

# Participatory Communication Approaches for Family Planning Knowledge and Practices in FCT-Abuja, Nigeria

AUDU, Liberty Oseni<sup>1</sup>; OMALE, Gloria Eneh<sup>2</sup>

<sup>1</sup> Institute of Strategic and Development Communication, Nasarawa State University, Keffi, Nigeria.

<sup>2</sup> Information Science and Media Studies, Federal University of Technology Minna, Nigeria

✉: [libertygreat@gmail.com](mailto:libertygreat@gmail.com), [e.gloria@futminna.edu.ng](mailto:e.gloria@futminna.edu.ng)

## ***Abstract:***

State and non-state actors continue to face challenges in effectively communicating family planning in a way that will enhance understanding, rather than its acceptance, making good practices difficult among men and women. The study objective was to examine the impact of participatory communication on family planning knowledge and practice among men and women in Abaji Central Ward community, Abuja, Nigeria. The study was hinged on participatory communication theory while Focused Group Discussion and Key Informant Interviews were the methods from a population of 127,900. Findings showed that participatory communication facilitates a full understanding of family planning practices among women and men. The study established that participatory communication empowers women and men by enhancing their knowledge and attitude making them accept family planning practice. The study concluded that participatory communication significantly impacts men's and women's understanding of family planning practices. It facilitates a process that enables men and women to be actively involved in a sincere dialogue on family planning practices through a communication process. The study recommended that family planning and other health interventions such as immunisation by the state and non-state actors should deploy and prioritise a participatory communication approaches to achieve success and sustainability.

**Keywords:** Communication, Family Planning, Health, Participatory, Practices, Women

## Introduction

Many families in FCT, Abuja, struggle with effective family planning practice, which is the ability to plan effectively and space childbirth in a way that will improve maternal and child health, reduce maternal and infant mortality, poverty, hunger, plan a productive career, and good parenting. This challenge has continued in many Nigerian and African communities because individuals and families lack the resources and information needed to make informed choices in family planning practices (Aja, 2024).

For instance, in Nigeria, the state and non-state actors have designed and implemented interventions targeted at raising family planning awareness in many communities. However, many of the interventions have not been able to facilitate participatory communication that will allow individuals, couples, and health personnel to fully participate in dialogue and negotiation that will allow for better family knowledge and practices among the people. Many men, particularly in rural communities, do not approve of family planning practice due to cultural and religious beliefs, making it difficult for their spouse to practice any kind of family planning method. This practice among some couples has continued to exist as a result of a deficit in participatory communication practice in family planning intervention across communities in Nigeria that does not allow for a dialogue that will empower the couples to have better knowledge of family planning practices (Ada, 2023)

Atabo, (2023), in a study that examined the traditional family planning practices among rural Ibaji women in Kogi State, North-Central Nigeria, argued that it is not the none availability of contraceptives that is leading to poor family planning practices in many rural communities in Nigeria, but rather the inability of state and non-state actors to facilitate effective participatory communication that will properly educate the males to accept family planning practice. According to Atabo, rural women have indigenous

knowledge they have relied upon for years for effective family planning practice. Atabo further argued that the blame on the none availability of contraceptives on poor family planning is a faulty intellectual narrative that does not recognise the important role Indigenous knowledge plays in family planning. Rather efforts should be made in strengthening participatory communication among couples on the importance of family planning and not on contraceptive intake.

Interventions for family planning practices must ensure that couples and individuals have access to enough information about the best option that meets their needs. Interventions for family planning practice among low-income countries emphasize contraceptive intake leaving little or no choice for alternatives, which reduces family planning practice to contraceptive use and does not respect couples and individual choices for wider alternative options. A good number of family planning interventions are not inclusive, they exclude men and unmarried women under the erroneous assumption that women should make the majority of decisions regarding family planning practice. Again, family planning interventions solely target the use of contraceptives and ignore the use of Indigenous methods which does not respect the cultural sensitivity of the people. More importantly, the measurement of success indicators in family planning is not on participatory evidence-based decision-making, rather overall success is focused on reducing fertility, and population growth. The push for fertility reduction and population as a success indicator for family planning practice is a faulty narrative by Western scholars that is not suitable for many persons and brings resistance to the acceptance of family planning practices (Eloisa et al, 2023).

Oluwayemisi, et al (2024), in a study that examined state performance in family planning in Nigeria, funded by the Bill & Melinda Gates Foundation based the success of family planning on women's access to contraceptives in low-income countries with

Nigeria having 12% access to modern contraceptives while calling for improved contraceptive supply.

Although Nigeria has a National Primary Health Care Development Agency (NPHCDA), saddled with the responsibilities of working with the 36 states' Primary Health Care to improve access to basic health across communities in the country, the Agencies both at the federal and state level are yet to effectively deploy participatory communication approaches that will enhance family planning knowledge and practices across communities in the country. However, the inability of state and non-state actors in Nigeria to effectively facilitate participatory communication that will educate and empower the people for a better knowledge of family planning has left the country and its people to assimilate the Western narratives that see family planning practice as women access to contraceptives and population reduction, leaving out Indigenous knowledge system of family planning resulting in resistance of family planning practices in many communities in Nigeria and Africa as they see the western narratives as insensitive to their culture, norms and religious beliefs (Atabo,2023).

Despite the interventions by both the state and non-state actors particularly the National Primary Health Agencies at both federal and state levels targeted at addressing family planning, effective practices continue to be a challenge in communities across the country. The extent to which couples and individuals will embrace family planning practice is largely dependent on the effective deployment of participatory communication approaches to educate them about the issues that shape the way they perceive and respond to family planning. Often, state and non-state actors reduce family planning communication to women's access to contraceptives and population reduction. However, from a broader perspective, communities over the years have culturally sensitive Indigenous knowledge systems they have deployed for family planning practices (Atabo, 2023).

Historically, the Federal Capital Territory (FCT-Abuja) communities have indigenous knowledge practices they had relied upon for years for family planning practices. Effective family planning practice is failing among the people because the state and non-state actors are yet to effectively deploy participatory communication that will empower the people to have a better understanding of effective family planning practices in line with the people's cultural beliefs (Dauda, 2010).

There are substantial gaps in health communication practice targeted at addressing family planning issues in Nigerian communities. State and non-state actors are yet to fully and effectively integrate participatory communication in health communication that will facilitate a process that allows for effective dialogue, negotiation, and understanding of many conflicting narratives regarding family planning practice. This makes it difficult to address the narratives that are making it difficult for many to accept family planning practices. This study calls for broader qualitative investigative approaches that will widen scholars' and practitioners understanding and perspectives on the role participatory communication plays in people's understanding of family planning and health communication.

This study sees participatory communication as a process where community members are actively involved in dialogue, negotiations, and decision-making on issues affecting them through a communication process. The study strongly believes that health communication strategies targeted at addressing family planning issues must be participatory with all stakeholders equally represented and their voices held and respected.

The study objective is to bridge the knowledge gap in the existing health communication practice by examining the impact of participatory communication on family planning knowledge and practice among men and women using the Abaji Central Ward community as a case study.

Therefore, within the context of the study, it is expected that communication interventions by the state and non-state actors targeting family planning practices should prioritize participatory communication approaches. That will enable the target population to have a better understanding of the issues through a participatory communication process. Key lessons from the Abaji Central Ward community will serve as a basis for analysis of the role participatory communication approaches play in enhancing family planning knowledge and practices among communities in Nigeria, and Sub-Saharan Africa.

### **Theoretical Framework**

Freire (1973), a prominent scholar in participatory communication theory, avers that communication goes beyond conveying information from one person to another, but a process that facilitates active involvement of persons in conversation on issues impacting them for a remedy that will improve their lives for the better. Anaeto et al (2008), in their argument in favour of participatory communication theory, see communication as a process that allows for effective knowledge diffusion and facilitates a means that enables community members to design local solutions that are suitable to their problems.

Mefalopulos (2008), identifies three critical characteristics of participatory communication theory, (a) It sees people at the centre of development (b) it sees development in line with indigenous perspectives, and (c) it empowers the people to realize and actualize their rights. The theory perceives development differently, it sees the active involvement of people in dialogue and negotiation on issues impacting them for homegrown solutions as a fundamental aspect of development. Mishra (2017), sees participatory communication as not the usual way of information dissemination, but rather the facilitation of active involvement of persons in physical interaction on issues impacting them.

It is within the context of participatory communication theory tenets and support for active involvement of persons in the communication process on problems impacting them, that the study adopts it as a theoretical framework of analysis. Participatory communication theory is relevant to this study as it emphasizes collaborative dialogue and community involvement, which are essential for fostering awareness, ownership, and sustainable adoption of family planning knowledge and practices in FCT-Abuja, Nigeria.

### **Conceptual Analysis of Participatory Communication**

Participatory communication is central to the development process, it facilitates full involvement of people in development intervention designs, implementation, monitoring, and evaluation. The people play a key role in the decisions on project designs, and implementation and in determining success or failure (Pellizzoni, et al, 2020). In a similar view, Udo et al (2021), in a study that examined community-led initiatives, see participatory communication as a process that brings community people together to fully participate in how to design and implement development initiatives that solve problems facing them.

Participatory communication is key in all development initiatives, it facilitates interactions among community members that enable them to be fully involved in the design and implementation of development initiatives that are meant to solve problems impacting them. It does not allow for the imposition of foreign initiatives on the community but rather facilitates a process that enables the community members to design and implement homegrown solutions that are suitable to their problems (Alakwe and Okpara, 2022).

Development interventions targeting communities are unsuccessful because government and development agencies do not facilitate a participatory communication process that will enable community members to be fully involved in the project design and implementation (Novianto and Wulansari 2023). In a similar

argument, Sulaiman et al, (2023), point out the absence of a participatory communication approach has led to state and non-state actors designing and implementing development initiatives that have failed in many communities. According to them, the projects are failing because the development initiatives do not facilitate participatory communication that will enable conversation for the people to discuss and identify the best interventions and implementation plans that will address their problems.

Agba (2024), argues that participatory communication is central to community development interventions starting from design to implementation. It facilitates a process that builds trust among community members, fortifies their commitment, and guarantees ownership and sustainability.

Although scholars and development practitioners have identified the critical role participatory communication plays in development, however, this study sees its success largely in the sincerity, fairness, and inclusivity in the applicability of the approach. Otherwise, local elites with a dominant voice, take over the process which brings participation apathy among the people that may result in development intervention failure.

### **Conceptual Analysis of Family Planning**

The World Health Organization (WHO) sees family planning as the practice that enables individuals to have their desired number of children and also to control the spacing of their pregnancies through the use of contraceptives and infertility. However, Lauren and Traci (2022), fault WHO's perception of family planning for reducing it to mere access to and use of contraceptive and abortion services. They point out that empirical studies have shown, family planning goes beyond access to contraceptives and abortion services, but inclusive of parenthood, and productivity.

Family planning is a fundamental part of sexual and reproductive health, it addresses the issues of pregnancy and fertility by choice,

not by chance, and a basic need for women's health. It is a practice that allows a woman to plan her life in the way she wants, pursue her education, undertake a decent career, and decide the timing for childbearing, ensuring better safety for herself, survival, and the growth of her child in a sound and healthy condition. Family planning practices do not only improve the life and health of women but the entire family, especially the children. The quality of health and education children get is largely dependent on good parenting which is often made possible in a smaller number of children. Family planning works better when efforts are not focused on pregnancy and child spacing alone, but on the entire reproductive health (Mahmoud, 2017). Also, family planning is a practice made available to humans through fundamental rights to have the number of children they want in their reproductive life based on informed decisions by both couples in line with the way they want to live and grow (Berky, 2024).

Communities in Africa, continue to deploy indigenous knowledge practice of child spacing as their family planning practices in alternative to modern contraceptives. Some of the most common family planning practices for child spacing include abstinence from sex during breastfeeding, withdrawal during sexual intercourse if a woman still breastfeeds a baby, women wearing waist beads, and the use of local herbs. In many communities in Africa, these indigenous knowledge and practices, continue to be dominant family planning practices deployed to prevent unwanted pregnancies. In Botswana, for instance, husbands practice withdrawal during sex until the child is weaned. The cultural belief is that if a woman becomes pregnant while nursing a baby, the child becomes insane or dies of sickness. In South Africa, a nursing mother is advised to sleep with her grandmother or an elderly woman until her baby becomes a year and above, a practice that has been culturally sustained as a way of preventing unwanted pregnancy and actualizing child spacing. In Namibia, a woman breastfeeds a baby until he or she starts walking, a practice that ensures a nursing mother does not get impregnated while

her baby is small. During the breastfeeding period, the couple abstains from sexual intercourse with the cultural belief that engaging in sex will harm the baby. In Zimbabwe, herbal medicine that stops women from unwanted pregnancy is prepared and given to nursing mothers to be taken daily. A cultural practice that ensures nursing mothers do not become pregnant while breastfeeding (Molelekwa et al, 2020)

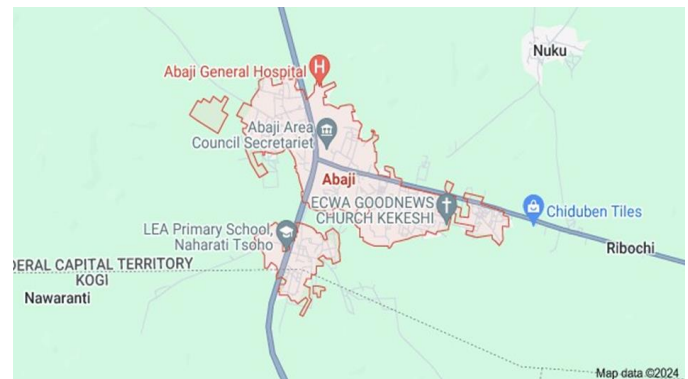
Similarly, Adekola et al (2023) study that examined Indigenous family planning practices among rural nursing mothers in the Ibarapa community of Nigeria, found that a good number of women rely on Indigenous methods of family planning, using sperm-killing local herbs, withdrawal during sex and breastfeeding to achieve child spacing.

Before the introduction of modern contraceptives, communities in Africa had their indigenous knowledge and communication strategies for family planning practices which they consider very effective. Therefore, health communication around family planning practices targeting many communities in Africa should be participatory and messages crafted and conveyed in line with the cultural sensitivity of the people as against the Western approach of emphasizing women's access to contraceptives and population control as effective means of family planning practices and indicators for success. Adopting participatory communication strategies, using community gathering and knowledge sharing with messages crafting messages in line with the cultural sensitivity of the people is likely to be the most effective ways for achieving health communication that enhances family planning knowledge and practices in Federal Capital Territory- FCT-Abuja, other parts of Nigerian communities and Africa.

## Materials and Methods

The study adopted Abaji Central Ward community located in the Abaji Area Council of Federal Capital Territory, Abuja, Nigeria's

capital city as a case study. The community primarily engages in the informal sector and subsistence farming. Qualitative methods involving Focused Group Discussion (FGD) and Key Informant Interviews (KII) were used for data gathering and analysis. The FGD and KIIs were focused on the role of participatory communication in family planning knowledge and practice among men and women in the Abaji Central Ward community in line with the research objective.



**Figure 1: Study Area:** Abaji Area Council of FCT-Abuja.

## Study Sample

A total of 30 residents from the Abaji Central Ward community in FCT-Abuja participated in this study, providing a good sample size to explore the significance of participatory communication in family planning knowledge and practice among men and women. FGD was conducted among 11 participants (six women and five men). The KIIs were conducted among three Community-Based Organisations working in health, three health workers from primary healthcare, three Area Council health workers, three elderly women, three elderly men, and four youth selected among two males and two females. The sample size of 30 participants, while small relative to the population of 127,900, is justified for this qualitative study as it focuses on obtaining in-depth insights from key stakeholders and

diverse groups within the community to understand participatory communication's impact on family planning.

### Content Area

This study contributes to health communication in the Development Communication field. It also contributes knowledge to the development of effective communication strategies that address the critical challenges of family planning practices. It identifies the disregard for participatory communication approaches and the exclusion of community members in the communication process as communication gaps between state and non-state actors that hinder effective family planning practices among community members. The study promotes community engagement and participation in the health communication process through a participatory communication approach which facilitates their understanding of the issues and fosters a collaborative approach to addressing issues around family planning practices.

### Result and Discussion

All the 11 participants in the Focused Group Discussion, affirmed that participatory communication strategies adopted by the Media Advocacy West Africa (MAWA-Foundation), in the “Community Voice Project”, facilitated a process that brought adult males and females in the community to have participatory and sincere conversations on family planning practices. In a uniform narrative, they agreed that the approach made it easy for health workers, married and unmarried men, and women in the community to have participatory conversation which led to a better knowledge and understanding of family planning practices. According to the female participants, their husbands did not accept family planning practice until the “community voice project” by MAWA-Foundation, facilitated a participatory communication approach that gave them a full understanding of family planning and its importance to the

family's health and growth. 10 out of 11 participants blamed the failure of health communication on family planning on the inability of state and non-state actors to facilitate participatory communication that will enable truthful and sincere conversation that will empower the people in the understanding of family planning practices.

*“Before MAWA-Foundation effectively facilitated participatory communication approach thorough the “community voice project” many of the advocacies on family planning did not involve the men to understand that they have key roles to play in the success of family planning practice, the message was all about take pills and use condoms which many of us did not like and accepted, but today we know better,” one of the female participants said.*

The above findings validate Sulaiman et al, (2023), position that the absence of a participatory communication approach results in development intervention failures in communities because state and non-state actors do not facilitate a process that enables community active participation in decision-making on issues impacting them. Also, it validates the participatory communication theoretical framework adopted in the study, Freire (1973), in his explanation of the theory, explains that communication goes beyond conveying information from one person to another, but a process that facilitates active involvement of persons in conversation on issues impacting them for solutions that will improve their lives for the better.

All three Community-Based Organizations officials interviewed, agreed that the participatory communication approach deployed by MAWA-Foundation in the “community voice project” significantly contributed to enhancing family planning knowledge and practices among adult males and females at Abaji Central Ward community. According to them, the state and non-state actors who carry out health communication around family planning issues, only engage in awareness campaigns using radio, television, and social media. For

them, that approach does not result in full understanding and acceptance by couples and individuals of the family planning practice. They, however, affirmed that a participatory communication approach facilitated by MAWA-Foundation brought male and female adults and health workers together to be fully involved in discussions around family planning, leading to their understanding and acceptability of the practice. One of the officials pointed out that many of the family planning advocacies by the state and non-state actors put the burden on women with little or no responsibilities given to the men, she, however, affirmed that a good number of men who were fully involved in the participatory communication approach by MAWA-Foundation now have an understanding that they have key roles to play in the family planning success. They, however, appealed to the state and non-state actors to integrate a participatory communication approach to all development interventions targeting communities. For them, that will facilitate full community members' involvement which will build trust and confidence among members and will result in the development intervention success, ownership, and sustainability.

All three health workers interviewed affirmed that cultural and religious beliefs have contributed significantly to challenges confronting family planning practices in the community. However, two out of them, confirmed that the participatory communication approach deployed by MAWA-Foundation in the "community voice project" facilitated a process that brought community members together to be fully involved in conversations around family planning among them. According to them, the participatory communication approach enabled both men and women to have a sincere conversation that enabled all parties to have a better understanding of family planning and the roles expected of each other. One out of them pointed out that Muslim women who do not have the habit of approaching hospitals for family planning, now have a good number of them coming to the hospital for family planning and counseling. A

development she said started shortly after MAWA-Foundation facilitated participatory communication in family planning issues among the community members. For them, the state and non-state actors who work in health communication should adopt participatory communication strategies in vaccine and immunizations to break the barriers to effective vaccine and immunization intake, particularly when targeting rural populations.

The three Area Council health officials interviewed said that the participatory communication strategies by the MAWA-Foundation in the "community voice project" not only enhanced family planning knowledge and practices among the community members but confirmed that the Area Council Administration needs to integrate the approach in health communication such as immunization, hygiene, and other development interventions. For them, this approach has shown that the active involvement of people in decision-making on issues impacting them is the best approach for all development interventions that target both urban and rural inhabitants. Two of the officials who participated in the "community voice project" event, said the participatory communication facilitated a process that enabled men to have a better understanding of the importance of family planning and their role to help in actualizing that.

Four out of the six elderly women and men interviewed said that the participatory communication approach deployed by MAWA-Foundation for the "community voice project" event, widened their knowledge about family planning, and made them understand that it goes beyond avoiding unwanted pregnancies, but the totality of the wellbeing of the family which includes health, income and parenting. According to them, state and non-state actors run to radio stations and print fliers to push communication that relies solely on making everything about family planning look like women's access to contraceptives and use of condoms to prevent unwanted pregnancies.



However, the MAWA-Foundation participatory communication approach has brought different perspectives in the whole discourse and has made a good number of men and women who participated in the event have a better knowledge of family planning that has helped address religious and cultural beliefs that have constituted huge barriers to family planning. Three out of the six, appealed to the state and non-state actors particularly the Primary Health Development Agency and Non-Governmental Organizations (NGOs) working in health to downplay the Western narratives of promoting women's access to contraceptives and population control as family planning messaging and success measurement indicators, but rather promote safe Indigenous practice that are in line with the culture of the people, and that way many will accept family planning practices.

Two of the four youth interviewed affirmed that before the MAWA-Foundation "community voice project" that deployed a participatory communication approach, they had the understanding that family planning is only for married couples while abortion is for the unmarried. According to them, it was during the participatory conversation that their knowledge about family planning was strengthened making it possible for them to understand the issues better. Two of the ladies interviewed disclosed that they were not aware of the effective Indigenous family planning practice until they participated in the MAWA Foundation event. They, however, added that the knowledge gained from the event that family planning is not only about women's access to contraceptives to prevent unwanted pregnancies, child spacing, and population control, will guide them when they get married. Four of them appealed to the Ministry of Health, Primary Health Development Agency in collaboration with the National Orientation Agency to engage health communication professionals that will facilitate participatory communication that will enable people to have a better understanding of family planning practices, as against the current advocacies that narrow family planning to women access to contraceptives, condoms usages with

the sole purpose of preventing unwanted pregnancies and achieving population control.

*"Before the MAWA-Foundation "community voice project" event that brought experienced men, women, and health workers together for a sincere and participatory conversation, I perceived family planning to be all about taking contraceptives to prevent unwanted pregnancies, but I have been empowered by the right information and I now know better," one of the ladies said.*

Findings from the interview respondents, validate Alakwe and Okpara, (2022), position that participatory communication is key in all development initiatives because it facilitates interactions among community members that enable them to be fully involved in the design and implementation of development initiatives that are meant to solve problems impacting them. They are also in line with the study's theoretical framework of analysis, Anaeto et al (2008), in their argument in favour of participatory communication theory, see communication as a process that allows for effective knowledge diffusion and facilitates a means that enables community members to design local solutions that are suitable to their problems.

## **Conclusion**

This study was conducted to assess participatory communication strategies in enhancing family planning knowledge and practices using the Abaji Central Ward community located in FCT-Abuja, Nigeria's capital city as a case study. The study found that the participatory communication approach plays a central role in making both married and unmarried adults have a full understanding and adopt effective family planning practices.

The failure of health communication on family planning is due to the inability of state and non-state actors to facilitate participatory communication that will enable truthful and sincere conversation that will empower the people in the understanding of family planning

practices. Also, state and non-state actors' reliance on Western narratives of promoting women's access to contraceptives and population control as family planning messaging and success measurement indicators, contributes significantly to people's resistance to family planning practices.

The engagement of quacks by the state and non-state actors for health communication makes it difficult to design and implement effective communication strategies that will educate the people and mobilise them for effective family planning practices.

### **Contribution to Knowledge**

This study contributes to knowledge by demonstrating that participatory communication enhances understanding, acceptance, and sustainable practice of family planning among men and women, emphasizing its role as a critical tool for health interventions in community settings.

### **Ethical Considerations**

Participants were fully informed about the study's purpose, risks, and benefits. They gave their consent before participating in the study and were assured of their right to withdraw without any consequences.

Researchers assured participants that all data collected would be kept confidential and anonymous, and their identity would not be disclosed in any publication or presentation of the research findings.

### **Recommendations**

Based on the findings, the study makes the following recommendations

(1) State and non-state actors should integrate participatory communication strategies into family planning and health intervention programs, ensuring active community engagement

through inclusive dialogue and culturally sensitive approaches to foster acceptance and sustainability.

(2) State and non-state actors should integrate a participatory communication approach to all health communication and other development interventions targeting communities. This will enable the facilitation of truthful and sincere conversations that will empower people in their understanding of family planning practices. It will also facilitate full community members' involvement, which will build trust and confidence among members and will result in the development intervention's success, ownership, and sustainability.

(3) State and non-state actors particularly the Federal Ministry of Health, Primary Health Development Agency, Government and private media organizations, and Non-Governmental Organizations (NGOs) working in health communication, should downplay the Western narratives of promoting women's access to contraceptives and population control as family planning messaging and success measurement indicators, but rather promote safe Indigenous practice that are in line with the cultural sensitivity of the people, that way many will accept family planning practices.

(4) State and non-state actors should recognize Indigenous knowledge and communication practices that are effective in health communication, particularly family planning practices. That way, messages will be crafted and disseminated in accordance with the people's cultural sensitivity, resulting in their acceptance and action on the message.

### **References**

Adekola. O, Adeosun. K, Akinyemi. T, and Komolafe. S (2023), Usage of indigenous family planning practices among rural nursing

- mothers in Ibarapa central Local Government Area of Oyo state, Nigeria. *Nigerian Journal of Rural Sociology (NJRS)*, 23 (2)
- Agba. J (2024) *Fundamentals of Participatory Communication and Community Development*, Immaculate Publishers, Enugu
- Alakwe, K. and Okpara, N. (2022). Analysis of Stakeholders' Perception of the Role of Development Communication: Disturbing Tales from the Niger Delta. *Journal of Creative Communications*, 17(2).
- Aja. A (2024) *Fundamentals of Effective Communication in Family Planning*, Sunny Publishers, Nsukka
- Ada. U (2023), *Understanding Health Communication*, Ola Publishers, Abuja
- Anaeto, S. Onabajo, O., and Osifeso, J. (2008). *Models and theories of communication*. Bowie, Maryland: African Renaissance Books Incorporated
- Atabo. O (2023), *Traditional Family Planning Practices among Rural Ijabi Women in Kogi State*, Olu Printing Press, Lagos.
- Berky. F (2024) *Family Planning Practices among Rural Women in Southeast Nigeria*, Odinma Publishers, Nnewi.
- Eloisa. M, Nour. H, Alice.W, Thaïs. G. Anja. Z. and Beniamino. C (2023) Understanding Ethical Challenges of Family Planning Interventions in Sub-Saharan Africa: a Scoping Review. *Frontiers in Global Women's Health*, (4).
- Dauda, D. (2010). *History of Abuja Indigenous People*. Osas Printing Press, Abuja
- Friere, P. (1973). *Education: The practice of freedom*. London: Writers and Readers Publishing Cooperative.
- Lauren N. and Traci. M (2022). Cystic Fibrosis in the Era of Highly Effective CFTR Modulator Therapy, *Journal of Clinics in Chest Medicine*
- Mahmoud F. (2017). *Sexual and Reproductive Health: Overview*, *International Encyclopedia of Public Health (Second Edition)*
- Mefalopulos, P. (2008). *Development communication sourcebook: Broadening the boundaries of communication*. Washington: International Bank for Reconstruction and Development/The World Bank
- Mishra, S. (2017). *Development communication and international models*. Journalism & Mass Communication. Odisha Open University, Sambalpur.
- Molelekwa. A, Simeon. A, Wilfred. O, and Adeyemi. O (2020) African Indigenous contraception: A review, *African Journal of Reproductive Health*, 24 (4)
- Novianto, A., and Wulansari, (2023). Responding to Elite Consolidation: the Anti-Cement-Factory Movement Resisting Oligarchy in an Indonesian Local Election. *Jurnal Ilmu Sosial dan Ilmu Politik*. 26(3).
- Oluwayemisi. D, Sarah. J. Andrea. F. Lekan. A. Nneoma. N. and Victor. I (2024) What Underlies State Government Performance in Scaling Family Planning Programming? A Study of the Challenge Initiative State Partnerships in Nigeria. *Global Health: Science and Practice*, (12)
- Pellizzoni, E., Trabucchi, D., Frattini, F., Buganza, T. and Di Benedetto, A. (2020). Leveraging stakeholders' knowledge in new service development: a dynamic approach. *Journal of Knowledge Management*, 24(2)
- Sulaiman, A., Prastyanti, S., Adi, T., Novianty, W., Windiasih, R., Weningsih, S. (2023). Stakeholder Communication and Its Impact on Participatory Development Planning in Rural Areas. *International Journal of Sustainable Development and Planning*, 18(8)
- Udo, P. Shefiu, A, Favour N. (2021) Participatory Development Communication: An Audience-Centered Initiative *The International Journal of Humanities & Social Studies* 9 (6)