

ROLE OF RADIO IN PROPAGATING CULTURE

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DECLARATION

I declare that this project is based on a study undertaken by me in the Department of Mass Communication, Faculty of Arts, University of Benin under the supervision of Dr (Mrs) Comfort Ene Obaje.

All Ideas and views are products of my personal research and where the works of others have been used and expressed; they were duly acknowledged.

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CERTIFICATION

This is to certify that this project has been approved as an original work written and submitted by **VINCENT ETANA JAMES** with Matriculation number **ART1601542**, in partial fulfillment of the requirements for the award of B.A in the Department of Mass Communication, University of Benin, Benin City, Edo State under my supervision.

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DEDICATION

This work is dedicated to my parents, siblings, lecturers, friends and ultimately to God Almighty who gave me the wisdom and strength to complete this study and whose foremost mercies gave me an opportunity to acquire knowledge in my course of study.

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I give glory to God almighty for his grace and strength and for the successful completion of this study, may his name be praised forever and ever (Amen).

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ABSTRACT

The purpose of the study was to examine the role of radio in propagating culture in Nigeria. A case study of Benin City in Edo State. The objectives of the study were to assess the level at which Radio propagate culture and ways in which radio have impact on the people in Benin City. The study was anchored on cultural norms theory and social responsibility media theory. Survey method was used and questionnaire was employed as instrument to collate responses. The findings revealed that radio station propagate the cultural value of the people of Benin through cultural and news programmes. The researcher therefore recommended that radio should continue to promote cultural values through news/programmes in local languages and people should try to listen to cultural programmes on radio.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The media play an important role of shaping public image of the masses and in so doing pressure them to behave according to cultural norms of their country and this is achieved with communication which plays a vital role in development, bringing about behavior and lifestyle changes, (Oyekan, 2009). Any activity to be successfully accomplished requires communication, and effective communication will be achieved when a person is able to convey what he wants to say clearly and precisely and is able to understand correctly what the other person is saying. The cultural lifestyle of citizens in a community is learned and passed from generation to generation and the culture of a particular society is dynamic, people learn and embrace new ideas, new ways of behaving and new and emerging trends, (Ugbaja, 2011). Every culture should be preserved for it is a society's distinct way of life. Cultural education is done through communication channels like telecommunication and the mass media since everyone engage in intrapersonal, dyadic, smallgroup, public, mass communication and computer-assisted or online communication

(Gamble & Gamble, 2010, p.4). The mass media is an important factor in Nigeria. They have important roles to play in the area of cultural education and national development. The mass media support and enhance development programmes in the country.

The media offers a learning ground for people, and are used to learn about what is happening around the world (Turow, 2009, p. 21). The masses learn from the media, and rely on the media for information, getting educated in the process.

However, Radio as a medium of communication has contributed a lot in educating the society in all aspects of life. Since its inception in the colonial era, experimentation and learning with the medium was topmost in minds of initiators of the Radio station, (Ugbaja, 2011). Radio remains the principal communication medium for propagating cultural and creative expressions for people to appreciate culture in its fullness, (Semiu, 2009). Taylor (2009), defined culture as a complex whole, which includes knowledge, beliefs, morals, customs, and habits or any other capabilities acquired by man as a member of society. It is a pattern of human behaviour, which is learnt by the members and transmitted from one generation to another. Bow (2010) former Director General of UNESCO gives a more comprehensive description of culture and added various dimensions. He said as quoted in Gamble & Gamble (2010, p.4) :

Culture as the end product of all that a society has created in the course of time and as the essential driving force for all that it continues to create, both materially and in the intellectual sphere – something which shapes the awareness and the collective imagination of its members,

determining the way they are and the way they see the world. Containing the seeds of all that a community is capable of producing, it is quintessentially, the repository of its creative genius, the dynamic principles whereby society, drawing upon its past, feeding upon its own latent resources, while selectively assimilating such external inputs as may come its way, pursues the unending process of its own self-creation.

Ndolo (2006) as cited in Okunna (1999) defined culture as the total way of life of a people while values which are intrinsic or unconscious, form the basis of all behavioural decisions they make. Culture provides people with symbols, myths, values and information about their society. Culture is a vast apparatus partly material, partly human and partly spiritual by which societies are organized into permanent and recognizable groups. It blends practical accomplishment, inspiring philosophies, oral traditions and abilities in man's continuous effort for development (Chude, 2007). To Ahmed, (2013), for Nigerian cultural heritage to be sustained, media programme is a significant force in this respect. For example, American sociologists Gill Mikel refers to interrelation between culture and media as "mediated culture" meaning that media reflects and creates cultures, (Gill, 2012).

Among the various functions of mass media in the society is the promotion, and transmission of cultural heritage from one generation to another. In this perspective, radio programme arguably becomes the most appropriate channel and route to execute the function of promoting culture, (Ahmed, 2013).The Radio is believed to have the capacity which can cut

through the barrier of illiteracy and is the overall development of the society. This perspective has been accepted by different authorities in mass communication, from the long standing traditional change, this suggest that Radio station is relevant in power distribution and watching over the extent at which the power is negatively or positively being impacted on the people.

The Radio transmits ideas information, to the targeted audience, this shows that they are responsible for most adjustments in the behavioural patterns of the people in the society. As a channel of mass media, Radio station recognizes their obligation to the society especially in the area of cultural propagation

1.2 Statement of Problem

It has been observed that culture determines the developmental pace of a society because the traditional values of a people are related to the pace with which they accept or reject the demands of socio-economic development, (Oyekan, 2009). The culture of every nation is an important aspect of that nation and should be preserved especially by the media which exposes the masses to the activities happening around them. But the socio-cultural impact of these radio-stations in the propagation of Nigeria cultural heritage has been subject of argument. In the light of the foregoing, this study seeks to examine the role of radio in propagating culture in Nigeria with a particular interest in Benin City, Edo State.

1.3 Objectives of the Study

1. To access the level at which the radio do propagate culture in Benin.
2. To find out ways in which radio have impact on the people in Beginning city.
3. To find out the impact of Radio in propagating culture in Benin Edo State.

1.4 Research Questions

In the course of this research work, the following questions were raised as it is relevant to the study.

- 1 To what extent does radio propagate culture in Benin?
- 2 How does the propagation of Radio affect the people of Benin?
- 3 How does Radio impact culture in their propagation on the people of Benin?

1.5 Significance of the Study

This research work is expected to serve as an eye opener for all categories of people to learn about their culture through radio programmes. The work is significant because it will explain in details why people need to be conversant with their culture. In this research work, ways and manners by which people can learn about their culture are identified and explained. Also the relevance of Radio will be examined as a medium through which cultural knowledge and awareness can be acquired. A radio programme promotes cultural norms, values and ethics just as it serves as a means of acquiring cultural education which will aid and promote societal decency. The research becomes significant because it is one of the ways of exposing

Radio as a means of promoting Nigerians cultural heritage among youths. The study is also expected to benefit diverse sectors of the economy as follows:

Media house: mass media organizations will benefit from this work because it will enable them to pay more attention to cultural preservation and promotion, aside serving as a veritable agent of socialisation.

Citizens: Nigerians will through this study know the benefit of mass media in the area of socialization and teach their children what and when to watch television.

Government: government at all levels will benefit from this study especially by partnering with community media to showcase and boost cultural values of the society.

1.6 Scope of the study

This study is centered on the role of Radio in propagating culture in Nigeria especially in Benin the capital of Edo state.

1.7 Operational Definitions of Term

The researcher used operational definitions.

Role: The duty of radio station in promoting and spreading the culture of Benin.

Radio: The channel through which the culture of Benin is communicated through Radio programmes.

Propagating: Spreading and promoting the culture of Benin via Radio.

Culture: Culture is a word for people's 'way of life, meaning the way groups do things.

Different groups of people may have different cultures. A culture is passed on to the next generation through learning,

Transformation: This connotes a complete change of something from one stage to the other.

CHAPTER TWO

REVIEW OF LITERATURE

2.1 Introduction

This chapter reviews the contributions of other researchers or authors on the role of the radio in propagating culture in Nigeria. The chapter also reviews the concept of mass communication, mass media, culture, empirical reviews and the theoretical framework in relation to the study.

2.2 Review of Concepts

2.2.1 Mass Communication

Mass communication takes place through so many channels, these varieties of channels are called the mass media which are simply put as the major gateway through which large number of people receive information, entertainment, simultaneously. Mass communication is a term used to denote a section of the media specifically envision and designed to reach a very large audience.

According to Nweke (200, p.52) mass communication is the means of communicating with large number of people, mass media are these technical devices or appliances of the print

and electronic media as well as the recent information technologies through which messages are transmitted from a source to the receiver.

According to Bittner (2005:10), the media are specifically designed to reach a large audience. The term was got in the 1920s with the advent of nationwide radio network, mass circulation newspaper and magazines. Some form of mass media such as books had already been in use for centuries. Mass media include television, radio newspaper and internet media (like blogs, message boards, pod casts and video sharing) because individuals now have a means to exposure that is comparable in scale to that previously restricted to a group of mass media producers. The media is able to reach large number of people simultaneously.

2.2.2 Historical Background of Benin

Many centuries ago, at the time when Benin was called Igodomigodo, that geographical area now known as Benin, was the hob of a conglomeration of little towns that developed or spread into most of the areas of modern Bendel State. Throughout that period, Igodomigodo made steady progress especially in the areas of spiritual, philosophical and administrative development. Its efforts were largely concentrated on the arrangement of human order so that by the time Europeans made contact with the people of Benin in the 15th century, they had already established an administrative system which, till this day, baffled the Europeans and earned for the Capital of this “far flung” African country, the appellation “City”. The nucleus of this great

civilization was the monarchy which the Binis perfected around the 18th century when, after a series of experimentation with the Ogiso, and some of the past-Ogiso Obas, they introduced a monarchical system that is based on the principle of primogeniture, beginning with Ewuakpe, about 1712A.D.

From the days of Owodo until now, the system of direct ascension has endured making the Benin Royal family one of the oldest families in Africa. Its history spans more than 800 years. Benin City remains today as conservative as it ever was. Shifting slowly, sometimes uneasily, under the pressures or demands of modernity, Benin recognizes that all living organisms (including states and cities) change. Since their corporate existence to inter-action between African kingdoms began around the 14th century, Benin found herself in a unique geographic position by occupying mid - way between what the early Europeans referred to as the “Yoruba country” and the “ibo country”. This proximity to the two areas no doubt broadened the outlook of the Binis in later years.

Quite tolerant and receptive of other ideas and norms, it is no wonder that today both the Eastern and ‘Western neighbours of Benin have exercised a considerable influence on her socio-political life. The influence of the Yoruba is more felt. This is so because after about 800 years of intercourse both cultures had to rub off on each other. Thus, while the Binis have accepted many

Yoruba gods, the Yoruba on the other hand accepted several of the socio-political reforms introduced by the Binis.

Contact with the Yoruba was made quite accidentally by Ekaladerhan, the son of the last Ogiso, who was banished in the 12th century. After wandering in the jungles for several years, he showed up in a town. Hitherto, neither Ekaladerhan, nor the people on whom he stumbled were aware of the existence of other people on earth than those that belonged to their immediate environment. To the people therefore, Ekaladerhan must be a god, a forest god; especially as they discovered him in the jungle. He was adept in hunting and he understood the habits of animals to an astonishing degree. These facts, no doubt put mystique on his being and his personality. By a twist of Fate, Ekaladerhan who was banished by his own people had been accepted by a people who stumbled on him in the forest. He was brought into town where he married one of them and lived to a ripe old age.

When his father Owodo was himself banished for ordering the execution of a pregnant woman, Evian was appointed administrator. But he sought to appoint Ogiamien his son as his successor. The move was resisted by the Bini and that gave rise to political strife and anarchy. A search party was then sent to look for the long banished Prince and the trail inevitably ended at Uhe where Ekaladerhan had established. Alas, He was a very old man. So, even if he wished to grant the delegation's plea to return home, he was not physically capable of undertaking such a hazardous journey. But he allowed his son Oronmiyan, who had volunteered, to go with the

delegation. Oronmiyan arrived around 1200 A.D. He fathered Eweka the first. Oba Erediauwa, is the 38th king of the Edo by this direct line of succession from Eweka the first.

The history of Benin Monarchy dates back to the Ogiso era which has been traced to about the 10th century. Although it is not possible in this brief note to give a full account of all the Ogisos, it is believed that there were thirty- one of them before the arrival of Prince Oromiyan from Ife (called Uhe by the Binis). The first Ogiso was Obagodo who handed in an effective system of administration. The last Ogiso, Owodo, was said to have been banished from the Kingdom for misadministration.

At the time of his banishment, Owodo had no successor because his only son and heir-apparent, Ekaladerhan, had earlier left for an unknown destination after having been secretly granted freedom by those sent by his father, Owodo, to execute him as sacrifice to the gods to enable him have male children. Record has it that Ekaladerhan founded Ughoton which was, in fact, called IGUEKALADERHAN (the land of Ekaladerhan). It is believed that Ekaladerhan first settled at a place now called Ughoton after several months of wandering in the jungles. Hunters from Benin stumbled on him in the forest and after their return to Benin, he packed up his tent and left because he was afraid that the hunters would tell of his existence and his father would give fresh order for his arrest and execution. As he feared, the hunters reported their discovery whereupon his father sent soldiers along with them to go and arrest him. But by the time they

arrived, Ekaladerhan had gone! Afraid that Owodo would not believe that they did not meet him (after all was Owodo not once deceived that Ekaladerhan was executed when, in fact, his life was secretly spared?), soldiers and hunters stayed put. It was they who, in fact, founded Ughoton and named it after Ekaladerhan. His chance arrival at Uhe changed his fortunes. His adopted name, Izoduwa (later corrupted, but meaning literally in the Edo language “I have chosen the path to prosperity) is symbolic and has obvious reference to the story of his life just in the same way as Oronmiyan, the name of his eldest son. It was the search for Ekaladerhan that took the Binis to Uhe; when he was located and his identity became known to the search party, Izoduwa refused to return with them because of his old-age. But after testing the sincerity of their intention, he sent one of his sons, Oronmiyan to accompany them to Benin. Perhaps the nearest account of the antecedent of Oduduwa to the Bini oral tradition narrated here is the version written by T. A. Osae and S. N. Nwabara in “A Short History of West Africa A.D. 1000 to 1800” that “the name of the much revered legendary ancestral hero of the Yoruba is Oduduwa. He is portrayed in several variants of the legend as an eastern Prince who, driven out of his kingdom in the east, finally entered Nigeria after a long march with his followers.” When it is realized that Benin is to the east of Ife, the version of the Benin oral tradition is further strengthened by that account.

Irrespective of the divergence of the versions of the account of how Oronmiyan came to Benin, there are certain common facts; namely, that Oronmiyan was the son of izoduwa

(Oduduwa) and the father of Eweka 1. Ekaladerhan is said to be a tall handsome Prince, endowed with great physical strength and an adept swordsman. His sudden appearance among the Yoruba people of Uhe may well be an explanation for the mysticism surrounding the personality of Oduduwa of Ife. Oronmiyan's son, Eweka 1, became the Oba of Benin In about 1200 A.D. According to the Benin version, Eweka I therefore established no new dynasty. He was the great-grand-son of the Benin Monarch Ogiso Owodo. From Eweka I who ruled up to the middle half of the thirteenth century to Oba Akenzua II, who reigned from 1933 to 1978, a total of thirty- seven Obas have ruled in Benin. In most cases, the period of each Oba witnessed self sacrifice, effective administration, innovation in the cultural pattern of the environment, territorial expansion, and socioeconomic development of the kingdom.

2.2.3 The Concept of Culture.

This refers to characteristics or traits that are found in all human societies. Culture in anthropology, is the pattern of behaviour and thinking that people living in a social groups learn, create and share. Culture distinguishes one human group from others.

Culture also refers to the cumulative deposit of knowledge, experience, belief, values, attitude meaning, religion, concept of the universe and material objects, possessions acquired by a group of people in the course of generation through individual and group striving. Culture is the system of knowledge by a relative large group of people. Culture is communication and communication is culture.

Tylor (1871), define culture as the complex whole of man's acquisition of knowledge, morals, belief, art, custom, technologies which are shared and other capabilities acquired by man as a member of the society. The above definition shows that culture is what distinguish human from animals. Also culture gives the identity of a particular group of people, because through a given peoples culture, one can easily point out where a fellow man came from.

2.3 Review of Related Literature

The mass media, especially the Radio because of its audio and long transmission capacities has great influence on its audience. The media have positive or negative influence on the culture of the people. Radio with the above stated capacities makes the audience to adhere more to what they hear. Going by the social control theory of communication, receivers are passive and can therefore be controlled and influenced by mass media messages and consequently, the persuasive message of powerful external media can result in cultural attitudes and behaviour, (Osoba, 2006).

In recognition of the threat posed to national culture by foreign cultural values through the media, the Director-General of UNESCO remarked at a UNESCO conference on cultural policies in Bogota in 1978 that, "the mass media that have become one of the basic supports of cultural dissemination transmit messages that are not culturally neutral. They reflect the thinking, the ideas, the values, in short, the vision of the world of those who use them. When they serve as

the channel for transmitting to a given region value systems or ways of life which are foreign to the people of that region, they cannot be prevented in the end from wiping out the specific values of those people, thus becoming, even if unintentionally, instruments of cultural alienation". In line with this assertion, McLuhan (2008) was of the view that mass media changes the very nature of culture, pointing out that radio involves more sense than mere visuals and this causes a facile sense of involvement that is not present in reading. He maintained that changes in technology are consequent for or root causes in change in cultural perspective.

According to Hall (1986), as quoted in Oso (2002,p.39), "what we know of our society depends on how things are represented to us that knowledge in turn informs what we do and what policies we are prepared to accept."

In the modern world, Radio stations are essential agent of social and political change. It can create interest in things that people have never experienced before, it also presents pictures of example of new practices, which are easily and readily understood and copied. FM-stations in fact, are significant factor for national development. This is achievable because it provides the possibility of sharing information and experience with people at a very distance rural area. Consequently, different ideas have emerged from these sharing of information. A look at the objectives of establishing FM-Radio stations from 2002 till date is to run in harmony with the socialization function of the mass media. According to him, FRCN was established to transmit

educational, informational and entertainment programmes, which promote culture of the various units in Nigeria.

The guiding principle in achieving these objectives according to Nwosu (1990, p.30) should be for the media to use foreign materials that have some social values and not detrimental on Nigerians while throwing away those ones that have no social redeeming values. In his own solution, Ekwelie (1980) said that for the Nigeria mass media to contribute to cultural development, a new dimension for Radio entertainment must be created. This by implication means investing both money and human resources in the entertainment industry. The country has enough cultural diversity to keep play wrights as busy as they could get anywhere else. Emmanuel, (2010), he stressed that “until our media stations can centrally and forcefully capture and internalize the culture of this vast majority of Nigeria people, it will continue to appear as an instrument operated by the elite for its own. Prof. Emmanuel was of the view that for media to play important role in the achievement of the goal of cultural restoration, its policy makers and programme planners must be fully informed about the cultural predicament of the people resulting from the historical forces of slavery and colonialism and loss of cultural wholesomeness which has become the common lot of the Nigeria people. He gave some guideline for cultural development to our media stations.

These Includes:

- . Promotion of indigenous Nigeria cultures by the radio/television. He suggested that “the sensitive eye of the television camera should travel over the entire vast country into the most remote villages and unearth the traditional practices and celebrations and present them forcefully and creatively to the entire people.
- . Promotion of the knowledge of Nigerian history through exposing the people to their history to make them realize their past.
- . Promoting national cohesion through cultural awareness. The cultures of every ethnic group of the country should be projected to a degree that Nigerians will have full knowledge of their country and to respect and value one another.
- . Introduce programmes that project and show the underlying units between themselves.
- . Give the entire Nigeria people a sense of belonging by giving audience to followers of various vocations, peasant farmers, craftsmen, artists and so on.

2.4 Review of empirical studies

An empirical study was done and reported by Seidu (2007) of the Center for Continuing Education and Interdisciplinary Research University for Development Studies (UDS), Ghana on the contribution of Simli Radio to the cultural improvement of the people in the Tolon-Kumbungu and Savelugu-Nanton Districts of the Northern Region of Ghana in 2007. The study

used the multi- stage sampling technique in selecting 12 communities for the study. The study established that Simli Radio has worked to improve awareness and knowledge of solutions to community development problems ranging from culture, Agriculture to local governance. The Radio station as established by the study has been an appropriate medium that has facilitated the cultural awareness of the people.

In Nigeria, similar studies have been done. The study by Seimu (2009) on the role of Radio in propagating culture in Nigeria (a case study of Koluama Bayelsa State). The study used survey research method and the Random sampling technique was used in selecting a total of 300 persons from 3 villages of the area. The study concludes that the people tend to pattern their lives according to dominant ways in which Radio presents selected issues and that the culture of Koluama is fading away due to improper coverage of the culture of the people by Radio. The media from this study have great influence on the life of the people. The media can mould and remold people's behaviour. Bringing one aspect of culture to another part of the world, the media have made the world as small and close as one can ever imagine. It has made the world a "global village".

2.5 Theoretical Framework

This study is set within the framework of cultural norms and social responsibility theories.

2.5.1 Cultural Norms Theory

This theory was propounded by McLuhan in 1964. He propounded this theory when Minneapolis stayed without a newspaper and it was seen that with newspaper there was less crime around, this was because of the ways the media presented issues on crime.

Thus, it can be seen that people tend to pattern their attitudes according to media(television) presentations. This theory says that people tend to pattern their lives according to dominant way through which the media present selected issues. Some themes are purposefully emphasized or portrayed to influence people due to the pattern of their presentation. For instance, women can learn to wear certain costumes or follow a given dress pattern which they get from television presentations. Thus through selective presentation and hype on certain themes, television creates the notion among the audience that such themes are part of the society or given cultural norms of the society. The socially influenced members of the public often follow such media presentations.

Meanwhile critics' stress that the media are likely, if unchecked to emphasize bad behavior and mislead people, yet the media can also encourage good behavioral pattern at the same time. Cultural norms theory thus provides the much needed theoretical understanding on the investigation of the role of television in propagating culture. For example, the more television lays emphasis on the importance of culture, the more people tend to follow and pattern their lives

towards it. In other words, what the television says or broadcasts about culture is what can make the society a much better place to live in.

2.5.2 Social Responsibility Media Theory

The Social Responsibility Theory, first developed in the 1940s by Robert Maynard Hutchins, is still a guiding principle for the media today. To combat the pressures that threatened freedom of the press, this theory was first introduced in 1947 and was recommended by the Hutchins Commission on Freedom of the Press. It stated that the media should serve the public and in order to do so, should remain free of government interference. It defined guidelines that the media should follow in order to fulfill its obligation of serving the public.

The Social Responsibility Theory claimed that the media could be self-regulating by adhering to the following precepts:

- Media has obligations to fulfill to a democratic society in order to preserve freedom.
- Media should be self-regulated.
- Media should have high standards for professionalism and objectivity, as well as truth and accuracy.
- Media should reflect the diversity of the cultures they represent.

- The public has a right to expect professional performance. (The proponents of this theory had strong faith in the public's ability to determine right and wrong, and take action to preserve the public good when necessary.)

The theoretical perspective of this study revolves around the Cultural Norm Theory. The cultural norm theory states that mass communication has an indirect effect on behaviour through its ability to shape norms. According to Defleur (1970), the mass media through selective presentations and the emphasis of certain themes create impressions among their audience that common cultural norms concerning the emphasized topics are structured or defined in some specific way. This theory thus becomes a bedrock on the area of the role of the mass media in shaping our values. The mass media according to this theory influence norms by reinforcing or changing them. In line with this statement, FM-stations can play an immeasurable role in promoting culture through its programmes. The constant and creative production of programs that have cultural and traditional background no doubt will help promote and propagate the people's culture. In the opposite direction, the constant exposure of alien culture in our FM-stations will help in the extinction of the people's culture. Culture Norm Theory has it that the media through its socialization function makes the individual aware of norms and values that are acceptable behavioural patterns of the society. The constant and meticulous showcase of this norms and values through FM- programmes will help the audience internalize

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter comprises of the methods and procedures used for collecting data for the purpose of these study which is on the role of the radio in propagating culture in Nigeria, a case study of Benin, Edo state. The format that will be used in analyzing the findings of this research can be found in this chapter.

3.1 Research Design

In the view of Onwumere (2009, p.111) research design is a kind of blueprint that guides the researcher in his or her investigation analysis. The research design for this study is survey method. This design was adopted because human beings are involved and are prone to give answers that varies and agreements that will be used as the study's population.

3.2 Population of the Study

Nwosu (2006, p.49) defined population of the study as “the total number of elements with a given environment which a research is set to study.

In this study, the population shall comprise of residents in Benin from the ages of 19 years and above. The population covers some villages in Benin which is amounted to be 320,260

3.3 Sample Size

Since the study covers the villages in Benin, Edo state with the population of 320,260 indigene, the sample size therefore, shall be determined using Taro Yamane's formula.

$$n = N/1+N(e)^2$$

n = sample size

N = Population (Sample area)

1 = coefficient

e = Degree of error (0.05)

Therefore:

$$n = 320,260/1+320,260(0.05)^2$$

$$n = 320,260/801.65$$

$$n = 400$$

Therefore, the sample size is 400 people.

3.4 Sampling Technique

Sampling technique that was adopted for the purpose of this study is the random sampling Technique. A total of 400 persons were purposively selected from 5 villages. This will help for easy administration of questionnaire and they showed a simple representation of the target audience.

3.5 Description of Instrument

The instrument used to collect data for the study was questionnaire, the questions were simple and structured in line with the challenging research questions earlier raised in chapter one.

3.6 Validity of Instrument

The questionnaire was presented to the supervisor for the content and face scrutiny in order to ensure its validity. The face validity ensured the technicality of the items in the questionnaire in order to find out its relevance to the study, also the content validity of the instrument were checked to ensure their specification.

3.7 Reliability of Instrument

Reliability is concerned with the consistency obtained from the results on the application of the research instrument. An instrument is reliable if it consistently gives similar results. Reliability refers to the extent that the instrument yields the same results over multiple trials.

3.8 Method of Data Collection

The distribution of questionnaire to the sample population was done by the researcher and collected back from them when completed. The instrument was administered by hand to the respondents at five different villages that were studied. The respondents are people of Benin they all agreed to the use of the instrument and its instructions. Therefore, there is little doubt on whether the instrument given, brought back the required and expected results.

3.9 Method of Data Analysis

All data collected were analyzed using simple tables and percentages. The techniques used was the statistical descriptive method, the overall response were ascertained and recorded with statistical tools like response, frequency, percentage, and total. The presentation was done in simple tables, under which analysis of each questions were done.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter is about the analysis and interpretation of data collected through the questionnaire administered to the respondents. The questionnaire was presented in two sections, the demographic and basic question relevant for the study. All data collected from the questionnaire are presented in tables and percentage, analysis was done under each table. A total of 400 copies of questionnaires were administered while 300 copies were correctly filled and returned.

4.2 Analysis of Demographic Data

Table 1: Sex of Respondents

RESPONSES	FREQUENCY	PERCENTAGE
Male	183	61
Female	117	39
Total	300	100%

Source: Field Survey, 2021.

From table 1 above, 183 respondents representing 61% were male, while 117 respondents representing 39% were female

Table 2: Age of Respondents

RESPONSES	FREQUENCY	PERCENTAGE
19-30	97	32.333
31-40	125	41.667
41-50	56	18.667
51 years and above	22	7.3333
Total	300	100%

Source: Field Survey, 2021.

The table above represents the age of the respondents, it was observed that out of 300 questionnaire collected, 32.33% which comprises of 97 respondents fell under the age bracket 19-30 and 41.66% or 125 respondent were between the age of 31-40, while 18.66% or 56 respondents were between 41 and 50 years, then 7.33% representing 22 respondents were from 51 years and above.

Table 3: Marital Status of Respondents

RESPONSES	FREQUENCY	PERCENTAGE
Married	130	43.33
Single	170	56.67
Total	300	100%

Source: Field Survey, 2021.

From the table above, it was observed that out of 300 respondents, 130 representing 43.33% were married, while 170 respondents representing 56.67% are single.

Table 4: Academic Qualification

RESPONSES	FREQUENCY	PERCENTAGE
FSLC	40	13.33
SSCE	55	18.33
NEC/OND	72	24
HND/B.SC	99	33
Other	34	11.33
Total	300	100

Source: Field Survey, 2021.

The table above shows the distribution of the education qualification of the respondents, 40 respondents representing 13.33% have Primary school (FSLC) certificate,

55 respondents representing 18.33% have SSCE academic qualification, 72 respondents representing 24% have NCE / OND qualification, 99 respondents representing 33% have HND / B.Sc academic qualification while 34 respondents representing 11.33% have other forms of qualification such as PGD, MSC etc.

Table 5: Occupation of the Respondents

RESPONSES	FREQUENCY	PERCENTAGE
Farmer	42	14
Traders	93	31
Civil servant	70	23.33
Student	65	21.67
Others	30	10
Total	300	100%

Source: Field Survey, 2021.

Table 5 above shows the occupation of the respondents, 42 respondents representing 14% are farmers, 93 respondents representing 31% are traders, 70 respondents representing 23.33% are civil servants, 65 respondents representing 21.67% are students while 30 respondents representing 10% have other occupation not mentioned above.

4.3 ANALYSIS OF QUESTION FROM QUESTIONNAIRE

Table 6: The concept of Culture

RESPONSES	NO OF RESPONDENTS	PERCENTAGE
The people's way of life	192	64
The total behavior of man	48	16
The identity of man	27	9
The activity of man	10	3.33
Everything that concerns man	23	7.67
Total	300	100%

Source: Field Survey, 2021.

Table 6 above shows that 192 respondents representing 64% said that culture is the people's way of life, 48 respondents representing 16% said that culture is total behavior of man, 27 respondents representing 9% said that culture is the identify of man, 10 respondents representing 3.33% said that culture is the activity of man while 23 respondents representing 7.67% were of the view that culture is everything that concerns. The analysis shows that the respondents truly have a clearly idea of what culture is all about.

Table 7: Respondents response as to whether they Listen to Radio Programme

RESPONSES	NO OF RESPONDENTS	PERCENTAGE
Yes	245	81.67
No	55	18.33
Total	300	100%

Source: Field Survey, 2021.

Table 7 above shows that 245 respondents representing 81.67% agreed that they listen to radio programmes while 55 respondents representing 18.33% said that they don't listen to radio programmes. The analysis shows that majority of the respondents listen to radio programmes and it is thus believed that they are valid to make relevant contribution to the research.

Table 8: The Frequency of Respondents listening to Radio programme

RESPONSES	FREQUENCY	PERCENTAGE

Very often	145	48.33
Often	88	29.33
Rarely	45	15
No opinion	22	7.33
Total	300	100%

Source: Field Survey, 2021.

From the above it can be seen that 145 respondents representing 48.33% said that they listen to radio programme very often, 88 respondents representing 29.33 said that they often listen to radio programmes, 45 respondents representing 15 persons out of 200 respondent listen to radio programmes very often, 60 respondents or 30% listen to radio programmes often while 30 respondent or 15% listen to radio programmes rarely while 15 respondents 7.5% gave no opinion for an answer.

Table 9: Respondents as to whether they listen to programmes that propagate culture

RESPONSES	FREQUENCY	PERCENTAGE
Yes	254	84.67
No	46	15.33
Total	300	100%

Source: Field Survey, 2021.

Table 9 above shows that 254 respondents representing 84.67% said they listen to programmes that propagate culture while 46 respondents representing 15.33% said they do not listen to programmes that propagate culture. The analysis shows that majority of the respondent listen to programmes that propagate culture.

Table 10: The Frequency of Respondents listening to Radio programme that propagate culture

RESPONSES	FREQUENCY	PERCENTAGE
Very often	90	30
Often	135	45
Rarely	47	15.67
No opinion	28	9.33
Total	300	100%

Source: Field Survey, 2021.

Table 10 shows the extent to which respondents listen to programmes that propagate culture. 90 respondents representing 30% said they listen to programmes that propagate culture very often, 135 respondents representing 45% said they listen to programmes that propagate culture often, 47 respondents representing 15.67% goes for rarely while 28 respondents representing 9.33% said they have no opinion.

Table 11: Extent to which Radio stations propagate culture in Benin

RESPONSES	FREQUENCY	PERCENTAGE
Very high	90	30
High	135	45
Very Low	47	15.67
Low	28	9.33
Total	300	100%

Source: Field Survey, 2021.

Table 11 shows the extent to which radio stations propagate culture in Benin. 90 respondents representing 30% said radio stations propagate culture to a very high extent, 135 respondents representing 45% said to a high extent, 47 respondents representing 15.67% goes for very low while 28 respondents representing 9.33% said that radio stations propagate culture to a

low extent. The analysis revealed that radio stations propagate culture through their various programmes.

Table 12: Medium through which Radio help in propagating Culture in Benin

RESPONSES	FREQUENCY	PERCENTAGE
Drama in local languages	92	30.67
News / Programme in local languages	117	39
Live calls to radio stations	41	13.67
All of the above	50	16.67
Total	300	100%

Source: Field Survey, 2021.

Table 12 above shows that 92 respondents representing 30.67% were of the view that radio stations help propagating culture in Benin through drama in local languages, 117 respondents representing 39% were of the view that the medium used for propagating culture is News / programme in local languages, 41 respondents representing 13.67% goes for live calls to radio stations while 50 respondents representing 16.67% were of the view that the radio stations used all listed programmes above to propagate culture in Benin.

4.4 Discussion of Findings

This section analyzes the findings of the study in line with the research question:

Research Question One: To what extent does radio propagate culture in Benin?

Table 6, 7 and table 8 addresses this research question. Table 6 shows that 192 respondents representing 64% said that culture is the people's way of life, 48 respondents representing 16% said that culture is total behaviour of man, 27 respondents representing 9% said that culture is the identity of man, 10 respondents representing 3.33% said that culture is the activity of man while 23 respondents representing 7.67% were of the view that culture is everything that concerns man.

The analysis shows that the respondents truly have a clear idea of what culture is all about. Table 7 shows that 245 respondents representing 81.67% agreed that they listen to radio programmes while 55 respondents representing 18.33% said that they did not listen to radio programmes. The analysis shows that majority of the respondents listen to radio programmes and it is thus believed that they are valid to make relevant contribution to the research.

From table 8 it can be seen that 145 respondents representing 48.33% said that they listen to radio programme very often, 88 respondents representing 29.33% said that they often listen to radio programmes, 45 respondents representing 15% said they listen to radio programmes rarely while 22 respondent representing 7.33% gave no opinion for an answer.

Research Question Two: How does the propagation of Radio affect the people of Benin?

Table 9 and table 10 addresses the second research question of this study as shown below. Table 9 shows that 254 respondents representing 84.67% said they listen to programmes that propagate culture while 46 respondents representing 15.33% said they do not listen to programmes that propagate culture.

Table 10 shows that 90 respondents representing 30% said they listen to programmes that propagate culture very often, 135 respondents representing 45% said they often listen to radio programmes that propagate culture, 47 respondents representing 15.67% said they rarely listen to radio programmes that propagate culture while 28 respondents representing 9.33% are of no opinion.

Research Question Three: How does Radio impact culture in their propagation on the people of Benin?

The third research question of this study is illustrated in table 11 and 12 which address the impact of radio in propagation of the culture of Benin people. Table 11 shows the extent to which radio stations propagate culture in Benin. 90 respondents representing 30% said radio stations propagate culture to a very high extent, 135 respondents representing 45% said to a high extent, 47 respondents representing 15.67% goes for very low while 28 respondents representing

9.33% said that radio stations propagate culture to a low extent. The analysis revealed that radio stations propagate culture through their various programmes.

Table 12 shows that 92 respondents representing 30.67% were of the view that radio stations helps to propagate culture in Benin through drama in local languages, 117 respondents representing 39% were of the view that the medium used for propagating culture is News / programme in local languages, 41 respondents representing 13.67% goes for live calls to radio stations while 50 respondents representing 16.67% were of the view that radio stations uses all listed programmes above to propagate culture in Benin.

From the data analyzed, the result of the findings shows that radio propagates culture among the Benin people.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

This research has successfully examined the role of the radio in propagating culture in Nigeria using Benin as a case study. The findings of this study shows how radio programmes affects cultural value of the people of Benin.

In line with the objectives of this study, the findings revealed that radio stations propagates the cultural value of the people of Benin as 45% of the respondents said radio propagate culture in Benin to a high extent while 30% said radio stations propagate culture in Benin to a very high extent. This shows that majority of the respondents agrees to the fact that radio stations propagates Benin cultural value.

Findings on medium through which radio help in propagating culture in Benin shows through news / programme in local languages as 39% of the respondent agree to this. The result of the findings shows that radio propagates culture among the Benin people through news and programmes in local languages.

5.2 Conclusion

Based on the findings of this research, the researcher concludes here that radio has really impacted positively in propagating culture among the people of Benin. The government

involvement in the propagation of culture in Benin will help to enhance its growth and that of Nigeria generally.

5.3 Recommendations

The following recommendations are made on this study:

- i) Radio stations should be up and doing in the area of culture propagation, it helps to give Nigeria a wider coverage, especially in the rural areas.
- ii) Government should establish media outfits, such as magazines, newspapers, more radio stations in other rural areas of Nigeria.
- iii) Our youth should be able to come back to our indigenous culture because, culture is the identity of every man.
- iv) Upcoming researchers should endeavour to cover a wide sample of population of study because this enable them to find out the percentage of coverage the radio gives to culture as regard to cultural propagation.
- v) The radio crew should find ways of encouraging more ordinary people and grassroots leaders to take part, either as guests or contributors, in talk shows, phone-in and other programmes.

- vi) The radio crew should look for some form of sponsorship from NGOs, local government, institutions or companies whose agendas are connected with rural development in general or specific programmes.

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APPENDIX

Department of Mass Communication,

University of Benin, Benin City,

Edo State

7th April, 2021.

Dear Respondent,

REQUEST FOR COMPLETION OF QUESTIONNAIRE

I am a final year student in the above mentioned department and school. I am carrying out a research on “The Role Of Radio In Propagating Culture In Benin City”. Please kindly fill this questionnaire as honest as possible, this is an academic exercise. Any information given here shall be treated as confidential and utilized purely for academic purpose.

Thanks for your understanding.

Yours faithfully,

Vincent Etana James.

QUESTIONNAIRE

Instruction: Please tick (√) as appropriate

Sex

a. Male()

b. Female ()

Age

a. 19-30years ()

b. 31-40years ()

c. 41-50years ()

d. 51 years and above ()

Marital Status

a. Married ()

b. Single ()

Academic Qualification

a. FSLC ()

b. SSCE ()

c. NEC/OND ()

d. HND/B.SC ()

e. Other ()

Occupation

a. Farmer ()

- b. Traders ()
- c. Civil servant ()
- d. Student ()
- f. Others ()

What do you understand by the term 'culture'?

- a. The people's way of life ()
- b. The total behavior of man ()
- c. The identity of man ()
- d. The activity of man ()
- e. Everything that concerns man ()

Respondents response as to whether they Listen to Radio Programme

- a. Yes ()
- b. No ()

How often do you listen to radio programmes?

- a. Very often ()
- b. Often ()
- c. Rarely ()
- d. No opinion ()

Do you listen to programmes that propagate culture?

a. Yes ()

b. No ()

How often do you listen to programmes that propagate culture?

a. Very often ()

b. Often ()

c. Rarely ()

d. No opinion ()

To what extent do the Radio stations propagate culture in Benin?

a. Very high ()

b. High ()

c. Very low ()

d. Low ()

Through what Medium do the Radio stations propagate Culture in Benin?

a. Drama in local languages ()

b. News / Programme in local languages ()

c. Live calls to radio stations ()

d. All of the above ()