

TRADO-MODERN COMMUNICATION IN DEVELOPMENT PROGRAMMES: THE SOCIAL AND BEHAVIOUR CHANGE MIX-MEDIA APPROACH TO MOBILISATION AGAINST BREAST CANCER IN RURAL NIGERIA

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ABSTRACT

The paper takes a holistic view of the role of traditional communication in development programmes, particularly in health initiatives such as breast cancer awareness campaigns in the rural areas of Africa particularly, Nigeria. The paper explains the relevance of complementing the modern mass media with the traditional communication system in breast cancer awareness programmes in rural areas of Nigeria using the social and behaviour change communication media-mix approach. This implies the complementary use of indigenous communication channels like the traditional rulers, women and youths associations, age-grades, council of elders combined with the radio, television for breast cancer campaign programmes. This is a discourse on how the SBCC media-mix approach which depicts also the integrative ideology of the trado-modern communication system can be used for a holistic health intervention in the rural areas to curb the rate of women who die from breast cancer due to ignorance. That, propagating information on early detection, preventive measures, self-examination, treatments, and cure of cancer in Nigeria in the language they understand is imperative. To explain the concept of this paper, the Diffusion of innovation theory and Social Learning Theory were adopted. For a positive outcome, a symbiotic and interdependent relationship among development communication experts, programme planners and implementers, policy makers, Social and Behaviour Change Communication strategy that encourages a multimedia approach which accommodates the use of traditional and modern mass communication channels at all levels of social change: Individual, community and societal level to effectively reach target populations and help achieve set goals in breast cancer advocacy programmes was suggested.

Keywords: *Traditional Institutions, Development Communication, SBCC, Integration, Trado-Modern, Health Communication and Community Mobilisation.*

Introduction

Health concerns and initiatives are components of development programmes which form the basis for being captured in the 2030 Agenda for Sustainable Development, particularly, Goal 3 that advocates ensuring healthy lives and promoting wellbeing for all at all ages with special focus on children and women. Health initiatives on communicable and non-communicable diseases which include cancer are part of development goals that have to do with the planning and implementation of health-related activities geared towards empowering people to take control of their health as well as take informed health decisions. To record success in this regard, the process must be driven using an effective and adaptable communication process that is appropriate to the beneficiaries particularly in the rural areas.

Communication is a cog in the wheel of health programmes or initiatives due to the crucial role it plays in driving every activity such as sharing of knowledge, fostering collaboration, enabling the dissemination of appropriate information, and bringing together all stakeholders without which a successful outcome could be delayed or hindered. Nwabueze, (2006, p. 116). Being that the rural and urban areas are the targets of health campaigns or initiatives, the need to understand the importance of combining the traditional and modern mode of communication also known as trado- modern becomes pertinent for holistic development effort. Communication and traditional institutions are both fused together and cannot be separated from one another due to the interpersonal communication feature of the two-communication system. Communication is the nucleic centre of

human activity, including development efforts which must be driven to cater for a particular human need at a particular moment while traditional media help to inject stability into the social systems and traditional institutions (Ineji, 2019).

An exhaustive discourse of development communication in the African context cannot exclude traditional institutions which are sine qua non for development in a country like Nigeria as well as Africa as a whole. This is because traditional institutions are part and parcel of the people's daily existence. Traditional institutions include veritable institutions such as the traditional rulers, local associations such as women groups, youth groups and association, age-grades, marketplaces, council of elders and town criers among others which serve intra-cultural purposes as well as foster, socio-political system. Though they differ from one society to another, cheap, dynamic, definitive, credible, and authoritative, they are also complex in nature. Aside from the recognition of traditional communication channels through different forms that are demonstrative, Iconographic, and extra-mundane, there exists a universal recognition of some specific traditional communication channels like the age grades, the village square, the town crier, the gong man among others. (Chukwu, 2006, p.115). The importance of these forms of media within the African setting cannot be underestimated because they far outweigh the role of the modern mass media because the rural communities depend and rely on them for their first and undiluted sources of news and entertainment. She states that traditional institutions also referred to as oramedia are used as mobilising factors at the grassroots for rural or community development programmes, used for creating national consciousness and helps to contribute to the success of mass-oriented development by actively involving the people within the traditional community in any project. Traditional institutions have the potential to play vital roles in rural development including health issues because they are an extension of their culture, provide interpersonal opportunities and are people oriented.

The modern mass media on the other hand are the media used for mass dissemination of information and are mechanically driven. They include newspapers, magazines, books, and broadcast media: radio and television. The mass media are communication channels used to mobilise, inform, educate, and entertain people for developmental purposes, including health interventions. The interface of the traditional institution and modern mass media has become necessary if the integrated communication approach being propagated by development planners and health promoters is to achieve more success in health interventions. A combined use of the interpersonal communication and the modern media leads to very interesting socio-cultural results. (Chukwu, 2006, p.116). To tackle issues like cancer that are described using different local diseases names and attributed to superstitious explanations other than what it is in scientific terms, the trado-modern communication approach becomes pertinent. The media -mix component in the social and behaviour change communication approach offers a dynamic communication mechanism where the modern media and traditional communication can be integrated and utilised effectively for campaigns in rural areas.

Cancer is described as a disease which occurs when abnormal cells develop in the body, divide uncontrollably, and destroy body tissue. It spreads to other parts of the body and can be located anywhere in the body. Cancer is caused by certain changes to genes, the basic physical units of inheritance. (National Cancer Institute, 2021) That there are more than 100 types of cancer, and they are usually found in various organs of the body which they are named after. These forms the basis for the different types of cancer which include, breast cancer, lung cancer, ovarian cancer, brain cancer and so on. Cancer disease is no respecter of persons and can

affect anyone from infant to adult and all genders. There are several causes of cancer, while some are preventable, some are not. The death rate from cancer in Nigeria as of 2020 according to the Global Cancer Observatory was 78,899 with breast cancer topping the list with 14,274 deaths being 18.1 percent followed by prostate and cervical cancer recording the second and third death rate among other cancer related deaths. Death rate from prostate cancer was 8,517 while cervical cancer was 7,968 being 10.8 and 10.1 percent respectively of the general death rate from other types of cancer related deaths. The International Agency Research on Cancer (IARC) recorded 28,380 new BC cases in Nigeria in 2020, representing 22.7% of new cancers and accounting for the highest proportion of all cancer types.

Breast cancer is described as a disease that is caused by abnormal growth of cells in the breast and is the most common malignant disorder affecting women and the leading cause of death among them. The World Health Organisation revealed that breast cancer was the most common type of cancer worldwide, with 2.26 million cases recorded in 2020. It is also the most common cancer among women both in developed and developing countries, and a major cause for public health concern (WHO, 2021). Breast cancer was described by the WHO as the leading cause of cancer deaths representing about 23% of all cancer cases and approximately 18% percent of deaths are attributed to it. Olayide et al (2023) state in a recent Sub-Saharan African (SSA) multinational study by McCormack et al. found that BC patients in Nigeria had the lowest three-year survival rate of six countries evaluated: 36% in Nigeria, compared to 44% in Uganda, 47% in Zambia, 56% for Black women in Namibia and 59% for Black women in South Africa. Notable organisations like Breast Cancer Association of Nigeria, BRECAN, Nigerian Cancer Society, NCS, Project Pink Blue, and Pink Africa Foundation have been advocating against breast cancer and other forms of cancer in Nigeria. Various strategic programmes have been floated to drive this awareness campaigns, they include Jog for Life by BRECAN to commemorate the global breast cancer awareness month, outreaches to schools and other public places, observing cancer survivor month every July, world cancer day every February and Global Breast Cancer Awareness Month every October. Pink Africa Foundation creates awareness every year to sensitise women on the risk, prevention and treatment of breast, ovarian and prostate cancer. Pink Africa Foundation organises the Calabar Go Pink Day (CGPD) every year since 2017, which is regarded as the biggest outreach in all works of life to combat the scourge of breast cancer. These programmes take the form of awareness campaigns, boobs pledge, free cancer screening, support for surgery for breast cancer patients and donation of post mastectomy bras to hospitals to cater for post-mastectomy needs of breast cancer patients. Communication remains a major instrument for promoting breast cancer awareness, prevention, early detection, treatment, and cure.

Preventable deaths caused by breast cancer has continued to claim the lives of young, middle-aged, old, educated, and uneducated women irrespective of their religious inclination, socio-economic status, and socio-demographics characteristics. Rural dwellers are not exempted from the cancer scourge except that their opinion of it is shrouded in myth, superstition, and cultural beliefs. It is worrisome that many women with breast cancer present late to health facilities due to the absence of early detection, treatment, and management of the disease, thereby, fail to get the required attention and allow their situations to degenerate. The high mortality rate has been attributed to late-stage presentation, poor health seeking behaviour, misdiagnosis, belief in faith healing and the patronage of traditional medicine, among others. Social and behaviour change communication strategy offers an

adaptable communication mechanism for community mobilisation that is not only functional in the urban areas but also in rural areas as well.

Statement of the Problem

A major problem against curtailing the breast cancer epidemic stems from the fact that rural women in Nigeria have been observed to present breast cancer cases at advance stages making chances of survival almost impossible. Poor or lack of knowledge about the risk factors and symptoms of the disease, reluctance to seek health care, lack of breast self-examination and health interventions are identified as contributing factors. It cannot be denied that socio-cultural and religious belief contribute to these poor practices by women, particularly in rural areas. In a bid to ensure that everyone stands the chance of surviving breast cancer, organisations like Pink Africa Foundation, BRENCAN, NCS and several others have advocated the need to be aware of the causes, prevention, and treatment of breast cancer as well as early detection among young ladies and women. These organisations have used different strategies to drive their programmes ranging from social mobilisations, awareness campaigns, boobs pledge, free cancer screening, support for surgery for breast cancer patients as well as walks and talks to commemorate the global breast cancer awareness month which takes place every year from 1st to 30th October every year. Most of these interventions seem to be executed in the urban centres without any mention of the rural areas. The concern is if women in the rural areas in Nigeria are captured in these breast cancer campaigns or not, and what form of communication system is considered most adaptable to dispel the myths, misconceptions and superstitions hindering them from early presentation of breast cancer disease to appropriate health facilities, practising cancer preventive measures and probably, hindering access to accurate information on breast cancer.

Literature Review

Interface of Traditional Institutions, Modern Mass Media, and Development Communication

An institution encompasses all social conventions and practices that exist in the African setting, especially those that are communication related. These include traditional institutions, instruments, and beliefs among others, that govern the way and lives of the Africans. Traditional or indigenous institutions are a conglomerate of many social institutions in the African setting comprising traditional institutions, people's social conventions and practices, belief systems, marketplaces, village square and town-crier among many others. Traditional institutions also refer to institutional channels that exist in the African setting which are embedded and fused into communication related events. They include, the town crier, the traditional rulers, women and youths associations, age-grades, and council of elders among others.

In the African setting, traditional institutions are not isolated from communication to some extent. Traditional institutions are traditional communication or indigenous media which incorporates the entire existence of the people. An African traditional communication scholar, Desmond Wilson shares the view that, what constitutes traditional communication is today a hybrid from other fields of study namely, anthropology, history, sociology, linguistics, music, religion, mythology, and an amalgam of multi-cultural practices.

Functions of some of these indigenous or traditional institutions in the development aspirations of the people include.

- (a) **Town crier:** the town crier is also called the village gong-man, the village announcers or even the chief messenger or palace liaison officer. The town-crier is one of the most pervasive of the traditional channels

in the African setting. He occupies a unique position, and he is accessible to the village chief for routine information diffusion. He disseminates messages on development programmes such as health, politics, agriculture, and similar development programmes of the people.

- (b) **The village head:** The village head exercises enormous powers and is responsible for the enforcement of laws. He is also regarded as the custodian of the traditions and customs of the people and as a symbol of government authorities. As an agent of government, he mobilises the people toward development programmes such as health, politics and enforcement of government policies and programmes. In addition to these functions, he also acts as agent of information dissemination. There can be no development in the community without input from the traditional rulers in contemporary society in Africa.
- (c) **Marketplaces:** Marketplaces apart from serving as business and commercial centres also serve as communication forums. Marketplaces are diffusion forums of social interactions and exchange. They can gainfully be employed for the diffusion of developmental communication messages. Communication have observed that the marketplace remains effective because of the tremendous amount of interaction it generates. It serves various purposes to the village economic, social, political, cultural, religious, and psychological spheres. As news centres, the marketplace attracts personal as well as public information on subjects such as public affairs, family affairs, educational matters and religious concerns mostly at rural and village level. Marketplace associations serve as sub-forums for economic co-operation and social communication which can be harnessed for development communication.
- (d) **Village Chief/Elder:** Traditional chiefs and elders exercise enormous powers in the day-to-day existence of the people. They are regarded as custodians of traditions of the people and symbols of government authorities and play a crucial role in the enforcement of communication decisions in communication or indigenous media. Indigenous media systems are involved in development issues. The elders are perceived as embodiments of wisdom, fairness, legend, history and tradition who were in constant communication with the ancestors. They were revered and decisions made by them were regarded as oracular pronouncements. The council of elders and council of chiefs who constitute the village council carry out both adjudication and communication functions for the overall development of the community.
- (e) **Age-grades:** The age-grades constitute a veritable political and communication structure in the African rural communities. Quite apart, serving as a proper organ of socialisation into a matured and recognized society, it also contributes to political stability, social cohesion and moral soundness of the society by ensuring that its laws and regulations are observed. Apart from being responsible for the maintenance of public roads, works, cleaning sources of drinking water and providing manual communal labour, the age-grades are veritable channels for mobilisation and dissemination of development messages.
- (f) **Local associations:** These include women groups, youth groups, clubs etc. these groups exert influence in the spiritual, emotional, social and health problems of the entire community and social control. They constitute veritable media of information dissemination in the rural setting and can be easily harnessed as agents of mobilisation for the accomplishment of community development tasks which goes beyond communication. These groups also include the umbrella term “Local Leaders”.

Like any other system, traditional media are not perfect in their operations and their shortcomings may include technological deficiencies; urbanisation which has displaced the traditional mode of worship, and this has

reduced reliance of extra-mundane communication at both private and public functions; cultural diversity which has given rise to multiplicity of languages which accounts for the diversity of African political systems, Values, norms and beliefs. Another challenge is extinction of indigenous African languages and adoption of English, French, Spanish and other foreign languages as official languages have almost put some African languages in danger of going into extinction. Western culture has dominated the African environment, and this has undermined the African value system; family set up, community and institutions. This is an impediment to indigenous media and has posed a serious challenge to communication scholars in terms of formulation of a national policy on indigenous media; extinction of Indigenous languages: foreign languages that may not be well understood by the people at the grassroots; and the erosion of the African value system in various homes in Africa also threatens oramedia. The general thinking, however, is that the best way to sustain indigenous media in Africa is to selectively adopt and combine certain aspects of indigenous media which are useful with the modern mass media for the overall developmental aspirations of the developing nations. Traditional institutions or traditional communication systems perform several functions for society. Wilson (2004, p. 35-36) lists them to include mobilisation, education, enlightenment, entertainment, information, intra and inter-cultural purposes. Whereas the mass media are effective and efficient in terms of bringing awareness and knowledge, traditional media are believed to be more effective in enforcement. This has to do with the closeness of traditional media to the people and the fact that they are followed by sanctions. Hence, this quality seems to give traditional media an edge over the mass media and makes them amenable for development related purposes at the rural level.

Communication for Development is concerned with communicating the development message and involves the use of all forms of communication to promote social, health, and many other human-centred interventions at all levels of a society. Okunna (2001, p. 293) states that, development can also be defined as the art and science of human communication applied to the speedy transformation of a country and the mass of the people. That it is equated with participation and possesses the remarkable feature of being concerned with people's welfare as defined by them, it is news from below as against news from above, that is news packaged by those who believe they know what they need. A narrow view of development communication will see development communication which is the use of mass media in the promotion of development while a broader view sees the term as the use of all forms of communication in the development process. This implies the use of the mass media and interpersonal, traditional, group and community media and other traditional institutions in the promotion of development programmes positively oriented towards the solution of social, health, educational, socio-economic, political, and other problems bedevilling the society.

The challenge of development communication is reflected in the ability to employ the systematic utilisation of appropriate communication channels and techniques to mobilise or increase people's participation in development, inform, motivate, and empower rural populations. Appropriate choice of communication channels/media will require careful selection criteria, based on the strength and weaknesses of the media. Neglect of the communication principles may result in the failure of many development communications essentially, the alienation of the audience. Wrong approach by development communication campaign planner and implementers has often posed a problem to the realisation of the goals of development communication. This is mostly manifest in poor message design and inappropriate information channels which result in a top-down flow of message to the people who need change rather than bottom-up where the target audience can be active participants in decision

making of what best suit their growth and well-being. To bridge the comprehension gap that trails a communication initiative and, create opportunities for such dialogue that would lead to a clear understanding of the issues involved in developmental initiatives, the message content must be appropriately explained within the cultural and environmental setting of the people involved. This is one reason why contemporary approaches to development now advance the need to blend the old traditional communication methods with the modern mass media to ensure better communication fidelity at the local level.

Other factors according to Egbon (2010), militating against the set goals of previous attempt at development communication using the mass media alone include : Source orientation bias whereby the authority claims to know what is best and what change to introduce to the people which may translate to imposition by the rural dwellers specifically; Message construction bias which refers to the nature, construction, dissemination and diffusion of the development message which may not be appealing to majority of those in need of innovations; and the cultural bias which is based on the interpretation of development intervention in strict western terms. As a matter of fact, any development strategy that will be successful can only emanate from a culturally sensitive communication process which involves the marriage of both traditional and mass modern theory. The validity of traditional institutions especially as a complement to the modern mass media can be demonstrated when there is need to influence attitudes, instigate action on social, political or health issues as well as promote change in any community. Information disseminated to rural areas at times are irrelevant to their needs and worthy of note is that the wrong choice of communication medium or channel can also defeat the purpose of any development initiative.

Developmental Functions of Traditional Institutions and Modern Mass Media

Traditional institutions have unique characteristics which constitute their identifiable trademarks and are based on their nature, setting as well as function. They are authoritative, credible, transactional, integrative, non-alienating, adaptable, definitive, customary, ubiquitous, cheap, popular, and acceptable. They are traditionally based, transmitted from one generation to the other, employ the local language of the people which makes them more appealing and effective, provide an alternative means of communication and give the local people opportunity to participate in communication without stress. Messages from the mass media are relayed to the local people through interpersonal means using opinion leaders amongst others. The oramedia are derived from the culture of the people which makes the people have faith in the system, they are cheap and less expensive than the modern mass media. This makes them readily accessible for use almost at no cost. One does not need to pay money to listen to the voice of the town-crier while passing vital information across to the local people.

Oramedia are communal in nature because they are used within the confines and understanding of a particular group of people therefore making the message more enduring. Traditional communication systems are generally credible, simple to use and understand. The African media system is ubiquitous because the channels can reach many rural people wherever they are found. This makes the traditional media amenable from messages that are out of the reach of the modern mass media. A message whose source is questionable has no peace or chance of being perceived appropriately by the audience. Messages transmitted by impersonal and anonymous sources such as the modern mass media are often greeted with hostility and scepticism unlike the indigenous media which are familiar to the rural audience. This gives the message credibility and acceptability which makes them effective channels of change. It has been proved by researchers that the diffusion of innovations is more

readily accomplished through informal and interpersonal contacts in persuading people to adopt innovations. This gives credence to the mass media as being more effective in creating awareness and knowledge, whereas indigenous or interpersonal media are channels of change. Indigenous media are more easily adoptable for the collections and dissemination of development information on cultural, political and health education at the grassroots level.

It is pertinent to emphasise that the emergence and wide use of the mass media have not displaced nor taken the place of the traditional institutions or media in the development process, hence the need for integration of the traditional institution as powerful media tools in publicising and prompting social development programmes. In Nigeria, traditional institutions can play the following development functions according to Nwodu and Nkozor (2003, p. 65),

- i. Publicising grassroots support for active participation in developmental projects.
- ii. Aiding innovation diffusion and adaptation as a people, especially as rural dwellers tend to accord greater credibility to information reaching them through such media.
- iii. They serve as potent sources of socio-cultural, health and political transmission and adaptation tools that help the people to attain a point of self-actualization and integrate into the ideas of national development and identity.
- iv. Provide education on the norms and morals of their society to curb dysfunctional attitudes towards developmental policies that affect them.
- v. Provide useful information cum reports, announcements and directives needed for the upward mobility of people in the rural areas.
- vi. Promoting good relationships among neighbouring communities by encouraging communal/intercultural relationships and understanding. Wilson observed that, yam festivals in various parts of Nigeria are all large traditional communication set up which bring about cultural and even mass communication.

MacBride *et al.*, (1981) notes that, traditional institutions use subtle forms of persuasion by presenting the required message in locally popular artistic forms and which cannot be rivalled by any other means of communication. They averred that instances abound where songs, dance, groups, folklores, and proverbs among others are used to promote campaigns against social vices, or for advances in farming, health, agricultural reforms, national integration, and similar national goals. Traditional institutions can be used to dispel superstitions, archaic perceptions, and unscientific attitudes that the people have inherited from tradition which tend to be difficult to modify. Like the mass media which perform informational roles for the urban dwellers, traditional media are the chief means of information on a wide range of issues dear to the lives of the people. Also, pertinent is that through visits and festivities which abound in the African setting, group cohesion, social and communal solidarity is achieved, creating a conducive atmosphere for development to occur. These essentially make them highly effective and enduring in the dissemination of information personally, inter-personally and through group communication. There is immediate feedback, which makes communication to be effective and this advantage is essential for participatory development.

Chukwu, (2006, p.106) defines the modern mass media systems as those new means of communicating with large numbers of people; precisely to a heterogeneous, undifferentiated mass audience. These are the

electronic media such as television and radio and the print media which are the newspaper and magazines among others. The mass media encompasses the television, radio, prints, and newspapers which are employed to disseminate information on development programmes, government policies as well as health initiatives. The mass media helps to create awareness among the target audience and empower them to make informed decisions. They are employed for advocacy, mobilisation of support as well as influence public opinion on issues. Moemeka, (2012) states that the print has enduring characteristics which neither the radio nor the television has. They are regarded as the best suited for mass education due to its reach and the ability for mobilising both the literate and semi-literate, they are cheap and accessible. Despite these strong points, the newspaper is not suitable for rural interventions due to its inclination towards the literate, so is the television. The television due to its audio-visual feature is also a very effective medium for rural development but the question is, how available the television is in the rural area, particularly in developing nations. Radio according to Moemeka, (2012) is the one medium of mass communication which all experts would seem to agree is the most appropriate for rural emancipation programmes. The reasons for these are that radio beats literacy barriers, learning from it is not restricted to the literates and semi literates but to the non-literates as well, it can be personalised and owned by individuals, and it is a populist medium that has the tendency of disseminating messages to the remotest rural villages.

Both the traditional communication system and the modern communication system have their shortcomings. Usiere, (2022, p. 99) states that the traditional communication system is limited by the following: time value, language barrier, the choice of appropriate or standardised technology for indigenous communication, complexity in the choice of medium, lack universal credibility at the global level and external sentiments arising from apathy from a non-indigene. This is in contrast with the modern mass media which is technologically driven which have the tendency to speedily disseminate information, have a wide reach, and break into any space without restriction. These limitations can be surmounted if programme planners and implementers look beyond the limitations and leverage on what makes the two media systems unique and adaptable in a rural setting. African communication should be studied in its specific cultural context, this perspective being such that could take the cultural framework of the society into consideration in its discourse.(Isika, 2011) This implies that when in planning, mobilising, implementation and consolidation of health interventions such as advocacy against breast cancer in rural areas, the culture of the specific community being addressed must be taken into consideration and in doing so, the existing indigenous communication system should be incorporated into every sphere of the programme, messages, strategies and implementation. Development is believed to thrive where there is a two-way process where the citizens who reside in rural areas could be reached and heard, this would provoke acceptance of messages and sympathy with the cause of breast cancer intervention. This aligns with the social and behaviour communication strategies' utilisation of multiple media or channels for community mobilisation in development campaigns. Hence the rationale for the use of trado-modern communication approach for the propagation of breast cancer awareness programmes in rural Nigeria.

Breast Cancer Interventions in Nigeria

Breast Cancer disease is an issue of great concern to many people in Nigeria and even globally. In Nigeria, where income is poor and medical facilities are in deplorable state, diagnosing any one of breast cancer is like sending the person to the guillotine, as the rate of survival is abysmally low. (Awa, 2023). BRENCAN observes that there are a lot of misconceptions about cancer among the rural people, that a woman with a lump in

her breast cannot be incised for any reason because the situation will aggravate. This results in late presentation of cases, women avoiding biopsies when lumps are discovered as well as chemotherapies, leading to their presenting at late stages of breast cancer, that it is an evil spell that must be tackled through spiritual means such as traditional healers than the hospital. Various advocacy organisations have floated different programmes to sensitise people on the risks, causes, preventive and curative measures yet the rate of death according to WHO remains alarming as Nigeria is reported to be one of the countries bearing the burden as the second leading cause of death among women.

Despite the efforts some organisations, including voluntary and religious groups, are making, to ensure that young ladies and women go for cancer screening early enough seem not to have yielded desired results going by the prediction by the World Health Organisation that the chance that one woman in every 39 will die of breast cancer is high because breast cancer, especially in a Low-Middle-Income-Countries (LMIC), including Nigeria, is the second leading cause of cancer death in women globally. How much of this data and predictions present the true pictures from the rural areas? How much information do they have access to considering their level of literacy as well as cultural impediments as identified by development communication scholars. Based on the need to reduce the rate of incidences and mortality from breast cancer in Nigeria, advocacy organisations need to scale up sensitisation programmes to educate rural dwellers for early detection, self-examination, screening programmes as well as access to treatment and information. This entails complementary use of indigenous means of communication and the modern mass media that aligns with their socio-cultural way of life to create awareness, stimulate actions, promote change and dispel the mysteries surrounding the breast cancer disease. Many instances abound whereby communication style or channels seem imposed or ill adapted to the people's cognition and socio-cultural realities. Whereas the people need a communication structure that is in consonance with their health needs, goals and aspirations. Despite the need for awareness and sensitisation on breast cancer, the women involved may not want the disruption which includes the type and channel of communication employed.

Trado-Modern Communication Approach to Breast Cancer Interventions in Rural Nigeria

Communication experts, particularly in the Development milieu, have been advocating for the complementary use of the indigenous communication and the modern mass media for rural interventions. Urban and rural dwellers are the target of any health intervention and as such, their communication needs should be met using the communication means that they are familiar with that also enable them to share meaningful information, ideas, and innovations. The SDG 3 is particular about ensuring lives and promoting well-being for all at all ages, therefore any communication process being adopted by advocacy organisations for breast cancer has to be inclusive as well as cater for everybody. Nwabueze (2006) in Nwosu and Nsude (2006) state that the sender of the message (development Communicator) has to package the message such that the right channels would be used in reaching the target audience. They affirmed that the traditional and modern mass media should not just be adopted in this process but synergised if any meaningful result is expected. That development agents should bother about how to combine the two media systems to have the desired communication impact necessary to encourage participation by the rural dwellers for a result-oriented development such as breast cancer awareness intervention to occur. The absorption of both technologically mediated communication media and traditional media, for enhancement of the society and the masses, is hinged on" a vision of a society that has no reason to remain in perpetual conflict with those instruments which it can accommodate in the process of streaming our

communication system for greater effectiveness. (Nsereika, 2013). Here lies the onus for utilising the Trado-modern communication approach in grassroots sensitisation programmes of breast cancer in rural Nigeria. Nwabueze, (2006) cited in Nwosu and Nsude, (2006) proposed the following strategies for combining the traditional and modern mass media for development communication purposes:

1. Decentralisation of the content of traditional and modern media messages in each campaign.
2. Training and retraining of communicators to operate both traditional and modern media.
3. Developing the communication environment of both traditional and mass media.
4. Ensuring that the mass media landscape accommodates rural areas by way of establishing viable rural-based mass media (especially television and radio), with the local people having enough access to these media.

The traditional and modern media play vital roles in rural development and have both their strengths, but their limitations necessitate the need for a complementary approach that resonates with their culture and can address their felt needs, preferences and differences in rural communities. Therefore, the integration would ensure inclusion of women living in the rural areas in Nigeria breast cancer communication plans and implementations, ensure cultural relevance as well as result-oriented breast cancer interventions in rural Nigeria.

Theoretical Underpinning of Trado-Modern Media Approach for Advocacy and Community Mobilisation against Breast Cancer in Rural Nigeria

In advocating breast cancer awareness and mobilisation in rural areas using a trado-modern approach, two theories that could offer valuable insights into its functionality and effectiveness are: the Diffusion of innovation theory and Social Learning Theory. These theories are adopted to explain the importance of leveraging on already existing social structure of the traditional institutions as well as the characteristics of the modern media, particularly the radio, television, and the newspaper in creating awareness and effecting change at the grassroots level in Nigeria.

The Diffusion of Innovation theory is concerned with the manner through which new technologies, new ideas, innovations, or practices spread through early adopters and change agents which include traditional institutions are adopted by community members. In applying the trado-modern approach in advocacy programmes for breast cancer interventions in the rural areas, taking advantage of the existing traditional institutions or social structures identified by Everett Rogers such as opinion leaders, community associations, community structures such as elders, youth leaders, women leaders, and even local healers whom cancer patients go to at the initial stage of the presentation of the disease is pertinent. They can all be used as change agents who help to present appropriate information as well as mobilise the rural people using indigenous language to talk about breast cancer prevention, early detection, screening, and treatment. Ineji, (2019) observed that the theory is aimed at individual behaviour change and propagates the idea that transmission of information is key to the process of social change. In tandem with the five stages necessary for change to occur as outlined; stages of awareness, knowledge and interest, decision making, trial and adoption or rejection, advocacy organisations can plan their communication strategies employing the trado-modern media approach to implement each stage.

The social learning theory posits how people learn through observations, modelling of behaviours, and attitudes within a social environment. Disseminating information, knowledge, ideas and learning in the rural areas

are achieved through community gatherings, storytelling, and cultural norms. SLT asserts that people learn not only from their own experiences, but by observing the actions of others, modelling their behaviours, attitudes, and the benefits of those actions. Applying SLT to the trado-modern communication approach to breast cancer interventions implies the utilisation of the traditional communication structures to relate information on early detection, prevention, treatment and cure of breast cancer breast, through stories of breast cancer survivors and role models. Breast cancer advocates can encourage collective learning, empower local and community influencers, and adopt positive cultural norms or behaviours that would improve the level of breast cancer awareness and preventive measures. These theories demonstrate how the trado-modern communication approach can significantly improve the dissemination of accurate information, promotion of early detection practices, and enhance positive behavioural changes regarding breast cancer, using socio-cultural communication structures and role models within rural communities if integrated into health programmes or interventions by advocacy organisations.

Media-Mix in Trado-Modern Communication Approach to Breast Cancer Interventions in Rural Nigeria: A Social and Behaviour Change Communication Perspective

Media-mix is a strategic and disciplined communication effort at generating systematic, fundamental decisions and actions that can shape as well as guide the direction of breast cancer advocacy programmes in Nigeria. To lay emphasis on the trado-modern communication structure, media-mix used in Social and Behaviour Change Communication will be used to explain the concept. Social and Behaviour Change Communication, SBCC, is a research-driven, evidence-based, communication processes that draw on socio-ecological models using behaviour change communication, social mobilisation and advocacy at the individual, community and national/societal levels respectively. SBCC is a contemporary strategic approach in communication for development used by development agencies such as FHi360, UNICEF, USAID, and some African countries to drive development programmes.

SBCC strategy recognises behaviour as a complex process that is influenced by social, cultural, economic and environmental factors as such, and is used to drive sustainable social and health interventions to change beliefs, knowledge, attitudes, social norms for positive change. SBCC strategies accommodate the Trado-Modern communication approach to address developmental issues or health initiatives due to the fact that it is audience-centric in nature. It emphasises the need to understand the target audience's behaviour, attitude, knowledge, beliefs, values and norms in relation to their environment just as it is advocated for any rural development effort. Based on the assertion that, for an effective and result-oriented development programme, it is important to know how to effectively reach target populations and help achieve particular goals. Social change, behaviour change, and communication are the major concerns of SBCC in the promoting and facilitating positive behaviour of individuals, communities, and societies. SBCC communication techniques are behaviour change communication, social mobilisation and advocacy which make use of the interpersonal communication which is a feature of the mass media and the indigenous media.

Using the trado-modern communication approach to mobilise people in the rural area is geared towards ensuring that adequate information gets to the target population of breast cancer advocacy programmes, and this is the exact nature of SBCC. SBCC is audience-centred which implies that communication strategies are tailored to suit the specific audience segment the breast cancer intervention programme is meant for based on the

peculiarity of their social-cultural environment. It utilises a complimentary use of varieties of channels and media to reach the target audience which is the essence of the trado-modern communication approach in breast cancer advocacy in rural Nigeria. Message development in SBCC is specifically focused on the target audience, culturally appropriate and in the language they understand. Participation in decision making, planning and implementation is encouraged. Community engagement and involvement of key stakeholders in the communication process is a strong point of SBCC. The monitoring and evaluation mechanism in SBCC allows for the outcome, effectiveness and impact indicators of the intervention to be tracked for necessary adjustment if need be, to improve results. Using SBCC strategies, breast cancer advocacy organisations can empower rural dwellers with skills, information and motivation that would enable them to make informed decisions about the disease and adopt behaviours that would lead to a positive attitude towards curbing the rate of people who die from breast cancer in the rural areas. If MacBride advocated that development agents should find a formula that would preserve the relationship between traditional and modern forms of communication without damaging the fidelity of both, then SBCC should be considered.

In planning and implementation of development, SBCC uses the C-change model which guides the process effectively. This can also be adopted for breast cancer interventions in rural Nigeria. The C-change model entails the followings:

- i. Understanding the situation helps to identify the target population, the advocacy objectives, and goals of breast cancer advocacy in rural Nigeria.
- ii. Focusing and design of communication messages that are audience - centred.
- iii. Creating messages based on the uniqueness of the various trado-modern. channels of communication.
- iv. Implementation and monitoring of breast cancer advocacy programmes.
- v. Evaluation and replanning.

SBCC utilises media/channels mix in information dissemination as well as the socio-ecological model which implies the three levels of change: the individual, community and the societal levels.

Media/channel Mix at the Three Levels of Change:

- i. **Individual level:** (uses behaviour change communication for the most affected by the problem, the women, and young ladies)
Media Mix: The use of Interpersonal communication by community traditional leaders, change agents, resource persons, community alongside radio, television, newspapers and posters, age grades, women organisations, and town criers among others.
- ii. **Community level:** (uses social mobilisation for service providers, partners, and families)
Media Mix: Interpersonal communication by community/traditional leaders, change agents, resources persons, community radio, television and posters, age grades, women organisation, town criers etc.
- iii. **Societal level:** (uses advocacy for local policy makers, local church leaders, local Faith-Based Organisations, Non-Governmental Organisations, partners etc):

Media Mix: women organisation, community organisations, youth organisations, community dialogue, radio and television jingles/spots, discussion guides, posters, leaflets, talking points and advocacy meetings among others.

Conclusion

This paper has taken a holistic view at traditional institutions, modern mass media and breast cancer advocacy as an element of development efforts towards the wholesome well-being of any rural community. In this case, the sensitisation of young ladies and women as well as other stakeholders in the rural communities about the nature, prevention, treatment, and curative measures of breast cancer towards the reduction of death as a result of the disease. It is pertinent to reveal that the adoption of trado-modern media system for the advocacy programmes in rural areas would ensure effective dissemination of appropriate information, which would also lead to acceptance and invariably, behaviour and social change at the rural level. The combination of the traditional and modern mass media for health initiatives would demonstrate exclusivity,

Recommendations

Pre-project research investigation by media planners, managers, policy makers and key communication official to understand the frame of reference of the target audience will help to reveal communication needs at the local level. However, the paper recommends integration of the two major systems: the traditional media and the modern media for dissemination of breast cancer information in the rural area. This is because while the mass media are more effective for creating awareness and knowledge more rapidly, the traditional media are easily adaptable for the collection and dissemination of information in rural areas.

Communication intervention planners and implementers should conduct breast cancer interventions using a trado-modern approach for effective integration into communication processes. The paper also suggests the use of Social and Behaviour Change Communication strategies for a holistic, result-oriented, culturally grounded and human sensitive communication approach that encourages the integration of trado-modern systems into breast cancer advocacy programmes in Nigeria.

The Nigerian Government should incorporate the trado-modern Communication approach into the Nations Communication policy to encourage its adoption and sustainability not only in breast cancer intervention programmes but other health programmes even at the national level. Health advocates should intentionally adopt the trado-modern media approach for a comprehensive and inclusive breast cancer campaign for the overall well-being of both rural and urban dwellers anywhere in Nigeria.

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