CULTURE, COMMUNICATION AND POLITICAL ECONOMY FOR SUSTAINABLE DEVELOPMENT IN NIGERIA

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Abstract
The harmonization of Nigeria's ethnic, linguistics, religious and cultural diversity anchors on the enabling features and characteristics of its socio-political and economical growth which are propelled by the processes of democratic dividends to ensure the realization of sustainable development in the country. A major disdain to the achievement of these dividends hinged on high influx of corruption and poor public policy management by majority of those entrusted with positions of authority; and whose interest is to amass wealth at the expense of the masses. This article has focused on the implication of these nefarious activities perpetrated against the positive aspirations of development in the country, with the aim of providing the enabling environment using effective communication channels to bring about positive and dynamic cultural changes that are capable of boosting investment opportunities which must be tilted towards the sustainability of our socio-cultural values and economic developments.

Keywords: *Culture, Communication, Political, Economical &*
Sustainable Development.

Background to the Study
It is quite unarguable that without an increased cultural understanding that accompany the high influx for increased needs in education, intellectual exposure to the development and allocation of resources would be reckoned in futility. Perhaps, the pivot of such disdained scenario in the political economy tends to shape the social landscape of the country Nigeria.

Nigeria, by every conceivable measure is a country that is richly endowed in minerals and human resources. Aside from its immense, mineral wealth of which oil and gas are currently the most prominent, the country is juxtaposed with rich agricultural lands capable of sustaining a wide variety of crops across its savannah and forest zones. The country enjoys a multiplicity of cultural enrichments and diversification. Thus the political landscape and economy is shape by the people's cultural environment.

It is succinct to note that the development of a democratic culture is dependent on the existence of a modern state that can protect the rights of its citizens and extract duties from them (IDEA, 2001:46). More so, the essence of democracy is that the citizens should be active participants of the issues and activities in governance. These of course, must be propelled by unrestricted communications between the authorities in government and the governed as such is what should be obtainable in a democratic political culture.

In Nigeria, the socio-political and socio-economic system is sharply in contrast with the ideals of developments as a result of the long stay of military regimes which have heinous consequences of the culture of authoritarianism. Perhaps, the transition from military to democratic governance occasioned by the metamorphosis of characteristic features of arbitrariness, command-and-obey syndrome as well as total disregard of civil rights and rule of law, including disregard to due process created brigandage in the cultural political and economic structure of the country.

It is on this backdrop, this article is premised to re-shape a road-map for the structuring of the communication processes in order to bring about a sustainable political and economic order in the country so as to justify democratic dividends in Nigeria.

Methodology
Survey research design was used for the study. Dates were obtained mainly from secondary source to examine the research variables discussed.

Theoretical Framework
The theoretical foundation of this article is predicated on the Democratic Participant Media Theory (DPMT) and Value Change Theory (VCT). The relevance of these theories anchors on the fact that both provides the conceptual principles and explanations in resolving the phenomenon arising from the issues of the discussions in areas of culture, communication and political economy of developments as prevalent in our nation state. The Value Change Theory which is a variant of psychodynamic model hold sway to the fact that a shift in attitude and behaviour can be achieved when individuals match their own values (culture) with those of other people considered more socially acceptable. According to Aina (2003:227), to achieve this, individuals must have to clearly understand the type of values they posses and rank them appropriately (either as liberal or conservatively). It is believed that a sudden realization of the inadequacies or defect in our own values when compared with other people's own may induce a change of attitude in us. The theory therefore relies extensively on comparable feedback or change induced by the attitudes of others.

The Democratic Participant Media Theory is in-fluxed as a normative theory advocating media support for cultural pluralism at the grass roots level. The main thrust of this theory as enunciated by Dennis McQuail (2000), lies on the insistence that the existing bureaucracy as well as commercial and professional hegemony in media systems be broken down, so as to guarantee easier media access to all potential users and consumers of communicative materials which of course should promote and protect the culture of the political economic activities that brings about sustainable development.

The proponents and pundits whose articulated efforts in promoting participatory democracy, believes that, previous media theories have failed to deliver the expected results and therefore calls for grassroots participation in the control of the mass media. According to Baran and Davis (2007:121), the Democratic Participant Media Theory, unlike the Social Responsibility Theory, which assumes that mass media can perform in the stimulation for the developmental activities, it calls for the development of innovations of the mass media to be accessible to the smaller group of individual members of the society. In case, where the sponsorship and control mechanisms becomes too expensive to the unit groups, then government subsides should be provided to fund

the mass media.

The adoption of these theories is in consonance with the current development paradigm which emphasizes the people's participation in development programme planning and execution. More so, since the rural populace form the major target of most development efforts in view of the teeming population in the rural areas, a theory that emphasizes grassroots participation and interaction would be found quite suitable. A look at some of the other issues addressed by these theories will definitely drive the above points home. Ojobor in Okuna (2002:16) as cited by Konkwo (2003:142-143) stipulates as follows:.

1.   The needs, aspirations and interest of the receiver in a political society.
2.   The right to relevant information, right to reply and to use the means of communication for interaction in small scale settings, interest groups and sub-cultures.
3.   The rejection of the necessity for uniform, centralized high cost, highly professionalized, neutralized, state controlled media.
4.   Favouring multiplicity, smallness of scale, locality, and de-institutionalization inter-change of sender receiver roles horizontality of communication, interaction and commitment.

The principles of the democratic participant theory as further explicated by Ugulah (2014) are as follows:

A.   Individual citizens and minority groups have rights of access to media (right to communicate) and rights to be served by media according to their own determination of need.
B.   The organization and content of media should not be subject to centralized political or state bureaucratic control.
C.   Media should exist primary for their audiences and not for media organizations professionals or clients of the media.
D.   Groups, organizations and local communities should have their own media.
E.   Small scale, interactive and participative media are better than large scale, one way professionalized media.
F.   Certain social needs relating to mass media are not adequately expressed through individual consumer demands, or through the state and its major institutions. Communication is too important to be left to professionals only.

The Nexus between Culture and Communication

One cannot simply delineate culture from communication in the sense that, communication performs the orthodox function of transmitting cultural heritage. A clearer antidote that explicates the relationship between communication and culture cannot be over-emphasized as Okon (2001:7), observed the cultural view of communication and upheld that communication serves as a vehicle for expressing the cultural norms of a society on the one hand, and on the other hand, acts as the purveyor and custodian of culture.

The cultural policy for Nigeria in its preamble as enunciated in Part 1 states that culture is the totality of the way of life evolved by a people in their attempt to meet the challenges of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organization thus distinguishing a people from their neighbours. It is succinct to note that culture comprises of material, institutional, philosophical and creative aspects. The material aspect has to do with artifacts in its broadest form (namely tools, clothing, food, medicine, housing and so forth), the institutional deals with the political, social,

legal and economic structures erected to help achieve material values, the creative concerns a people's literature (oral or written) as well as their visual and performing arts which are normally molded by, as well as help to mould other aspects of culture.

A common feature of the cultural policy of Nigeria is that communication fosters in the dissemination of information and facilitation for the accessibility of arts and culture to the widest spectrum of the society. In that regard cultural presentations are made through the use of the mass media, theatre, films, exhibitions, seminars, workshops and other forms of publications. More so, for the fact that culture gives identity to a people as language is shared through communication.

Culture equally features as a platform for communicating the patterns of living of a people including their behavioural inclinations. Although, as aptly expressed by Aondowase (2012:24), every society has a specific culture; there are certain elements of culture that are universal. These cultures are known as cultural universals in which there are certain behavioural traits and patterns that are shared by all cultures around the world. Therefore culture becomes a significant machinery of communication necessary to establish an order and discipline in the society.
The nexus between culture and communication can also be identified in intercultural communication. Intercultural communication according to Heinz-Dietrich and Merrill (1976:408), is the form of communication which takes place between human beings of different cultures. It is the process of the exchange of thoughts and meanings between people of differing cultures.

However, it is succinct to note that communication takes place not only between individuals as such, but also that "Systems" begin to emerge even when they may in fact be represented by individuals. This is so, because even the individuals are often times, quite conscious of their roles as representatives of the system in intercultural communication.

In communication, entertainment has often been treated as a fundamental means of disseminating cultural attributes of development in Nigeria. The advent of "NollyWood" is applause for demonstrating the rich culture of the people and the several characteristics of the typology of environment, political and economic culture of the country. Theatre and drama have always been used to project the culture of Africa as vanguards for positive changes that are meant to benefit the generality of members of the society or community (Ampe, 2012:5). In Nigeria a typical example of theatre for positive change that propelled developments to foster the political economy of the country was 1880 crises in Lagos which attempted to blend the Yoruba language with European materials for purposes of entertainment. For cultural communication, drama whether presented on stage or through the tube is a powerful tool for exhibiting the rich culture of a nation.

The Political Economy and Dynamics of Sustainable Development
The enabling processes of development largely depend on the political climatic and environmental economic conditions that are prevalent in a given society. Development programmes and projects do not take place in a vacuum. They are meant for people either in the urban or rural communities. In every community, there is a culture customs, beliefs and values which are very formidable that helps in cementing those factors that binds people together and determine acceptable development efforts (Deekor and Nuodim, 2005:48).

The political economy according to Okowa (1991:23) is a term often applied by social scientists to explicate the society from totalistic point of view. In a close examination, socio-economic pundits have expressed their concern to dissect what is obtainable in critical political economy and a mainstream economy. To this regard, the critical political economy is viewed as the holistic, historical and centrally concerned balance between the capitalist enterprise and public interventions which goes beyond technical issues of efficiency to engage with basic moral

questions of justice, equity and the public good (James, & Michael, 2005:60).

In order to further explicate what entails in a political economy, the political economy provides the enabling environment for enterprises and public interventions to strive and by so doing, developments are measured on the characteristics of the political structures which of course should put in place the development plans and objectives. As enunciated in the economic planning of Nigeria, the overriding aim of development efforts is to bring about an improvement in the living conditions of the people. According to Okowa (1991:35-36) a number of specific objectives for developments in a political economy consist of the followings:
1. Increase in the real income of the average citizen
2. More even distribution of income among individuals and socio-economic groups.
3. Reduction in the level of unemployment and under-employment
4. Increase in the supply of skilled manpower
5. Reduction of the dependence of the economy or narrow range of economic activities. (For instance so much over dependence on oil)
6. The achievement of a balance in the development of the different sectors of the economy and various geographical areas of the country. This requires "diversification"
7. Increased participation of the citizenry in the ownership and management of productive enterprise. (Especially in agriculture).
8. Greater self-reliance that is increased dependence on our own resources in seeking to achieve the various objectives of the Nigerian society. Thus, it requires increased efforts for ultimate utilization of our resources. These consists of:
   (i) Development technology
   (ii) Increased productivity
   (iii) The promotion of a new national orientation conducive to greater discipline, better attitude to work and cleaner environment.
9. A protective legislation for investments and opportunities across the country.

In the case of the mainstream, economists sees the "economy" as a separate domain in which media economics has the specialized task of investigating how changing economic forces direct and constrain the choices of managers, practitioners and other decision makers (Doyles, 2001:2). The dynamics which underpins the communication media is that it performs lies on in-depth search in the area of economic decisions made by those in authority, in that the resources of the country are directed and allocated to foster economic activities in a politically controlled system.

In contract, critical political economy is mostly concerned in the general interplay between economic organizations and political, social and cultural life (Gurevitch & Curran, 2005:62). However, it behooves on us to understand that cultural entertainment communication dynamics that contributes to sustainable development is based on the range and diversity of public cultural expression, and its availability to different social groups.

In order to provide a defined role of cultural promotions through entertainment, communication has become a veritable tool which enhances the processes of socialization which in turn extenuates towards political economic restructuring that fosters development and social order. According to development communication pundits, the political economy and dynamics of sustainable development is largely dependent on the communication machinery and systems, thus communication provides a common pool of knowledge, which enables people to operate effectively as members of the political-economic society in which they live, and which fasters social cohesion and awareness thereby permitting active involvement in public life (Ugulah, 2014:56).

In Nigeria, a major aspect of communication function in enhancing socio-cultural activities and succor to the political economy, is that communication makes possible dissemination of cultural and artistic products for the purposes of preserving the heritage of the past, the development of culture by widening the individual's horizons, awakening his imaginations and stimulating his aesthetic needs and creativity. More so, Agbo, Ojobor & Ezinwa (2010:35), upheld to the aforementioned views and explicates further that, the social and political economy is largely galvanized by communication through the provision and exchange of facts needed to facilitate political, economic and social agreements or to clarify differing viewpoints of public issues, the supply of relevant evidence needed to foster greater popular interest and involvement in all local, national and international matters of common concern.

Another key area that articulates the dynamic political economy and sustainable development imperatives is the adaptation to modern technological systems. As already highlighted by Agbu (1995:289), whereas, the developed countries seemed resolved to improve further, their mastery and control of technology and its paraphernalia, the developing countries, like Nigeria, Ghana, Sierre-Leone, etc are striving to acquire, adapt and develop the technological base of their economy. For instance, farming in Nigeria is still at subsistence level and yet to be mechanized. As a result while over 70 percent of the rural populations engage in farming, they cannot produce enough for the country let alone for export unlike the developed countries where about 4 percent engage in farming and produce enough for the country and for export including the production of bio-fuel technology (Agbo, Ojobor & Ezinwa, 2010: 52-53).

Sustainable economic development is the major preoccupation of most governments in the world and developing countries like Nigeria is not an exception. However, it is succinct to note that economic development is preceded by the environment of the political climate which defines the enabling structures for an equitable transformation, enhanced by a social order. The reason according to Khelowa (2011:1), is the cause (political) economic development has engaged the attention of economists right from the time of Adam Smith down to Karl Marx and Keynesian era, even though it was mainly discussed within Western-European and North American perspectives and framework.

The dynamic of sustainable development entails that a country's economic system is dependent on the way the social and economic problems of production, distribution, consumption of goods or services, and investments issues in the country are solved. The level of economic growth and sustainability would only be adequately entrusted if according to an agricultural economist and strategic economic development scholar, Professor Dudhey Seers elucidation tends to capture the essence of sustainable development when it answers the questions which consist of poverty, unemployment and inequality. Therefore, it may not be out place for one to say that the aim of economic development is measured on certain parameters and these consist of the Gross National Product, GNP per capital, welfare and social indicators.

The Socio-Cultural and Political Economic Bureaucracies: The Way forward for Sustainable Development in Nigeria.
What accentuates poor leadership and governance is ascribed to the level of sophistication of corruption. In Africa, most leaders of countries in the developing and under-developed world are grappling with the endemic issues of misappropriation of wealth by some scrupulous elements both in the public and private sectors of the economy.

While it is impossible to estimate just how many billions of pounds and dollars that are disappearing each year into the pockets of some scrupulous Africans at all levels of the society, few nations including Nigeria have emerged from scrutiny unsullied, with high level of the corruption tables prepared by the watchdog organization -Transparency International. No wonder, the editor

of Business in Africa International Magazine, Richard Paris in June, 1999, undertook a critical report on Africa's culture of corruption as it affects economic developments and the sustainability of investments, it was reported that, the world bank has concluded that if only just 5 percent of the value of all direct foreign investments and imports into countries known to be corrupt "disappears", the ill gotten gains would amount to a staggering $80 billion a year (Paris, 1999:7). Certainly this despicable acts cannot continue, if only because the sources providing the desperately need relief from debts as well as funds for sustainable development have refused to do so.

For Nigeria to provide a platform for social, justice, transparency and good cultural values for sustainable development to strive, the consciousness of its leaders and citizenry must be re-awaken to building economic realities of hope, and this can be achieved through self discipline devoid of acrimony and aggrandizements, but total commitment to service and national development. In that regard, the various communication channels and mass media apparatuses must be used to effectively contribute in building democratically cultured governance that must foster the aspirations of social and economic developments and sustainability.

The way forward in bringing about sustainable development is therefore, hinged on the political will to fight corruption, lack of political will by leaders to erode the menace of corruption is not only an exception in Nigeria as it is synonymous with other countries of Africa. For instance, by any conceivable standards, Tanzania's President Benjamin Mkapa, the former journalist turned politician was adjured as an honest man in East Africa, he was the only head of state to have declared his wealth publicly, yet his country was ranked fourth out of 85 countries in the Transparency International Corruption Perception Index, ahead Kenya, Nigeria and Democratic Republic of Congo which for many years were considered pace setters in grand corruption in Sub-Saharan Africa.

Empirical studies of media organizations and news events have equally identified a number of factors that can influence good aspects of our political culture. These influences according to Davison et al (1976:73-80), cut-across:
(i)   Environmental influences
(ii)   The political setting
(iii)   The communication/News infrastructure and
(iv)   Personnel and audiences.

The way forward in advocating the promotion of our cultural values and norms to a larger extent, is been fostered by the mass media in communicating developments in the country. It was on these backdrops, Folarin (1998:33) made the following useful suggestions to fine tune the principles or tenets of the development communications' media.
1.   The Media should accept and carryout positive development tasks in line with national established policy (or in line with national ideology), without prejudice to their traditional functions of information, education and entertainment.
2.   The Media should also accept and help in carrying out the special development task of nationa integration, socio-economic modernization, promotion of literacy and cultural creativity.
        (a)   "National" media should give priority in their content to the national macro culture in so far as this can be abstracted from the national milieu; then to regional cultures and then to local cultures, all in a descending order of priority.
        (b)   "Regional" media are of course normally expected to accord priority to regional cultures (and languages), while

（c）   "Local" media give priority to local culture(s) and language(s).

1.   The Media should carefully identify and give due attention in their foreign news to links with, other countries with similar socio-cultural orientations and/or political and economic aspirations.
2.   In order to safeguard the ideas of press freedom, journalist and other media workers should at all times faithfully fulfill their obligations and stoutly defend their rights in the course of their information gathering and dissemination tasks.
3.   The state with its systems has a duty to see to it that media workers or journalists presumed to have contravened any national law(s) in the course of their information gathering and dissemination tasks can conveniently face prosecution, expecting a fair and speedy trial.

Conclusion/Recommendation

The domestic socio-economic crisis deepens on the strong forces and alliance between the local elites and foreign elites (Nwaodu, 2012:4). In the case of Nigeria, these forces have continued to influence the political economy which extenuates inimical consequences for the social inadequacies and maladies that militates against investment opportunities and sustainable development.

What has precipitated the cultural dynamics of our political norms and values of democracy is the brigandage resulting from greed, selfish aggrandizement of wealth at the expenses of the masses and it is on these backdrop communication strategies and processes are viewed as necessary tool for re-shaping and restructuring a new social, political and economic order to open-up the vintages of development so as to provide equitable commitment to service, open-up investment opportunities for the enhancement of sustainable democratic dividends in the country.

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