UNESCO'S Recommendations on Communication and Cultural Heritage Matters ((1967 - 1984) and Implementation in Nigeria

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Abstract: This paper examines Unesco's recommendations on communication and cultural heritage issues between 1967 and 1984 and how they translated to action, using Nigeria as a case study. Nine recommendations were analyzed in an exploratory desk research that enabled the understanding of whether or not they were implemented, and if they were, the extent to which the implementation achieved set objectives. Findings show that 50 years on, Unesco's recommendations, implementation of recommendations and achievement of objectives are yet to form a coherent sequence.
Keywords: UNESCO, Communications, cultural heritage, recommendations, implementation, Nigeria.

Introduction

The United Nations Educational Scientific and Cultural Organisation (Unesco) is an agency of the United Nations that is charged with the responsibility of promoting peace, social justice, human rights and international security through international cooperation on educational, science and cultural programs. Its major aim is to contribute to the building of peace, the eradication of poverty, sustainable development and intercultural dialogue. To achieve these, Unesco has five fields of action:

1. Education: the priorities for education include basic education for all with emphasis on literacy, HIV/AIDS prevention and teacher training in sub-Saharan Africa, promoting quality education worldwide, as well as secondary education, technological education and higher education.
2. Natural Sciences and the management of Earth's resources: it includes protecting water and its quality, the ocean and promoting science and engineering technologies to achieve sustainable development.
3. Social and human sciences: to promote basic human rights and focus on global issues like racism and discriminations.
4. Culture: to promote and encourage cultural acceptance and at the same time maintain cultural diversity as well as the protection of cultural heritage.
5. Communication and information.

This paper is concerned basically with the 5th theme of Unesco which is Communication and information. The theme is concerned with the free flow of ideas by word and image to build a worldwide community of shared knowledge.

This paper examines the various conferences and debates organised by Unesco on communication and related matters from 1967-1984, and considers their conclusions, recommendations and attempts to analyse them thoroughly.

Objective of study

This paper brings together all conferences organised by Unesco with regard to communication during this period. The target epistemology is knowing how these conferences influence cultural orientation and communication activities today especially in terms of how the recommendations were implemented or policies executed.

Significance of Study

This study attempts to understand the role of Unesco in bridging the technological divide and improving the communication and information industry. Furthermore, the study expatiates on how recommendations translate to actions. The examination of recommendation-actualization ratios provides a learning opportunity for policy makers and implementers.

Brief history of the UNESCO

The forerunner of UNESCO was the international Committee on Intellectual Cooperation (ICIC) established in Geneva under the League of Nations in 1922. The ICIC committee had as members notable scholars such as Albert Einstein, Marie Curie amongst others. Its major responsibility was to promote international cultural/intellectual exchange between scientists, researchers, teachers and other intellectuals. Unable to secure the funding required to maintain a significant presence in Geneva, the organization was offered assistance from France to establish an executive branch: The International Institute of Intellectual Cooperation (IIIC), which became recognized in 1926 and had its offices in Paris. It helped to implement plans and policies made by ICIC. IIIC was an institution with growing activities in universities, libraries, intellectual property, arts, information and media.

The UNESCO era began in 1942, during World War II, when the governments of several European countries met in the United Kingdom for the Conference of Allied Ministers of Education (CAME). During that conference, leaders from the participating countries worked to develop ways of reconstruct education around the world once WWII was over. As a result, the proposal of CAME was established that focused on holding a future conference in London for the establishment of an education and cultural organization from November 1-16, 1945. When that conference began in 1945 (shortly after the United Nations officially came into existence), there were 44 participating countries whose delegates decided to create an organization that would promote a culture of peace, establish an intellectual and moral solidarity of mankind, and prevent another world war. When the conference ended on November 16, 1945, 37 of the participating countries founded the UNESCO.

After ratification, the constitution of Unesco took effect from November 4, 1946. The first official general conference of Unesco was then held in Paris from November 19 to December 10, 1946 with representatives from 30 countries. Since then, Unesco has grown in significance across the globe and its number of participating member states has skyrocketed to 195.

Review of relevant literature

The Unesco conferences we are discussing in this paper aim basically to promote media development and put in place, as well as execute, policies that help preserve cultural and natural heritage. This review focuses

mainly on these two components of culture. Reference is made to Nigeria in order to drive home the point.

The conceptual understanding of cultural and natural heritage is relatively new while deliberate conservation efforts date as far back as the 19th century (Jax & Rozzi, 2004). Cultural heritage culture provides the basis to understand the traditions and identities of countries and communities. According to Kammeier (2008), cultural heritage or heritage of mankind can be described as a precious but fragile gift that comes with a condition of care.

FIG (1991), on the protection of natural and cultural heritage for sustainable development, asserts that there is indeed a need for careful management of all associated systems to promote the quality of life in order to create opportunities for sound development.

Fleischhauer and Kammeier (2008) explain that to properly care for and preserve our natural heritage, indigenous people must be brought on board, made to understand the value of preserving our heritage. They explain that a lot of countries have excluded the indigenous people from participating in the discussions on cultural heritage preservation. This is further supported by Rees (1989) who

states that the involvement of locals in the conservation of heritage ensures socio-economic and ecological sustainability. Larkham (1996), in his work on cultural and natural heritage conservations, sees the conservation of natural and cultural resources as an opportunity to improve tourism in the countries where these sites are located. He goes on to explain that if conservation efforts will lead to increased tourism revenue, then the local communities must be involved. He explains that the main problems in the attempt to preserve and conserve heritage and culture is the fact that government and non-governmental organisations have not considered the socio-cultural systems that participated in the creation of the conserved monument. Rukwaro (2016) explains that people should have constant access to decision making if economic growth and sustained development is to be ensured.

From the foregoing, it is clear that involvement by local communities is one of the bedrocks of cultural and natural heritage conservation. The people are the most important element in the conservation of heritage and culture because they are the most affected. If properly co-opted they can play a crucial role in cultural preservation.

Generally, African media has seen tremendous growth. Print and

electronic media (including the internet) have grown exponentially on the continent (Middleton & Njogu, 2009). Regrettably, military and civilian dictatorship, made manifest in one-party system and impunity, has greatly undermined the exploits of the media especially in post-colonial Nigeria.

Different scholars have promoted the mass media as important tools for promoting peace and international understanding. According to Joseph (2014), the mass media, especially international media have a mediating role to play during times of crisis or war. He explains that peace journalism should be used during times of conflict as against conventional reporting. That means reporters should, in the interest of peace report on the positives, focusing more on the things that unite as against things that can stoke violence.

Lake and Rothchild (1996) take a different approach to understanding the role of the media in conflict resolution, they explain that the inability of the media to provide timely and relevant information during conflict can lead to an escalation of such conflict. Communication and information are two of the most important determinants in conflict resolution (Peleg, 2007). The implication is that people involved in conflict are

constantly seeking information that can help them de-escalate the violence, whereas in the absence of such information, violence could aggravate. This view is also supported by Valdimir and Schirch (2007), who suggest that the mass media have a responsibility to objectively report on conflicts and provide pertinent information to the public in order to ensure that people are kept abreast of the situation and can make informed decisions. They stress also that the media are tools for peace-building as they are engaged in negotiating for peace and disseminating peace building messages.

Mbeke (2009), on the role of the media in conflict resolution, explains that the media, if not properly used, can instigate more violence as they have been declared culprits in the breakdown of social control on several occasions. He explains that, depending on the ideology and political leanings of the reporters, the media can be used to fuel conflict in a volatile and fragile community like those of developing countries.

The foregoing explanation shows that the mass media can be used as a tool to resolve conflict or escalate conflict depending on the intention of the owner or editor (Morah, & Omojola, 2011). One of the objectives of Unesco is to ensure that the media are instruments for

the promotion of peace locally and internationally – a reason for several conferences, conventions, etc, it has organized over the years. Some nine conferences organized between 1967 and 1984 by the multilateral organization are the focus of this paper.

Methodology

The researchers adopted the desk research method, which involves collecting data from the existing resources and sources. Researchers browsed through hundreds of pages on Unesco's website, identifying relevant information on Unesco meetings on communicating and then downloading same as data for analysis. Seminars, meetings and recommendations under the *communication* and *Information* theme were articulated. Cultural and natural heritage and the media emerged as recurring constructs.

Data Analysis

Table 1: Communication conferences held between 1967 and 1984

Sub-group	Sub-group name	Year	Location	Title of conference
1	Cultural & natural heritage	1968	Paris	Recommendation concerning the preservation of cultural property endangered by public or private works
		1972	Paris	Recommendation concerning the protection, at national level, of the cultural and natural heritage
		1976	Nairobi	Recommendation concerning the international exchange of cultural property
				Recommendation concerning the safeguarding and contemporary role of historic areas
				Recommendation on participation by the people at large in cultural life and their contribution to it
		1978	Paris	Recommendation for the protection of movable cultural property
		1980	Belgrade	Recommendation concerning the status of the artist
	Satellite broadcasting and	1972	Paris	Declaration of guiding principles on the use of satellite broadcasting for the free flow of information, the spread of education and greater cultural exchange
		1974	Brussels	Convention relating to the distribution

2	other electronic media			of programme-carrying signals transmitted by satellite
		1978	Paris	Declaration on fundamental principles concerning the contribution of the mass media to strengthening peace and international understanding …
		1980	Belgrade	Recommendation for the safeguarding and preservation of moving images:

Source: UNESCO website

Subgroup 1: Cultural and Natural Heritage

This subgroup consists of all meetings and conferences with their recommendations as regards cultural and natural heritages. Seven conferences were found with five of them recorded with recommendations as displayed on the table. These conferences were held in Europe and Africa and were primarily concerned with the preservation and maintenance of all cultural and natural heritages.

According to the minutes of these conferences, the term *cultural property* applies to immovable, historical and archaeological sites, whether religious or secular. It refers to ruins existing above the earth and historical remains found within the earth. The surroundings where such structures exist also qualify as a cultural property. At the conference on the preservation of cultural property endangered by public or private work, cultural property was described as the "the product and witness of the different traditions and of the spiritual

achievements of the past" (Unesco, 1968) In coming up with these recommendations, some factors were taken into consideration:

1. Contemporary civilization and its future evolution are dependent on the cultural traditions of people all over the world, their creative force and their socioeconomic development and that the cultural property is an important element in people's personality worldwide.

2. That it is very important to preserve such culture as much as possible according to its artistic and historical importance. It should also be acknowledged that preserving cultural property and making it accessible constitute a means of encouraging mutual understanding among peoples, thereby promoting peace.

3. People's wellbeing depends a great deal on the existence of a nice environment and by preserving cultural properties, we are directly contributing to the

development of such an environment

The conferences, in coming up with the recommendations on cultural property preservation, also recognised the roles industrialization plays in the development of people's spiritual and national fulfilment. The however stated that a lot of prehistoric and historic monuments and remains were being threatened by private and public works resulting from urbanization and industrial development. These conferences also agreed that it was primarily the duty of the government in whose country or territory such a heritage was situated to ensure that they were protected and preserved. In carrying out their duties of socioeconomic development which is largely driven by industrialization, there is a need for government to harmonize the preservation of the cultural heritages with the changes that follow from socio-economic development. Finally, it was stated that the best way to guaranty the preservation and protection of cultural properties would be by strengthening, through adequate measures, the feeling of attachment and respect people have for those heritages.

In 1972 another convention with a similar theme was held concerning the protection, at national level, of the cultural and natural heritage. While coming up with the recommendations, the delegates considered fresh dangers at this level. They recognised that the loss of any natural or cultural heritage item would mean an irreversible impoverishment of that heritage. It was decided that every country that had any heritage sites or items should be chiefly responsible for safeguarding them and ensuring that they were handed down to future generations. Some of the recommendations and debates were similar to those of 1968. However, the meeting of 1972 approved some protective measures including the following:

1. Regular surveillance of the components of the heritage sites by means of periodic inspection.
2. Any work required on the heritage should be preceded by very careful and thorough studies as may be required. These studies should be carried out by specialists in the field.
3. Any work done on the cultural heritage should be done with the aim of preserving its traditional appearance and protecting it from any new construction which might impair it or its surrounding.
4. Member states should investigate methods of protection of those components of the heritage sites before adopting them.
5. Member states should keep abreast of latest technologies in transportation, communication

and other appropriate areas for the scientific study of the sites and for people's enjoyment

6. Components of the heritage should be protected individually or collectively by legislations or regulations.

7. No building should be erected nor demolition, transformation, modification or deforestation carried out on any property situated on or in the vicinity of a protected site, if it is likely to affect its appearance, without authorization by the officials in charge.

8. The government should set aside a sizeable amount in the budget for the protection of natural and cultural sites and heritages.

9. Expenditure on these sites should be borne by their users and owners as much as possible.

10. Consideration should be given to indemnify owners of protected properties for any loss they might incur from their protective and preservation programmes.

The delegates at the meeting also suggested that universities and places of learning should organize regular courses on the history of art, architecture, the environment and town planning with regard to preservation and protection of cultural and natural heritages. Member states should carry out educational campaigns to create awareness and public interest in and respect for the heritages. Museums should also be set up to enlighten the public at these sites.

These suggestions and recommendations were further reiterated in future conferences held in 1976, 1978, and 1980. They all shared similar views on the preservation and maintenance of natural and cultural heritages. Although their areas of focus were slightly different from conference to conference, the recommendations and arguments generally followed a similar pattern.

In 1980, the Belgrade conference was concerned with the status of the artist. It recognised that the art in its broadest form and definition is an integral part of life (Unesco, 1980). Artist, according to the definition given by the meeting, is taken to mean any person who creates or gives expression to or recreates works of art; who considers his or her artistic creation to be an essential part of life; who contributes in this way to the development of art and culture and who is or asks to be recognised as an artist, whether or not he or she is bound by any relations of employment or association. This meeting, unlike others, was basically concerned about people with artistic destiny; about people who create cultural heritages through their artistic mind and how they and their works can be protected socially and financially.

The meeting acknowledged that artists play an important role in the growth and evolution of a society.

The conference extended their discussion about the artist to the areas of vocation and training. It was recommended that artists should be trained and given education to stimulate their artistic talent while institutions should develop curriculums for courses in the arts, seek incentives like scholarships and fellowships for interested artists and so on.

The conference also touched on the social status of the artist. This has to do with granting the artists the public recognition they deserve, ensuring that they benefit from the rights and protection provided for in legislations relating to human rights and recognising the rights of the trade unions and other professional organisations to represent and defend their interests. On the issue of employment, working and living conditions of the artist, the meeting recommended that measures must be taken to support artists at the beginning of their careers, promote the employment of artist in their own disciplines as well as stimulate the public and private demand for the works of these artists amongst other things.

Concerning the status of the artist, the following were recommended:

1. Member states should garner support for artists by co-operating with relevant national and international organizations whose activities are related to the objective of promoting artworks and artists. The organizations include the National Commissions for Unesco, national and international artists' organizations, the International Labour Organization and the World Intellectual Property Organization.

2. Member States should, by the most appropriate means, support the work of the above-mentioned bodies representing artists and enlist their professional co-operation to enable artists benefit from their works and achieve greater status.

Subgroup 2: Satellite broadcasting & other electronic media

The second subgroup consists of all meetings and conferences on communication covering any issues or recommendations as regards to satellite broadcasting and other electronic media. From the data generated, there are four conferences under this category from 1967 to 1983. These conferences were held in Paris, Brussels and Belgrade and were concerned primarily with the laws on broadcasting, the preservation and safeguarding of moving images and the roles of the media in

promoting peace and international understanding.

The first meeting held in Paris in 1972 was convened to discuss the principles and guidelines for the use of satellite broadcasting for the free flow of information and the spread of education, and greater cultural change. The convention recognised that satellite provides a new means of disseminating information, knowledge and promoting understanding between people, thereby establishing a new dimension in international communication.

UNESCO'S guidelines on international communication emerged in line with the United Nations General Assembly resolution 2733 (XXV) of December 16, 1970 (there is also a B version) on international and regional cooperation in the peaceful uses of outer space. These guidelines were meant to promote the use of satellite broadcasting for the advancement of education and training, science and culture, in consultation with appropriate intergovernmental and non-governmental organisations.

There are 18 guidelines for the use of satellite broadcasting. In a nutshell the guidelines promote an apolitical use of satellite broadcasting in a manner that respects the sovereignty and equality of all countries. According to the report containing the guidelines, the objective of satellite broadcasting for communication is to ensure the widest possible dissemination of information among the people of the world in a fair and accurate manner. The dissemination should be guided by the principles and rules of international law which includes but is not limited to the Charter of the United Nations and the Outer Space treaty (NASA, 1967). Moreover, the use of satellites for broadcasting should be based on international co-operation and account must be taken of the needs and rights of the audiences, as well as the objectivity of narratives, peace, friendship and co-operation.

With regards to education, the objectives of satellite broadcasting according to the Unesco report are to accelerate the expansion of education, extend educational opportunities, improve the content of school curriculums and assist in the struggle against literacy. Article 6.2 of the guidelines suggests that each country has control over educational contents broadcast by satellite to its people.

The next meeting regarding satellite broadcasting was held in Brussels in 1974 and was concerned with the distribution of programmes carrying signals transmitted by satellite. At the convention signal was defined as an electronically-generated carrier capable of transmitting programmes while satellite is any device in extra-

terrestrial space capable of transmitting signals. Distributor is the person or legal entity that decides what programme the emitted signals will carry (Unesco, 1974).

The contracting states were aware that the use of satellites for broadcasting was rapidly growing in volume and geographical coverage. They were concerned there were no laws or systems in place to prevent transmitting the programme-carrying signals which were not intended for the distributors. This dilemma led to their conviction that an international system should be established to provide measures that would prevent distributors from distributing unauthorized signals. They hoped to achieve this without prejudice to the existing laws and agreements including the International Telecommunications Convention and the Radio Regulations.

In 1978 another convention was held relating to broadcasting but, this time focused on the declaration on the fundamental principles concerning the distribution of mass media content to strengthen peace and international understanding. This convention was organised in line with the fundamental human right of freedom of opinion and expression, which includes the freedom to receive and impart information and ideas through any

media regardless of frontiers. These freedoms, adopted by the general assembly of the United Nations in 1965, were designed to eradicate all acts of racial discrimination and prevent segregationist policies.

The convention's declaration states that the mass media have an important role to play in countering racism and incitement of war as well as educating young people in the spirit of peace, justice, freedom, mutual respect and understanding to promote human rights, leading to socio-economic progress. With the declaration, the international community is expected to create the condition for a free flow, and wide and balanced dissemination, of information. Bilateral and multilateral exchanges of information among Unesco members shall be encouraged and developed.

The last conference concerning broadcasting and the use of satellites during the period under review was held in 1980 in Belgrade and was concerned with safeguarding and preserving moving images. At the conference, moving images were defined as any series of images and recorded on a support with or without accompanying sound, which when projected impart and impressions of motion intended for communication and distribution to the public or made for documentation purposes. Three categories of moving images -

television productions, videographic productions and Cinematographic productions – were identified.

The following recommendations were considered at the conference:

1. Moving images are an expression of the cultural identity of people and form an integral part of a nation's cultural heritage.
2. That moving images provide a means of recording unfolding events.
3. That moving images is a new form of expression.
4. That due to the nature of their material embodiments and the various methods of their fixation, moving images are extremely vulnerable and should be maintained under specific technical conditions.
5. That each member state should take measure to safeguard and preserve moving images for posterity.
6. That moving images created by people of the world also form part of the heritage of humanity amongst other considerations.

It was recommended that appropriate measures should be taken to give the moving image heritage the protection it needs from depredations brought about by time and environment. Measures should also be taken to prevent loss, unwarranted disposal or deterioration of any moving image item of national importance.

Legal and administrative actions and procedures were also recommended, including that the material deposited shall be preserved in officially recognised film or television archives. Where they do not exist, every effort shall be made to establish such institutions at the national or regional level without delay. Such deposits shall be made within a stated time as legislated by the government. Officially recognised archives shall be empowered to ask users to make reasonable contributions to defray the costs of the services provided. The legal and administrative framework suggested here is basically to protect moving images as a national treasure which would be recognised by law. It provided a framework for all member states to legally protect and safeguard moving images.

What is more, some technical measures to protect moving images were recommended which included creating national filmographies and catalogues of moving images and description of their holdings; collecting, preserving and making available for research purposes institutional records, personal papers and other materials that document the origin, production, distribution and projection of moving images, subject to the agreement of those concerned. Standards applicable to the storage, safeguarding, preservation,

restoration and duplication of moving images must be rigorously applied.

Each conference submitted that these recommendations, if properly implemented, would successfully create a proper way of protecting and safeguarding moving images and invariably the cultural heritage of the people.

Discussion of findings

Recommendations regarding Cultural and Natural heritage

This study uses Nigeria as yardstick to measure how Unesco recommendations translated to actions. Nigeria is signatory to, and has been a very active participant in, Unesco meetings and conventions. It is impressive to note hat the country has ensured that no fewer than two sites have been established on the world heritage list - the Sukur Cultural Landscape in 1999 and the Osun-Osogbo Sacred Grove in 2005. The country has also submitted another 12 sites for tentative addition to the list. This in itself is a welcome development, as it means Nigeria is beginning to place some value on its cultural heritage. This is not surprising. As a member of Unesco, Nigeria is expected to participate in the discussions and implement recommendations made by the body. Being a signatory to the body's existence and activities carries with it some responsibilities.

With regard to the implementation of recommendations on cultural heritage, the government of Nigeria has conferred trusteeship of the sites to the respective state governments under the Land Use Act of 1990. This ensures that the sites are well taken care of and have a sizeable budget for their maintenance. The Osun-Osogbo Sacred Grove, for instance, enjoys some assistance from the federal government which provides some administrative support through a site manager who is an officer of the National Commission for Museums and Monuments. This is without prejudice to the activities of the Osun State government as a trustee. The relevant local government authorities also contribute to the protection and management in some other ways, including maintaining cleanliness and order during festivities.

On the recommendation that people should have a feeling of attachment and respect for these sites, the Nigerian government has worked with traditional leaders where these cultural heritages are situated. In Osun state for instance, traditional laws, myths, taboos and customs that forbid people from causing any kind of damage to heritage sites have been put in place and this measure has been very effective in keeping poachers, miscreants, and unapproved explorers away. However, it is not clear if people

whose land is affected by these protective measures have been duly compensated as recommended. It is also important to note that museums or exhibition points are not visible near these sites as recommended by Unesco.

From the foregoing, it is viable to aver that Unesco meetings, conferences and conventions have helped in ensuring that Nigeria places the right value on some of her cultural heritages. Before Unesco intervention, these sites were characterized by disorder, decrepit buildings and low value. Indigenes of Osun and Anambra States – home to the two pioneering sites in Nigeria are very proud of these sites and the way they are being maintained. The elation is understandable. The declaration by Unesco as heritage sites has aided development and encouraged many diasporic citizens to come back home and invest. Besides that, these sites organize rendezvous quarterly or yearly (often with foreigners in attendance) to encourage family reunions and generate revenue for the authorities.

Recommendations regarding the status of the artist

Nigeria, in some ways, has implemented a lot of Unesco recommendations as a lot of recognition is being accorded the art industry with many artists receiving international awards for their craft.

According to Adesioye (2011), the buying and collection of Nigerian art is on the rise as more exhibitions open, on the back of growing surge of interest from the domestic and international contemporary art community. Mention should be made of the fact that although these recommendations were set forth by Unesco in 1980, significant progress in implementation was only noticeable in the late 1990s. In fact, the first commercially successful art auction in Nigeria did not take place until 2008. Since then, some artists are believed to be laughing all the way to the bank.

It should, however, be noted that much of the progress was made possible by private individuals with little or no support from government. The overburdening of the private sector is contrary to the Unesco's recommendation that government should support the art by creating an enabling environment, amongst other responsibilities. Compared to European communities where local artists are at the forefront of creating some of the most dazzling monuments and landmarks, Nigerian artists are hardly considered in bids for arts contracts as most jobs are awarded to foreigners at exorbitant prices. Local artists complain often about being poorly paid for job well done. The Nigerian government must encourage artists by creating the

empowering environment for creativity and the business architecture for the art value chain.

Recommendations regarding satellite broadcasting and other electronic media

Noticeable progress has been made as regards satellite broadcasting and development of the mass media in Nigeria. However, a lot still needs to be done in the area of objectivity (Omojola, 2008; 2011; Okorie, et al. 2017; Okorie, et al. 2018). It appears that the principles guiding journalism practice in the country are in space and not in place. It is a well-known fact that governments, at various times, have implemented policies that restrained the freedom of the press, leading to victimization, harassment, imprisonment or death of journalists and it wouldn't make a difference whether the government in power is military or civilian. This harassment hinders the practice and make reporters dance to the tune of their harassers. In May 2013, Nigeria was added to the list of countries that are not safe for journalism practice. In certain cases, reporters are killed or harassed while perpetrators escape arrest and prosecution (Armitage & Winckler, 2013).

Although the recommendations on the fundamental principles on the contribution of the mass media to strengthening peace and international understanding suggest that access to information should be guaranteed by the diversity of the sources and means. But as noted earlier, these rights are subjective and the process of information sharing is not the same in all countries, as ideology and cultural makeup of those countries as well as ownership of the media play a critical role. The crave for profit and hyper-competition have made the Unesco recommendations outdated. The body in its future meetings must put into cognizance the role of the internet via the new media, citizen journalism, media ownership, the hyper-competition that characterize media practice of today and other critical factors before coming up with fresh recommendations. Unesco must look beyond the fundamental rights and consider these foregoing factors in order to be relevant in today's world. If Unesco has already come up with fresh recommendations, they are not visible yet. The body should let the world know about the latest developments concerning their activities especially in the area of the mass media and journalism practice.

The weakness of UNESCO recommendations (which makes implementation cumbersome or impossible) notwithstanding, the traditional mass media and the new media have played noticeable role in Nigeria and the world. The highly

significant eye-opening role played during the Arab Spring (uprisings) of 2011 (Cottle, 2011) is a case in point. Furthermore, in spite of the challenges, the Nigerian media are believed to be doing all they could to hold the government accountable. Today, the Nigerian media are being touted to be the fairest and freest in Africa even when the concept of 'free and fair' is yet to be comprehensively defined and operationalized.

With regard to the safeguarding and preservation of moving images, a lot of recommendations and suggestions were made by Unesco, which, if properly implemented, would help to preserve history for posterity. However, what obtains in most developing countries with particular reference to Nigeria, is that there is hardly a central place to archive moving images produced in these countries. The existence of a central archive is crucial not only for storage but also referencing, entertainment or research purposes. The Nigerian film and video census board is being saddled with the responsibility of vetting moving images in Nigeria before they are released (Daramola., Hamilton, & Omojola, 2014). It is not clear yet if the body can also pass for a credible archive for moving images.

From the foregoing it is clear that these Unesco guidelines were created with the best of intentions,

but the fact remains that the recommendations and implementation of these guidelines are yet to form a seamless sequence. Countries would continue to censor and control the media owing to cultural disparities and ideological differences (Lull, 1980). More attention needs to be given to the preservation and storage of moving images and the first step would be to create an awareness and appreciation of these images and its accompanying technologies.

Conclusion and Recommendations

This article has looked at the communication meetings held between 1967 and 1984 under the communications themes organised by Unesco. Unimpressively, however, the various recommendations could not translate to significant implementation owing to problems and challenges that span local, national, international and multilateral levels. The foregoing conclusion leads to the following recommendations:

1. Indigenes and locals where cultural and natural heritages are located should be encouraged to participate in the promotion and conservation of these sites. To achieve this, the government needs to carry out sensitization campaigns that inform indigenes of the importance and pride in having

these cultural and natural heritage sites. This should be noted in subsequent Unesco recommendations.

2. Museums should be situated close to these cultural and natural heritage sites. This will help provide the necessary information – its history, meaning, importance, etc.- for visitors and tourists. Unesco recommended this but the recommendation was not given the emphasis it desired.

3. A physical and electronic library should be set up by the Nigerian government to store all moving images. Standards and benchmarks need to be set for movie and documentary in order to allow their movies to be archived in this way. If the Nigeria's film and video

censor's board has been given this responsibility, then the body should be held accountable.

4. The arts need to be taken more seriously in Nigeria. The Nigerian government as a matter of urgency should outlaw outsourcing of art works to foreigners. Every state in Nigeria needs to be encouraged to organise at least one art exhibition every year to showcase local talents and create an avenue to generate much needed revenue for the country.

5. The same emphasis placed by the government on popular music should also be placed on the arts. Afterall, the arts are not only about music, they are also about fine art.

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