

The Use of Modern Communication Technologies in *Oko Aga*

Ejitoṣi Salami
Olabisi Onabanjo University

Abstract

Social events and situations are not static as modern communication technologies continue to witness rapid changes, which afford users better and optimal utilities. Literary writers being part of the society express their views on societal events and situations through the use of modern communication technologies in their works. This paper analyses the use of modern communication technologies in *Oko Aga*, a novel by Temitope Olumuyiwa. The study adopts sociological theory of literature and binary theory of complementarity for the analysis. Findings show that, given their quick access to news and information, there are various positive and negative uses of modern communication technologies, most especially the Global System for Mobile Telecommunication (GSM) and computer, by literary writers. The study recommends that the use of modern communication technologies should be increased in the fight against crime and criminality by law enforcement agents in their bid to secure and ensure socio-economic development of the society.

Keywords: communication, socialization, techniques, technology, modern society

Ejitoṣi Olayemi Salami, PhD.
Department of Linguistics and Nigerian Languages
Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria
Phone: +2348037419667; E-mail: ejitoyosalami@gmail.com

Introduction

Communication among human beings is very germane all over the world. It has been with human beings since creation. It is a natural and an indispensable tool with which humans express their thoughts in the society. Communication is paramount to human beings and other creatures. Language is the tool for human communication. Human communication is also distinct from other forms of communication because it is basically characterized by mutual influence (Adaja, 2007: 91). Communication, among other things, makes life worth living. Effective communication is based on the competence and accurateness of the speaker, listener, and the channel of communication. When one is affected, it affects the whole. Communication can be between two or more people. It can be between or within groups, states and countries.

The term communication has been defined in various ways. *Webster's New Explorer Encyclopedic Dictionary* (2006:363) defines communication as a process through which information is exchanged between individuals through a common system of symbols, signs, or behaviour. Encyclopedia <https://www.britanica.com> sees it as "exchange of meanings between individuals through a common system of symbols". Schramm and Roberts (1972:3) define communication as

the great relating tool that relates individuals to each other, making it possible for groups to function and for societies to live together harmoniously.

They further added that communication relates an artist or entertainer to his audience, a teacher to his students, a leader to his people. Soola (1989:9) refers to communication as:

The process of conveying, receiving and acting on information, facts, idea, thought, attitudes and feelings which usually provokes the desired response when the persons involved in the communication exchange words, codes or symbols that are mutually understandable.

Michael et al (1997) see communication as “the process by which information is exchanged between human beings, between machines, or between human beings and machines”. For Rosengren (2000:3) “Communication is characterized by consciousness, inter-subjectivity and basically intentional. It is a willed-action by the parties involved”. Oyewo (2007:136) claims that

communication is responsible for creation, delivery or assessment of the impact of the messages that are intended to have an effect on one or more audiences.

From these definitions, it can be deduced that communication is required for human relationship and mutual understanding. The relationship might be economic, political, education or sport. From the definitions also, communication has a beneficial nature which may bring about change of attitude and behavior in the people concerned. The attitudinal and behavioural changes might be positive or negative. The most important thing that makes communication really useful is by helping the participants to achieve their sets goals or objectives. Individuals and societies develop through exchange of experiences, wisdom, knowledge and understanding which are used to solve societal problems. It is through communication that people socialize to evolve culture and literary arts. In line with this, the five major purposes of communication are to inform, to express feelings, to imagine, to influence, and to meet social expectation (<https://kids.britannica>).

Theoretical Frameworks

This study therefore employs sociology of literature and binary theory of complementarity. Sociological theory was coined by a French philosopher, Hypolyten. It has to do with happenings in the society and the belief that researchers have the knowledge of happenings in the society. According to Marx (1955), literature evolves from the society, and so literature is part of the society. Adeyemi (2006:30) observes that sociological theory emphasises changes in the society although the change may be slow or rapid. From this, one can infer that the theory portrays society as not being static but dynamic. It changes as things

and situations in it change. Among the exponents of the theory is Escarpit (1971:10-12) who sees it as production, distribution, and consumption of works of arts. Relating this to literature, it means that the production and distribution of text books has great effect on the consumption of books and vice versa. Sociology theory is chosen for this study because it makes us realize that the emergence of a global culture has the capacity to bind the society and individuals together when works of other cultures are read. It also helps to categorise human behaviour into either good or bad as they make use of modern communication technologies in negative and positive ways.

Binary Theory of Complementarity, according to Ribera (2017) and Plotnitsky (2014), Bohr (1885-1962) (who introduced the complementarity way of thinking), is based on physical science. Scholarly works on binary theory of complementarity in Yorùbá studies include Ilesanmi (2004), Familusi (2012), and Shotunde, Okoro and Azenabor (2016). These believe that binary theory of complementarity advocates interdependency rather than antagonism. On this, Ilesanmi (2004:108) says:

This is an off-shoot of the cultural theory for the analysis of Yoruba orature and literature ... While “the world” sees the binary system as being oppositional, the Yoruba see it as being complementary.

These scholars hold the view that the world is created in binary form in which two phenomena are put side by side for reciprocal strength. To this end, the theory of binary complementarity is used for this study because it is the positive use of modern communication technologies that nullifies and curb the negativity of crime for the development of the society.

Means of Communication

The world is dynamic. As the world changes, everything in it changes and as things change, round pegs must be put in a round holes. In the beginning, apart from exchanging news and information by words of mouth, that is, face-to-face communication, the means of

communication was through symbols like gun, drum beats, smoke, signals, gong and flute. During the post-colonial era, when reading and writing was introduced, communication developed to posting of bills and letters, dailies and magazines. According to Cole (2000:2), the advent of electricity brought about the means to send signals via telecommunications which was commercialized through the Telegraph System. The use of radio allows people to imagine images which cut across all nooks and crannies of the world. Its use is possible everywhere because there are types that can be charged by batteries. Therefore it has a very wide range of audience. Shortly after the radio was the invention of television which made communication less intense by the explicit appearance of images (McLuhan, 1964; Defleur & Balt-Rokeach, 1982).

Due to development of communication, Desktop Rotary phone came into use. After that was the use of satellite for communication through cellular phone like Thuraya. According to Pratt and Bostian (1986:2-3), Author Clarke invented the satellite in 1945 and it was modified and put into shape through the satellite known as SKORE, being the first commercial geosynchronous satellite by the U.S. Air Force on December 18, 1958. For Pratt and Bostian, in April 6th 1965, the satellite which is known as INTESAL also known as EARLY BIRD came into use. The cellular phone marked the beginning of GSM (Global System for Mobile Telecommunication) in Nigeria as she witnessed a huge development in the area of communication through that intervention. According to Smith (2009:41),

The most significant and most positive innovation is the rapid proliferation of cell phones and the extension of cell phones coverage, which has greatly enhanced the free flow of information.

GSM is a powerful media tool for information that reaches and influences large number of people by transmitting voices through the conversion of acoustic vibrations to electrical signals. The idea of the use of GSM was conceived between 1947 and 1979. The need for it by the military was the motif behind its invention

(www.idpass.com/telecomarticles/history_of_GSM_mandmore.html). Prior to the arrival of GSM in the Nigerian communication market, the then government owned NITEL (Nigeria Telecommunication Limited) which was already characterised by corruption, poor infrastructure, inefficient and inadequate telephone lines, and power supply failure (Udatchay, 2008). The arrival of GSM effects a transformational change in the Nigerian Telecommunication sector.

Modern communication technology is important to humanity because of its functions and uses. It provides job opportunities, which according to Cole (2000:23) are in the area of voice communication, data communication, and internet in the business sector.

Synopsis of the Novel *Oko Aga*

Oko Aga discusses various types of crimes in the society. It depicts nations such as Àjàpadá, Àlà, Olómi-méjì, Mòjò and Èbìtá where there are criminal activities, such as killing, stealing, robbery, kidnapping, adultery, human sacrifice, and duping popularly called 419. It described cases in which people live in fear, lives being lost, etc., and protests could not change the situation. At last, the president ordered the police to find solutions to the crimes. The investigation by DG Idowu, Oriyomi and six other policemen revealed that the criminals were using GSM to perpetrate the evil acts. A character in the book, named Bayo, stole a car belonging to his brother, Bamidele, and ran away, when Bamidele and his wife were away for a night vigil programme. They went to the police station to report the case. At the police station, they witnessed members of the society coming to report cases of criminal activities of different types, magnitude, and dimension. They saw how four kidnappers were arrested and brought to the station. Another case was that of jungle justice where they saw a man carrying the severed head of his wife soaked with blood, whom he accused of adultery. There was also the story of bank robbers and Adegboyega, the Governor of Èbìtá, who was accused of using a nine day old baby for ritual to attain fame during election, and for riches while on the post as Governor. Nemesis caught up with him during the police investigation of the death of Kola, his security guard. With the use of modern

communication techniques, all those who were involved in the crimes were brought to book while the innocent ones were set free.

Negative and Positive Uses of Modern Communication Techniques

Everything in the world is made in binary. Modern communication techniques can be used both positively and negatively. According to Ekeanyanwu and Edewor (2009:17), the type of media technology prevailing in a society at a particular point in time greatly influences how members of that society think, act and behave. Adagbada (2013:2) and Micheal (2013:5) are of the view that the type of events and situations of a particular time determines the themes of the literary works of the time. These assertions are true of the smart ways in which people use modern communication technologies nowadays and how such are reflected in literary works. The main ones that were made use of in *Oko Aga* are GSM, computer and its software. Apart from their being used for distant voice and video communication, they can also be used to send messages through the SMS (Short Message Service) and the MMS (Multimedia Messaging Service). Although controvertible, Kenneth (2013:76), thought that examples of negative use of GSM can be established when they are used to send messages through facebook, Twitter, 2go and You Tube, among others, to cause civil disorders and social unrests. On other hand, Igbindu (2011:26) pointed out that GSM positively assisted Barak Obama in his struggle to become the President of America. Amaefule (2011:20) as well as Hamilton and Daramola (2011:14) also established a positive deployment of GSM for Goodluck Jonathan's election as President of Nigeria in 2010.

There are many applications in GSM which can be used to convey both positive and negative news, especially, when, in many occasions, it is not possible to ascertain the validity of the news, pictures and videos.

Various crimes are committed through electronic communications. According to Adebowale (2014:1), peace of mind cannot be found where there is chaos, anxiety and disorder. In *Oko Aga*, modern techniques of communication were used. GSM as well as computers were used to communicate through the internet web. These

techniques of modern communication were used via the cyberspace both positively and negatively.

Negative Uses of Modern Technologies in *Okó Agá*

There are instances of negative uses of the modern techniques of communication in the novel. These include fornication, killing and jungle justice. Sunday Umoria beheaded his wife on the allegation that she was making calls to her concubine. He was taken to the police station with the head of the wife soaked with blood. Such immoral behavior, jungle justice, fornication, and killings cannot help the society. It was also the SMS messages that Gbonju, the manager of Tiwa-n-tiwa Company, sent to Damilola that made it possible for him to defile her. Taiwo (2013:115) observes that criminals are fond of bullying or threatening their victims, using modern communication technologies. This is evident in *Okó Agá* when a kidnapper was harassing Governor Sanusi to pay five hundred million naira each to free his kidnapped father and first daughter:

Hèlò, sè Gómínà niyèn? Hèn ẹn sè ẹ ti bá mi rí bàbá mi ni?	Hello, is that the Governor? Yes, do you have any information about my father?
Àwá ò rí bàbá òfò o Mo kàn ní kí n sọ fún ọ pé Aşèşè jí Moróládé àkòbí ẹ gbé ni o	We did not see any stupid man I just want to inform you that We have just kidnapped Morolade your first child
Bí o bá sì fẹ rí òun àti bàbá ẹ	If you want to see her and your father
Tètè bá wa wá ẹẹdégbèta mílìyònú náirà	Quickly pay us five hundred million naira
lóri ẹnìkòfòkan wọn. Agídí ò ràn án Òtúbàntẹ sì ni akitiyan àwọn ọlópàá lóri ọrọ náà. Şe kánkán, ijáfara léwu o	on each of them. Stubbornness will not solve it and there is nothing the police can do on the issue Be fast, sluggishness can be dangerous
Má jẹ ẹ kí ọrọ náà dàbí ti Oníròwò o (p. 82)	Don't let it be like the case of Onirowo o

Sanusi was the Governor of Mojo state. He wanted his people back. The kidnapper warned him to quickly pay the ransome and avoid a repeat of the case of Onirowo of Irowo. It was through telephone calls that the kidnappers were able to know that Onirowo, the Chairman of the council of Obas of Mojo state was coming back from one of the meetings he attended. He was kidnapped and nobody could pay for the ransome demanded. He was later found dead. Sanusi was disturbed as he talks with the kidnappers on phone because they the call rudely and abruptly. Sanusi called back, but ‘not reachable’ was what he heard.

Deceit is also one of the negative uses of modern communication techniques in the novel. One of the robbers impersonated Chief Oyetoro, one of the reliable customers of Onirawo Bank, and called Mr Oworu, the manager of the Bank. He said he was coming to save four million Naira in the Bank. Having sustained the identity theft, he eventually robbed the bank together with his gangs. This is a usual occurrence in the society, especially where the bank officials have friends among their wealthy customers. In such instances, many official matters are settled on phone. The novel also depicts another instance of negative use of modern communication technique that engenders bad covenants, secrecy and ritual. The bad covenant between Kola and Governor Adegboyega resulted into the death of Kola. Adegboyega was the Governor of Ebita state and Kola was his personal security officer. Adegboyega and Kola sworn to an oath of secrecy at Bamboo Cult (*Awo Oparun*) in the presence of other members of the cult, not to reveal the secret of Adegboyega’s atrocities of using a nine day old child as sacrifice. In doubt of Kola’s sincerity, Adegboyega gave him a huge sum of money using GSM to call him at 1.00a.m. to ensure he opened the box. Kola died in the process of opening the box containing the money;

Aago kan òru ni Adégbóyèga pè é.
Tòò Kólá, àşírí mi lo ti mò yèn

Ó dimùlè ...
Mílìọ̀nù méjọ náírà niyẹn ...

Gboyega called him at 1.00a.m
Well Kola, you have known
my secret

It is now a covenant ...
That’s eight million naira ...

The Use of Modern Communication Technologies ...

Bí àlà ni ọ̀rọ̀ nàà rí. Ootọ̀ ní àbí irọ̀?	It was like a dream. Is it true or false?
Ó gbé àpótí owó, o ní kí òun ẹ̀ wò,	He lifted the box containing the money, to open it,
À fi gbo a ! àwon ara ile Kólá fo òde lójú oorun. O di gidigidi	it made a loud noise! Kola's neighbors woke up. It became a stampede
Wọ̀n já ilẹ̀kùn nàà, òkú Kólá àti àwọ̀n àjókù owó ní wọ̀n bá (p. 53)	They force the door open, they met Kola's corpse and the remnant of the burnt money.

Positive Uses of Modern Communication Technology in *Oko Aga*

There are various instances in which modern communication technologies are used positively in *Oko Aga*. Its positive uses include swift news and gathering of information about criminals, their activities, and also finding ways to bring them to book. Immediately Bamidele and his wife noticed that their Toyota car had been stolen, they started calling their insurance company to help them track the vehicle. He was quickly given the information that the vehicle is in Sagamu. The Sagamu Police station was called and they eventually succeeded in recovering the vehicle.

Adeyemi dá èrọ̀ ibánisọ̀rọ̀ padà Ó kojú sí Bámídelé ó ní; Alàgbà Kú oríre. Àwọ̀n ọ̀lọ̀páá Şàgámù ti Bá yin gba ọ̀kọ̀ yín.	Adeyemi returned the phone. He faced Bamidele and said: Mr congratulation. The police at Sagamu has helped to recover your your vehicle.
È ẹ̀sàà gbọ̀ bí a ẹ̀ ń bára wa sọ̀rọ̀”	You heard our conversation. (p. 16)

Several text messages were sent to Bamidele about the movement of the vehicle. Also, it was through the GSM calls that Sanusi the Governor of Mojo state was able to quickly get in touch with the President, other Governors, Commissioners, and the Superintendent of police about his kidnapped father and daughter.

Messages were sent to police men at the boundary of Olómi-méjì state in order to get the fleeing kidnappers. It was the miniature that ASP Kemi used as badge that made it possible for ASP Bunmi to

know how one of the kidnappers, Òjóóró, was harassing and beating ASP Kemi. It was also through Bunmi's calls that CSP Adetunji knew how horrible the situation of ASP Kemi was. GSM enables the investigating officers in *Oko Aga* to easily arrange and execute meetings. ASP Kemi, ASP Bunmi and DCP Adejoke were able to communicate easily through GSM during their stay at Ijoka. ASP Bunmi invited ASP Adetunji for assistance because the phone with ACP Adetunji was an iPhone gun.

The GSM revealed the direction to the kidnappers' hideout in Omi Adiyẹ through the aid of its compass. It helped the investigative officers to trace the specific location. Also, after ASP Kemi and ASP Bunmi had located the hideout of the kidnappers and ASP Bunmi had called CSP Adetunji, it took CSP Adetunji less time to get to Oriyomi's father, Majiyagbe who was surprised about the speed with which CSP Adetunji got to his place:

Èyin ọlópàá ti yára gbọ? You police have quickly heard?
Majiyagbe bèrèrè lówọ Adétúnjí Majiyagbe asked Adetunji (p. 12)

Furthermore, the use of GSM assisted the police to receive anonymous text message at 2.00p.m informing them that Sonde Umoria beheaded his wife. GSM gave inspector Adeyanju the confidence to assure Bamidele and his wife, who were victims of car theft that they should not worry about their stolen vehicle because he knew that the available communication technologies are there to help them out. Bamidele and his wife were relieved of the anxiety which could cause psychological imbalance. Inspector Adetunji said;

E ma wọri, mo ti bá ọgá ọlópàá ilú Sàgámù Don't worry, I have spoken
with the Divisional Police
Officers in Sàgámù
Àti ti Ọtà sọrọ. Wọn ní kí ilẹ tó sù, àwọn and Ọtà. They said before
nightfall they will recover the
vehicle if they notice it in
Yòò gba ọkọ nàà sílẹ bí wọn bá ti kófírí rẹ ní
the area. Go home, I will call
you if I hear from them.
Agbègbè nàà. E wá máa lọ sílé. Maa pè yín
Bí mo bá gbọ láti ọdọ wọn (p. 15).

The assurance given to Governor Sanusi by President Ogepawo when Governor Sanusi's people were kidnapped and the one given to Majiyagbe by CSP Adeyemi about his daughter, Oriyomi, allayed their fear. ASP Kemi had already called ASP Adetunji that Oriyomi was with them at Omi Adiyẹ. With the support of the available communication technologies, relations and friends no longer have to worry about separation by physical distance because of the electronic communication made possible through the deployed gadgets.

Many bad acts and evil secret plots were revealed through the use of modern communication technologies in the novel. The same way GSM was positively used to expose the societal ills in the novel, so were computers. The webcam and the monitoring software used by Kola, the personal security officer of Governor Adegboyega, revealed everything that happened at Awo Oparun:

Wọn fi ẹrọ Kámẹrà tí kọlára so mó
Bẹ̀lìtì àtì tǎi rẹ̀ sínú kòmputà

They put the software that Kola tied
to his belt and connected it to the
computer.

Ketekete ni wọn n wo gbogbo isẹ̀lẹ̀
tí ó ti şẹ̀lẹ̀ ní ilú Àkólòlò, ní idí
Oparun, ní ọ̀fiisì Adegboyega àtì
nínú yàrá Kọlára. Wọn rí bí ó şe n
şí àpò tí Adgboyega gbé fún un.
Wọn rí bí àwọn ọ̀lọpáá şe n gbé
òkú rẹ̀

They were seeing all the events that
happened in Akólòlò town, beneath
the Oparun, at Adegbiyega's office
and Kola's room. They saw how he
was opening the bag Adegboyega gave
They saw how the police were carrying
his corpse.

Àsìkò yí ni wọn rí ọ̀lọpáá tó tú aago
lọ̀rùn ọ̀wọ̀ rẹ̀. wọn rí bí sòkòpàù şe tú
bẹ̀lìtì nídí Kọlára. Parí parí rẹ̀, wọn rí
Bí sòkòpàù şe n bórà sílẹ̀ nígbà tí
ó délé (p. 126)

It was then they saw the police that
removed his wrist watch. They saw
how Sokopau removed Kola's belt.
In all, they saw how Sokopau
offed his cloth when he got home

Conclusion

This work has analysed the use of communication technologies in the novel *Oko Aga*. It applied sociology of literature and binary complementarity theories as theoretical frameworks through which it unpacked the synopsis of the novel. It identified the uses of the modern communication technologies in the narrative and submitted that there

are negative and positive uses of modern communication technologies in the society as evident in *Oko Aga*. It recommended that the positive uses of modern communication technologies should be adopted by the society, most especially the government through law enforcement agents, in curbing atrocities of perpetrators of evil in the society.

References

- Adágbádá, O. (2013). “Ònkòwé Eré Oníṣe Bí Olùlànà: Ònà Àbáyọ Fún Nàìjíríà Lórí, Ààbò àti Ífaradà-Èsìn nínú Egbínrín Ọ̀tẹ̀”. *Àkùngbá Journal of Linguistics and Literature* 4:1-11.
- Adaja, T. A. (2007). “Organizational Communication: Nature, Structure and Chllanges: *Journal of Communication and Society. A Journal of the School of Communication and Information Sciences*, Olabisi Onabanjo University, Ago-Iwoye. 1(3), 90-103.
- Adébòwálé, O. (2014). “Lítirésọ̀ Yorùbá Ọ̀rọ̀ Ààbò àti Ìdàgbàsókè Orílẹ̀-Èdè” *Journal of the Yorùbá Studies Association of Nigeria*. 7(3), 1-31.
- Adéyemí, L. (2006). *Tiọ̀rì lítirésọ̀ ní èdè Yorùbá*. Ìjẹ̀bú Ọ̀de: Shebiotimo Publications.
- Amaefule, E. (2011). “2.99 Million now on Facebook”. *Punch, April, 14, 20*.
- Cole, M. (2000). *Introduction to Telecommunications, Data and the Internet*. New Jersey: Prentice Hall.
- Defler, M. L. & B. Rokeach (1982). *Theories of Mass Communication*. London: Longman.
- Donald, W. D. & Derick, L. A. (1973). *Communication Networks for Computers*. Brisbane: John Wiley & Sons.
- Ekeanyaowu, N. I. & Edewor A. P. (2009). “Cultural Implication of ICT and Globalization in Nigerian society”. *Journal of Communication and Media Research* 2, 13-29.
- Encyclopedia Britanica – <https://www.britanica.com>
- Familusi, O. O. (2012). “African Culture and the Status of Women: The Yorùbá Example”. *Journal of Pan African Studies* 5(1), 299-322.

- Hamilton, K. & Daramola, Y. (2011). *New Media and Democracy: Nigeria's President and the Facebook Examples*. Greven Germany: LAMBERT Academic Publishing.
- Hypolyten, A. T. (1963). *The French Revolution in Books*. United States, Liberty Funds Inc.
- Igbindu, C. (2011). 'Social Media and 2011 Electronics'. *Businessday*, May 3, p. 26.
- Ilesanmi, T. M. (2004). *Yorùbá Orature and Literature: A Cultural Analysis*. Ile-Ife: Obafemi Awolowo University Press Ltd.
- Kenneth, A. et al (2013). "Social Media and Political Participation in Africa: Issues, Challenges and Prospects". Des Wilson (ed.) *Communication and the New Media in Nigeria*, 76. Nairobi: African Council for Communication Education.
- Marx, K. & Engels, F. (1955). *Communist Manifestos*. Moscow: Progress Publishers.
- McLuhan, M. (1964). *Understanding Media*. London: Routledge.
- Merriam-Webster (2006). *Webster's New Explorer Encyclopedic Dictionary*. Massachusetts: Federal Street Press.
- Michael, J. et al. (1997). *Signal Processing in Electronic Communication*. West Sussex: Horwood Publishing Chichester.
- Micheal, U. (2013). "Media Convergence and The New Shape of Public Communications". Des Wilson (ed.) *Communication and The New Media in Nigeria*, 5. Nairobi: African Council for Communication Education.
- Olúmúyìwá, T. (2012). *Oko Aga*. Akure: Montem Paper Backs.
- Oyewo, O. O. (2007). "Understanding Effective Communication in Human Organization" *Journal of the School of Communication and Information Science Olabisi Onabanjo University*, 1(3), 135-142.
- Escarpit, R. (1971). *Sociology of Literature*: Translated by Ernes Pick. London: Frank Cass & Co Ltd.
- Plotnitsky, A. (2014). "What is complementarity?: Niels Bohr and the architecture of Quantum theory" <https://www.researchgate.net>.
- Pratt, T. & Bostian, C. W. (1986). *Satellite Communication*. Canada: John Wiley & Sons, Inc.

- Ribera, N. I. (2017). "The Status of Bohr's Complementarity Today: A study of the Nature of being and Knowing". M.Sc. Thesis, Utrecht University.
- Rosengren, K. E. (2000). *Communication: An Introduction*. London: SAGE Publication Ltd.
- Schramm, W. & Robert D. F. (eds.) (1972). *The Process and Effects of Mass Communication*, 3-516. Chicago: University of Illinois Press.
- Smith, D. (2009). "New Media: Where is Radio Going in Africa?" F. Mdlongwa (ed.) *Doing Digital Media in Africa, Prospects, Promises and Problems*, 41. Johannesburg: Cadar Printers.
- Shotunde, A. Okoro, C. & Azenabor, G. (2016). "An Analysis of the Nature of Spirit in Ifá Corpus". *Ihafa: A Journal of African Studies* 8(2), 77-107.
- Soola, E. O. (1989). *Introduction to Speech Communication*. Ibadan: University of Ibadan External Studies Programme.
- Taiwo, A. (2013). "Ká Rìn, Ká Pò: A Novelist's Perspective on Security" *Journal of the Yorùbá Studies Association of Nigeria* (2)7, 111-138.
- Udutchay, H. (2008). "Nigeria: Seven Years of GSM Revolution". This Day Newspaper, October 27, <https://allafrica.com>.
<https://encyclopedia.2.thefreedictionary.com>
<https://www.Quora.com>
<https://kids.britannica>
www.Idpass.com/telecomarticles/history_of_GSM_mand/more.html
marriam-webster-https://www.marriam-webster.com