used in the rural or traditional societies.

Oramedia

“Ora” is an Igbo word that can be translated to mean, “public”, “our”. On this understanding, oramedia can therefore mean “public media”, a medium collectively owned and operated by “us”, “the community public”. Every community has a government, traditionally and culturally constituted by the people, most often by the elders and titleholders. This government holds the oramedia on trust for the people, to avoid abuse. So, oramedia is a kind of communication system which an individual cannot establish, own and operate solely.

Communication scholars from and outside igbo tribe or ethnic nationality have thrown their weights behind this concept, coined by Late Professor Frank Ugboajah in 1970s. In definitions, descriptions, assumptions and operations, scholars, old and young have something to contribute, probably to enrich the African traditional communication systems literature. An online definition of the concept puts it thus: oramedia are traditional media of communication in Africa as they are transmitted from one generation to the other, and people grew up with them, get accustomed to them in their day-to-day conversations. Again, oramedia is defined as a small group oriented, orally based, and two way dialogical channels of communication such as games (<https://www-igi-global.com>). Also, oramedia refers to various traditional means of channels of communication used for spreading information especially in remote areas where access to modern communication channels is inadequate.

The founding father of the concept, Professor Frank Ugboajah; oramedia are means of communication in the villages and rural communities from time immemorial which are still relevant in the modern times despite the advent of mass media (Ugboajah, 1976). Some communication scholars neither take the concept to mean “oral-media”, “African” “traditional” or “indigenous” media. Each

one of these terms meant slight different from one another. According to Okunnna and Uzochukwu (2006:66) oral-media or oramedia involved the use of traditional institutions, instruments, and sometimes the appearance of certain animals to disseminate information around and within the communities. Chukwu (2006:108) traditional communication system refers to a way of relaying information in rural areas, with the town crier as the purveyor of news. Oti (1998) it is the ways in which indigenous African societies passed on information from sender to receiver. Odunlami (2017:308) indigenous communication is all forms of strategies, verbal or non-verbal that are peculiarly African. Also, Hachten (1971) defines it as a system of informal channels of communication.

Theoretical Framework

The most appropriate theory for this study is **Symbolic convergence theory** propounded by Ernest Bormonn in 1972. This theory is one of the general communication theories. In the Quarterly Journal of Speech, the theorist explains how people shared emotions, motives and meanings. Wikipedia describes the theory as proposing that the holding of fantasies in common transforms collections of individuals into cohesive groups, offering an explanation for the appearance of a group’s cohesiveness, consisting of shared emotion, motives and meaning. The theory provides a description of the dynamic tendencies within systems of social interactions that cause communicative practices and forms to evolve. It allows theorists and practitioners to anticipate or predict what will happen and explain what did happen or will happen.

The theory assumes that communication constitutes reality and, allows for individuals to create a shared sense of reality within groups through meaning of convergence. Other scholars who later applied the theory in their studies were John Cragan and Donald shields. They were colleagues of Bormann at the University of Minnesota. They introduced SCT as a framework for discovering, describing, and explaining the dynamic process by which humans come to share symbolic reality. They further proved that the theory is related to attribution theory in that it

deals with the human tendency to attribute meaning to signs and objects in order to make sense of them. In fact, the process of symbolic convergence resembles emphatic communication, which oramedia is all about.

Social Identity Theory

With the understanding that “ora” can only be found in Igbo vocabulary book, and can only be ascribed to Igbo speaking people in Nigeria, and the world at large, **Social Identity Theory** is very apt in this study. This theory was developed by Henri Tajfel and John Turner in 1979. It is originally developed to explain the psychological basis of intergroup discrimination, and so, focuses on the cognitive and motivational basis of intergroup differentiation. It is all about a person’s sense of who he is based on his group membership(s). The theorists proposed that the groups (social class, ethnicity, family or, etc) which people belong to are important source of pride and self-esteem. Social Identity Theory postulates that when people are acting in groups, they identify whom they are in terms of group membership and seek to value their groups more than others.

One of the assumptions of social identity theory, is that an individual does not have a personal self-hood, but rather several selves (“ora” or “oha”) and identifies that correspond to widening circles of group membership. According to Islam (2014) the theory provides a platform where people identify and defines their own identities depending on social group. Again, it provides a framework for explaining inter-group behavior and inter-group communication based on inherent value humans place on social group membership and their desire to view their specific social group in a positive light. Also, Harwood (2020) listed some functions of the theory to include; to help us understand the link between ownership and media content and the group-based selective consumption of specific media messages. It is apt in the study and the researcher anchored his work on that.

Research Methodology

Based on the main objective of this study which is to investigate whether Igbo communication scholars have abandoned the effort of one of their own in

actualizing the oramedia theory formulation, this researcher adopted an Online Survey research method in executing the study. An online survey research method is an internet research method that is quantitative in nature. As a web survey, its questionnaire is structured such that the target audience complete it over the internet generally through a filling out a form. People that have access to the internet prefer to answer surveys online, and since the target audience in this study are all internet compliance, and scattered across many universities and polytechnics in Southern Nigeria, the researcher preferred to apply it in this study.

Online survey method has many advantages over traditional survey research method, such as being faster to use, cheaper, as online questionnaire reduces your research cost in production, posting, transportation and even time consumption. With an online survey, participants can pick a moment that suits them best and time needed to complete the survey in such shorter period. Data is easily and instantly available and can easily be transferred into specialized statistical software, for analysis.

Population of the study

The researcher was confronted with the infinite population of the study that cuts across universities and polytechnics selected from the southern part of Nigeria. The institutions include government and private-owned, with academic staff ranging from those with their second degree and above in mass communication and other media related disciplines. The population comprises academic staff, especially those with computer literacy that could fill questionnaire soft copies online. Again, because the study was an online, it enabled access to large and geographically distributed population across the targeted higher institutions in Southern Nigeria.

The researcher opened his FormsApp linked the communication scholars from thirty universities and fifteen polytechnics both private and public institutions, and collected responses from over three hundred of them within the short time allocated for the survey. Facebook and SMS were used to invite participants. Data quick reference in report writing and analysis. The research sample size was three

hundred (300) as none of the respondents was left unsampled.

Discussion of Findings

Majority of the respondents, about 50% of them, affirmed that they were aware of Late Professor Frank Ugboajah's Oramedia Project. Some stated that they were not fully aware of oramedia hypothesis, as 20% of the respondents said so. Over hundred respondents representing 30% claimed that they were not aware of oramedia hypothesis.

On whether the idea of Oramedia hypothesis has been abandoned, over a hundred and seventy-eight representing 55% said that the noble effort was still alive. According to this group, some scholars have carried out extensive studies on the subject-matter, even non-Igbo speaking media scholars.

Can Igbo communication scholars reclaim the oramedia concept as their own; study shows that 172 respondents representing 57% were of the opinion that it was possible. They were of the view that since "ora" is an Igbo word for "Public", that the project belong to Igbo speaking people. According to them, Igbo communication scholars can produce and publish enriching Book of Readings on "Oramedia Hypothesis". Some even suggested that it was possible to complete the hypothesis processes into a theory-"Oramedia theory".

Respondents affirm that Igbo speaking communication scholars can awaken the consciousness of the project in them, and others. 217 of the respondents (71.7) believe that such reawakening can be possible through the establishment of a centre for the study of Oramedia. Another group suggested that such conscious awakening can be achieved through instituting an annual programme where scholars can be invited to present papers on the concept, and collections of such papers could be published into book of reading annually.

Respondents were asked to assess periods of time studies on oramedia and its related components were intense. Study revealed that the study on Oramedia and African communication systems was very high between 1970 and 1980. The period was followed by

1981 and 1990, when relative studies were done on the concept. Although studies on the African communication systems, including Oramedia have been going on, the rate and intense of such studies continue to dwindle.

Conclusion and Recommendations

The work set out to have another look at Oramedia hypothesis and the following were generally identified, that people were aware that Late Professor Frank Ugboajah initiated Oramedia project; the project is nearly abandoned though can be resuscitated with reawakening spirit of communication scholars, especially Igbo speaking Mass Media scholars. Again, the study also revealed that Igbo speaking Media scholars could reclaim the project as their by some programmes such as establishing centre for the study of Oramedia concept and instituting an annual colloquium where intellectuals on communication and mass media could present paper, after which such papers could be published as book of reading.

This paper, therefore, recommends that contemporary scholars in mass media should re-awaken their consciousness towards finishing the noble project of actualizing oramedia theory. Again, all hands must be on deck, especially Igbo speaking media gaints, not to allow the project die. More researches should be conducted on the concept so that oramedia will eventually become a theory.

References

- Adeyami, A. (2015) Empirical study of the use of Oramedia in Grassroots development, <https://achive.aessweb.com>> view Accessed on 06/11/2022.
- Agatha, O.O.E. (2012). Contributory role of traditional media to self-help community development among the Igbos of Eastern Nigeria In Journal of contemporary communication. Vol.I.No.1, May 2012
- Annuike, O. (2012). Indigenous Communication System in Managing Ethnocentric Crises: Implications for development goals achievement in Nigeria. In Mbuk Mboho and

- Herbert Batta (eds). *The Companion to Communication and Development Issues*. Uyo: BSM Resources Ltd.
- Benson-Eluwa, V. (2012). *African communication Systems: Tradition Systems of Communication*. Vol.11. Enugu: Virgin Creation.
- Berger, B. (1971). *Societies in Change*. New York: Books Lamentations.
- Chukwu, C.O. (2006). *The Interface of Traditional African Communication and the Modern Mass Media*. In Nwosu Ikechukwu and Nsude Ifeyinwa (Eds) *Trado-Modern Communication Systems-Interfaces and Dimensions*. Enugu: Immaculate Publications Ltd.
- Edeani, D.O. (2006). *Foreword to trado-Modern Communication-Interfaces and Dimensions*. Nwosu Ikechukwu and Nsude Ifeyinwa (EDS). *Trado-modern communication Systems-Inter-Faces and Dimensions*. Enugu: Immaculate Publications Ltd.
- Edeh, E.M.P (1985). *Towards an Igbo Metaphysics*. Chicago: Loyola University Press.
- Engine, J. (2017). *Proverbs as the Language of Social Communication in a Traditional society*. In Ikechukwu E.Nwosu and Ifeyinwa Nsude (EDS). *Trado-Modern Communication Systems. Inter-faces and Dimensions*. Enugu: Immaculate Publications Ltd.
- Etukudu, N. (1989). *Rural-based Media Model*. Lagos: CBAAC.
- Extra-Mundane Communication. *Forms of Trado-Communication in Igbo Land*
- <https://africanperspectivesblog.wordpress.com>. Accessed on 02/11/2022.
- <https://link.springer.com> chapter Accessed on 12/11/22
- Lerner, D. (1958). *The passing of Traditional Society*. New York: The Free Press.
- Lumsden, J. (2007). *Online-questionnaire design guidelines* In Reynolds, A, Woods R. Baker J. (eds) *Handbook of Research on electronic survey and measurements*. London: Idea Group Reference.
- Modus, E.P. (1979). *God and Guest, Music and Festivals in African Traditional Societies*. In Ogba Kalu (ed) *Reading in African Humanities, African Cultural Development*. Enugu: Fourth Dimension Publishing Co. Ltd.
- Nature and Relevance of Oramedia on <https://nairaproject.com> > Project. Accessed on 11/10/2022.
- Nwabueze, C. (2006). *Synergizing the traditional and Modern Mass Media for Sustainable Development in Africa*, In Ikechukwu, E.Nwosu and Ifeyinwa Nsude (EDS) *Trado-Modern Communication Systems: Inter-faces and Dimensions*. Enugu: Immaculate Publications Ltd.
- Nwodu, L.C (2006). *Research in Communication and other Behaviourial Sciences*. Enugu: Rhyce kerex Publishers.
- Obasi, F. (2011). *Traditional media structure and Democratic Politics in Nigeria*. Enugu state as a case study. In *Journal of Policy and Development Studies* s(1) (110-117).
- Obasi, F. (2013). *Communication Research*. Enugu: Ruwil Nudas.
- Obasi, F. (2014). *New perspective in Communication and Society*. Enugu: Ruwil Nudas.
- Obasi, F. and Ani, S.N. (1997). *Time To Rejoice: Mpu Yesterday, Today and Tomorrow*. Enugu: Our Saviour Press Ltd.
- Odunlami, D. (2017). *An Examination of the Application and Relevance of Des Wilson's Taxonomy of Traditional-Media Systems in Chinua Achebe's Things Fall Apart*. In Ikechukwu E. Nwosu and Ifeyinwa Nsude (Eds) *Trado-Modern Communication Systems-Inter-faces and Dimensions* (2nd edition) Enugu: Rhyce Kerex Publishers.

- Ogbu, S.U. (2016). Appraisal of African Trado-Media (oramedia) as communication tools for effective management of electoral matters in Nigeria. <https://achive.aessweb.com> >view.
- Ogbuoshi, L.C. (2022). Understanding the Dynamics of Communication Theories and Models. Enugu: Linco Enterprises.
- Ojoade, J.O. (2004). "Proverb as Waka-about", Lecture delivered at Business Students' Association Week at the University of Jos.
- Okonkwo, M.N. (1974). A complete course in Igbo Grammar. Lagos: Macmillan Nigeria Publishers Ltd.
- Okunna, C.S. and Uzochukwu, C.E. (2006). Origin of Modern Mass Media. In Ikechukwu E. Nwosu and Ifeyinwa Nsude (EDS) Trado-Modern Communication Systems-Inter-faces and Dimensions. Enugu: Immaculate Publications Ltd.
- Oramedia as a vehicle for development in Africa, <https://www.researchgate.academia.edu/oramedia>... Accessed on 15/12/2022.
- Oramedia as effective communication option <https://www.nomos.elibrary.de>. Accessed on 16/12/2022.
- Oramedia defined, <https://www.igi-global.com>. Accessed on 16/11/2022.
- Orehewere, J. and Onusu, J. (2012). An Appraisal of the advocacy for a synergy between Traditional/Modern media and the Paradox of Development in Africa, In Mbuk Mboho and Herbert Batta (Eds). The companion to communication and Development Issues. Uyo: BSM Resources Ltd.
- Orewere, B. (1991). Possible implications of Modern Mass Media for Traditional communication in a Nigerian Rural setting. In African Media Review. Vol.5 No.3.
- Salawa, J. (2006). The Intrinsic Value of Oramedia for Development. <https://www.ajol.info/article> > review. Accessed on 06/11/2022.
- Stewart, K. and Williams, M. (2005). Researching Online populations: the use of Online focus groups for social research. Qual Res 2005; 5(4) 395-416.
- Ugboajah, F. (1972). Traditional-Urban Media Model: Stock-taking for African Development. In International Journal for Mass Communication. Vol.18.No.2.
- Ugboajah, F. (1977). Mass Media Perspective and use of Communication in Nigeria: University Press.
- Ugboajah, F. (1980). Oramedia or Traditional media as effective communication options for rural development in Africa. In communication Year Book 3.
- Ugboajah, F. (1985). Mass communication, Culture and Society in West Africa. New York: Hans Zell.
- Ukaogo, V. (2013). Traditional Feasts, cultural Resurgence and Adaptation; The varying Responses to Tradition in Ozuitem, South-East, Nigeria (1900-2011). In Ozuitem Cultural Magazine.
- Usha, V.R. (1999). Media and the Internationalisation of youth culture in Civil Society. In LUKE Uke Uche (ed) Mass communication, Democracy and Civil Society in Africa: International Perspective. Lagos Smagh and Company Nigeria Limited.
- Uzochukwu, C.E; Onyenekwe, O.N and Chinedu-Okeke, C.F. (2020). Introduction to Health Communication, In Chinyere Stella Okunna (ed) Communication and Media Studies: Multiple Perspectives. Enugu: New Generation Educare Ltd.
- Wilson, D. (1988). A survey of Traditional Modern Communication System in Old Calabar. Ibadan; UNESCO Press.
- Wilson, D. (1997). Communication and Social Action. Port Harcourt; Footstep Publications.