

## Review Article

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## Evaluation of Television as a Medium for Promotion of Indigenous Culture and Traditional Heritage; a Study of the Nigeria Television Authority

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### ABSTRACT

Television is a medium of communication and communication is a means through which culture is spread, shared, maintained, repaired and transformed. Contemporarily, the term culture covers the domains of arts, sciences, beliefs, manner or even attitude of a group of people such as tribe, religious body or society. It can be defined as the sum total of way of life of a people such as festivals, dances, religion, language, norms/traditions etc. This study examined how the Nigeria Television Authority has been or not used in promoting Nigeria cultural values and heritage. The method adopted in the study is survey. The interview technique was used involving a total of 400 respondents drawn from the staff members of the NTA, Enugu zonal station, and the Station's audience. Findings of the study revealed that television is a powerful medium through which a people can, through programming and content, share and export their cultural values for sustainable development, as well, a medium for eroding culture and tradition. It was further found that the NTA has not been sufficiently utilized to promote the Nigerian culture. The study recommended that mass media workers, particularly television programmes designers should sit up in the area of promoting Nigeria cultural heritage through TV programme content. Secondly, it is recommended that TV producers should endeavour to down play indecent dressing and violence, while emphasizing more of educative, informative, technological and entertainment in their productions.

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### Introduction

According to the Encyclopedia Britannica account (2007), interest in communication has been stimulated by advances in science and technology, which by their nature have called attention to man as a communication creature. Among the first and most dramatic examples of inventions resulting from technological ingenuity were the telegraph and telephone, followed by others like wireless radio and telephoto devices.

The development of popular newspapers and periodicals, broadcasting, motion pictures and television led to institutional and cultural innovations that permitted efficient and rapid communication between a few individuals and a large populations; these media especially television have responsibility for use and social power of the new phenomenon of mass communication. Without underrating other media of communication so mentioned, television has assumed stronghold position because of its pervasiveness arising from its audio-visual quality. It has become a strong medium of socialization and cross-fertilization of cultural values both for youths and adults.

Nigeria as a large country in Africa has vast population with

heterogeneous languages, multi-ethnicity and pluralistic culture. Any of these ethnic and cultural groups has its peculiar cultural values inherited from generation to generation; their traditional means of communication which include dressing, speaking, greetings, farming system, festivals, dancing patterns etc. meant to convey the cultural identity to which each group belongs.

Culture encompasses the entire arts, sciences, beliefs, manner or even attitudes that encapsulate people's way of life as a clan, tribe, religious body or any other social group they may like to be identified as.

Culture and communication are complementary and co-operative in life of any society or group such that you cannot mention one without thinking of the other. Culture at any level is shared through medium of communication. Culture equally help to shape the way people communicate, dress, speak, farm, eat, dance, build, or design their houses and do other things. It is through these cultural practices that we develop a way of impacting our life value to the upcoming generations using our traditional means of communication and training.

Nigeria as a multi-ethnic nation has, traditionally mainly two most effective means of propagating its cultural heritage - that is verbal and nonverbal forms of communication. The verbal forms include

the use of town criers, pattern of respect for the elderly, singing, storytelling technique, dancing pattern, drumming/fluting, pattern of recording historical events, buying and selling in markets etc. For nonverbal forms which can come as complement to verbal, they basically include demonstrative and Para-visuals like weaving pattern, hair plaiting pattern, monuments/crafts (arts), building pattern and even the food we eat can be considered under this category.

It is this rich cultural heritage which we share during inter-ethnic marriage and other inter-ethnic ceremonies that formed the fulcrum of our co-existence as a people and these ought to have been knitted deeply into the system as we focus now in using the modern media like television in process of socialization and advertising. We need to brand our indigenous culture and project it to the international community just as in the same way we struggle to sell out our material wares and government images.

The roles of mass media especially television have been heightened beyond the role of informing, educating and entertaining the public. Indeed, television in particular has become a powerful tool in raising awareness as well as shaping public opinion. It has the capacity of enriching our culture by branding it for external consumption as well as for greater internal appreciation and utility.

The importance of audio-visual oriented medium like television in promoting Nigerian culture beyond the boundaries of Nigerian cannot be over-stressed. This is because television and indeed all the modern media permeate all the aspect of our lives and development as such can transform, revitalize and brand our indigenous culture/traditional heritage for sustainable development.

This can be done by deepening the local contents of the programmes of NTA network, AIT, Channel TV, TVC News and all other television networks that operate within the Nigerian TV broadcasting spectrum or that are affiliated to Nigerian television industry.

Festivities like masquerade (Mmanwu) carnivals in Eastern Nigeria, Argungu fishing festival in Northern Nigeria, Calabar Cultural Carnival, Eyo masquerading in Lagos and so many others are cultures that are worthy of being sustained and exported for global consumption and even for revenue generation for the Nation.

### **A Brief Historical Overview of the Development of Television Broadcasting in Nigeria**

Television broadcasting sprang up in Nigeria in 1959 mainly for political and educational reasons. Before then, it had been only radio broadcasting which moved from being BBC extension, colonial service in the early 1930s to Nigeria industry in 1951. The first television station in Nigeria, and even Africa, is the Western Nigeria Television (WNTV) which took off on 31st October, 1959 at Ibadan as a brain child of the late Chief Obafemi Awolowo. Both radio and television broadcasting spread massively across Nigeria from that year onwards.

In the year 1960, the Eastern Nigeria Television Service (ENTV) was established. History has it that it was the approval of the Eastern Regional Assembly for the establishment of ENTV that spurred Awolowo, who eventually actualized his own first, into action. The federal Government later established the Nigerian Television Service (NTS) in Lagos in 1962. The development of broadcasting in those early years of Nigeria's independence reflected the federal politics. This is so as all the leading 3 regions;

North, East and West required their own regional Radio and TV. At then, it was audio-pictures-music display and the pictures (motion pictures) were in black and white.

The first television to start colour television broadcasting was Jos station. Within twenty five years, 34 TV stations had been established in Nigeria at the rate of at least one station a year. Nigeria at this time became the fourth largest TV network in the world. There was an ever increase in choice of TV channels/radio stations and the oil boom revenues helped to increase the number of radio/TV. In the mid-seventies about 70% of Nigeria's urban population had access to TV programmers while that of radio was more of urban/rural affair because of its unique nature of operating with portable dry cell battery energy (without electricity). Also, it should be noted that it was in 1977 that the name Nigeria television authority (NTA) came into being and likewise the name Radio Nigeria, now Federal Radio Corporation of Nigeria (FRCN), which came into being as part the build up to the preparations for Nigeria's hosting of the African Festival of Arts and Culture during Obasanjo's military administration. Those two, the NTA and FRCN, replaced the then National Broadcasting Service (NBS) which had both radio and TV combined.

Today, we have many radio/television stations scattered all over the country. Apart from the government owned broadcasting media, the decree setting up the national broadcasting commission (NBC), the decree 38 of 1992 deregulated broadcasting and led to the birth of many private radio and television stations all under the supervision of the eagle eyes of the NBC. Radio, television and other media outfits are useful in promoting our indigenous culture but the focus in this study is on television using the NTA, Enugu Station as the parameter.

This is because of the audio- visual oriented nature of television which made it very ideal in promotion/development of verbal and nonverbal forms of our cultural values.

### **Statement of Problem**

There have been complaints that television stations through their programmers project bizarre images and violence such that erode Nigerian cultural values. There is, therefore, a need to evaluate the pattern in which the NTA, Network presents programmers that reflect the Nigerian culture and traditional heritage with a view to proffering solutions for improved performance. Therefore, the study focused on ascertaining the contributions of Nigerian Television Authority, Enugu Network Station, in promoting Nigerian cultural values and heritage.

### **Objectives of Study**

The objectives of the study are:

- To identify how television medium can promote Nigerian Culture.
- To find out the programmers of the NTA aimed at promoting the Nigeria culture and heritage.
- To ascertain the impacts of such cultural promotional programmes on the viewing audience.
- To determine the impact of foreign culture content of television on native audience.

### **Research Questions**

- i. How can the television medium be used to promote Nigerian culture?
- ii. What are the programmes of the NTA aimed at promoting Nigerian culture and traditional heritage?
- iii. What are the impacts of the NTA cultural and traditional

- heritage promotional programmes on the audience?
- iv. What are the impacts of the foreign culture content of television on native audience?

### Significance of the Study

Communication through television has been of great importance to the world. The Nigerian Television Authority (NTA) has been a key provider of the services to the Nation. This study will be of immense assistance to Nigerian in ascertaining the contributions of the NTN to nation building as well as serving as meter for assessing the value of television in a society. The study will provide future research in similar area useful information to help in their research work.

### Review of Related Literature

Notes television can be defined as a medium of communication [1]. A major carrier of culture, serving to promote certain attitudes, beliefs and behavior patterns necessary for keeping in constant touch and yet dynamic.

For Campbell, it is through television that all our strands of affinities and the need to re-integrate the discordant part of life into a form of national identity can be realized (Campbell in Okpoko 2012)

Okpoko stated that Campbell explicitly stressed on the potential of television in transforming and promoting cultural value internally and externally as the case may be. Television always, along with other mainstream media like radio, newspaper and magazine can be used to unite/promote our indigenous cultural values if well streamlined. This is because its audio-visual oriented nature makes it stand unique in information dissemination process.

It can evoke new positive attitudes towards our indigenous traditions such as accorded those foreign programmes on cable TV which has flooded the Nigeria television broadcast spectrum. Indeed, one agrees with Okpoko, 2012 that television can help in promoting our cultural heritage by programmes that portray our way of life in a favourable light and thereby minimize the impact of negative alien influence.

The relevance of television in promoting our rich cultural values cannot be overstressed as it serves as veritable socialization tool for the youths as well as children because of its believability posture. Through a well packaged local content, television can disseminate information about different cultural values the nation possesses which can be useful for a sustained national development and at large for global benefit. Therefore, the advice of UNESCO coordinated MacBride's commission should be taken seriously. They noted.

*A major cultural issue in any communication policy is the choice and use of languages given the pre-eminence of languages as the primary and most universal expression of culture, any act or sect of circumstance that lead to the superiority of one or several languages over others, whether international or not, raises crucial issues. Particular attention should be paid to the development of national languages which in many places have been overtaken by former colonial languages as the favored instruments of communication. National languages require national dictionaries and terminologies rich enough in vocabulary for the expression of any concept in technology, science, education and culture. Recent developments in automated translation system, which facilitate the exchange of technical, scientific and cultural information, make the development of vocabularies and*

*dictionaries particularly important. It also felt hampered by the limitations of its own language but enriched by the possibilities it offers for the expression of ideas, feelings and identity as a mean of communicating with his compatriots .....[2].*

The portrayal of Nigerian rich cultural dances, festivals, moon light tales, farming methods, cooking methods for local delicacies, healthy use of our herbs etc through NTA and other television stations around are pointer to what one is looking at. Continued improvement on the way these cultural identities are packaged and projected on the screen for consumption even beyond the shores of the country is of great importance for our survival as a nation. This forms the fulcrum upon which this study revolves around.

The potentials of television in promoting Nigerian's rich cultural heritage cannot be overstressed. However, the relationship between television producers and consumers for sustained cultural development needs to be critically/seriously considered for global dialogue of nations, cultures and people. Therefore, the new language channel of NTA as being, televised via NTA/Star Time cable TV is a right step in the right direction. It needs to be improved upon so as to make it reach global competitive level.

### The Challenges Associated with the Promotion of Nigerian Culture through Television

The challenges confronting Nigeria television industry are numerous just as in other industries existing in Nigeria. It ranges from inadequate manpower development to inadequate infrastructural development as such it affects its capability to rapidly promote our rich cultural heritage. The followings are the highlights of these fundamental challenges:

**Training:** Yemi Farounbi, the former Chief Executive of Ibadan station of NTA admitted that there is a serious drawback in training granted that staff members are now better in terms of academic qualifications, but they do not have "the on-hands training". We do not have a domestic training capacity. We have only one NTA college at Jos. We have 200 TV stations and we depend on only one training centre. That is a serious drawback.. The idea here is not that we do not have the potential to develop our own talents but that we have not organized ourselves better to face this challenge of human resources development.

**Cultural Imperialism:** This is another cankerworm that is affecting Nigerian television industry. There is what Farounbi describes as one-way traffic of films from foreign countries to Nigeria. The reason for it is that the foreign films are very cheap because the films would have been circulated over so many stations all over the world. So, the cost of a film to a station is very low, whereas if it happens to be a local production, the cost will be very high. This has given birth to the tendency of high patronage to American culture, Mexican culture, English soap operas than Nigerian ones. This is akin to the worries of the likes of Emeka Okpala of NTA, Yenagoa, over the inabilities of most Nigerians broadcasters to communicate fluently in any of Nigerian local languages even their own mother tongue. He attributes this to influence of new generation religion and Westernization which invariably point to this cultural imperialism through the mass media internally and externally. This is the bane of the erosion of our rich cultural values [3].

UNESCO co-ordinate MacBride commission's remark on this cultural imperialism states:

*As communication have proliferated in recent decades and brought the external word to communities, or who had but simple connections with the outside through conventional communication*



*channels, so they have generated two major concerns that are widely aired; one, the development of mediated communication is a technical and social need, but may also be a threat to the quality and values of culture; two, the indiscriminate opening of doors to new experiences and impressions by the media sometimes alienates people from their own culture. .... The introduction of new media, particularly television into traditional societies has seldom failed to shake centuries old customs, time honored cultural practices and simple life styles, social aspirations and economic patterns. Too often the benefits of modern communications which disseminate unfamiliar, vivid, absorbing information and entertainment originating in urban centre and more often than not from foreign sources – have been accompanied by negative influences which can dramatically disturb established orders .... [4].*

Whether we agree or not the tendency is adversely affecting us, making us to be losing our cultural identity speedily. Even our home videos (Nollywood) and advertisers are not helping matters as they keep on perpetrating their stereotypes in manner that debases our culture and moral values. posits that one of questions that call for sober reflection is “...can news organization carry adverts of Nigeria home videos that consciously debase our cultural and moral values, traditional heritages as well as negatively acculturating our youths”[5]. He concludes that mass media practitioners should set the professional standard. This is because mass media institutions reflect the moral and ethical relativity of societal culture and any change must expect similar metamorphosis in society at large.

The above position does not imply that mass media operators have excuse to remain where they are nor feel exonerated, rather media practitioners should find some measures for checkmating the ugly trend. This is because mass media industry especially television is a strong stakeholder and influencer as far as cultural regeneration is concerned. Indeed, the challenges of cultural imperialism calls for a sober reflection basically on the contents of television programmers – “the originality problem” and the purpose these preference serve are the issues at stake and this renders credence to the main thrust of this study which is on re-awakening our consciousness on the potentials of televisions in promoting our diverse culture for sustainable socio-economic growth as a nation.

**Government Interference:** Another major challenge is government interference which sometimes ends in closure of stations or turning some of them into mere government’s mouth organ. It has been a worrisome situation that majority of broadcast airtimes that could have been used to telecast programmers meant to promote our rich cultural values are loosely allocated to propaganda-oriented commissioning of new existing and uncompleted projects all in the name of pseudo development communications.

Even in a democratic society where government still claims to be observing rules of law, government has taken certain actions that were interpreted as trampling on press freedom. Few years ago, Channel television, a Lagos private media outfit, was shut down by federal government for erroneously broadcasting news which suggested that the then President, Yar’adua was going to resign from office. In the same manner, some television houses complained of high handedness and tight control of the chief broadcast regulator, the National Broadcasting Commission (NBC). Also, there is strong indication that certain management of television stations have often been prevailed upon to transfer

staff considered to be antagonistic to government especially federal government. Even at state level, the situation is even worse. However, it is expected that the new Freedom of Information Act will be explored by journalists especially broadcasters to improve on the situation.

**Slow Infrastructural Development:** Another problem plaguing the industry is the poor state of infrastructural development. As evident in most of our television firms, there are still poor quality displays of pictures on screen to compare with foreign counterparts. This indeed adversely affects their competitive viability for both local and foreign consumption. In words of the former Nigerian Information Minister, Prof. Dora Akunyili during one of her public functions (aired through NTA), she stated that she hoped that the equipment that were to be procured for NTA then (when she was in charge) will help NTA become Africa CNN. “I have been dreaming of when our own televisions will be clear like CNN” Most of our television stations are not yet fully digitalized and this affects the quality of their colour and graphic presentations on the screen;

*The information age has created many challenges for every profession. .... the introduction of new media has challenged the traditional form of journalism as global emphasis completely shifts to online, real time reportage of events [6].*

**Low Motivation:** No matter the claims emanating from some quarters about better treatment for broadcasters, it is still a worrisome situation judging from the fact that most of them are not well paid. So, the issue of the motivation is still very serious if our television industry is to be better poised to uplift our rich cultural values from where it is now to where it should be. This state of low motivation is applicable not only in government owned stations but also in private set ups. The case of MINAJ and some others (especially some state government owned television stations) are pointers to the effects of motivation on performance.

### Theoretical Framework

This research work is anchored on the cultural theory of mass communication. Baran posits that the underlying assumption which all aspects of cultural theory share hinged on fact that;

*Our experience or reality is ongoing, social construction, not something that is only sent, delivered, or otherwise transmitted to and store bits of information in mental filing cabinets, they actively process this information, reshape it and store only what serve culturally defined needs [8].*

What this implies is that mass media which includes television is a vehicle through which culture is shared, maintained, repaired and transformed in any given situation. In bid to throw more light on this, Baran posits “meaning” and even “effects” are negotiated by media and audiences as they interact in the culture [8].

The basic tenets of this is that mass media are meant to uphold positive cultural norms through the facilitation of opinion change and reinforcement, construction of new values and modification of present attitudes which stimulate and affect positive change on the audience. For Okpoko, he describes this theory as putting mass media in a position of being the custodian of culture such that they (the mass media) are meant to establish, share, connect and value [1].

This theory is relevant and realistic as to the framework of this research work as its implication on large scale connotes that mass

media especially television cannot be overlooked in the task of propagating Nigerian rich cultural values.

The aspect of cultural theory known as cultivation analysis which was popularized by Gerbner et al., strongly attest to this (that is, to state that they clarified on power of television station in cultivating as well as stabilizing social pattern through meaning-making television images/programmes). Indeed, the postulations of the theory capture all that need to be considered in functional approach towards aggressive revival of Nigerian indigenous cultural values through television programmes particularly the NTA network programmes, a process that will make Nigeria still remain relevant economically and politically in committee of nations as a rich multi-cultural nation.

On the relevance of television in promoting our indigenous culture and traditional heritage, the fact that the mass media especially television serves as a veritable socialization tool for our children/youths and as such can help in maintaining and promoting our indigenous culture towards sustainable social-economic development. Today the continued improvement on the way our cultural identities and traditional heritage are being packaged and projected on the screen for consumption even beyond the shores of the country is of great importance to our survival as a nation. On the challenges associated with promotion of our indigenous cultural values through television programme, the reviewed literature centered on various factors that militate against the process. These factors are mainly inadequate training, slow-paced infrastructural development, government interference and low motivation.

Finally, the theoretical framework upon which the reviewed literature as well as the entire study rest on, is cultural theory. The theory postulates the fact that the mass media especially television is powerful in cultivating as well as stabilizing social pattern through meaning-making television images and programmes.

### Methodology

Going by the nature of the topic of this study, we adopted the survey research method in conducting this research. We further used the focused group interview approach as well as cluster sampling in the process of gathering data for the study. This study is mainly qualitative in nature as we only used oral interview in collecting the data used. To this end, three senior programmes staff members and seven members of staff of the NTA, Enugu were interviewed. Also 390 members of the audience of the NTA in Enugu metropolis were sampled for the study. The interview with the NTA staff members was targeted at ascertaining whether the station, at all, makes a conscious effort at promoting Nigeria culture and heritage.

The 390 sample members representing the Enugu Metropolitan audience of the NTA were drawn from the various areas making up the metropolis, in accordance with their population density. These areas included Achara layout, Uwani, Gariki, New layout, Independence layout, New Haven, Coal camp, Asata, GRA, Trans Ekulu, Abakpa, Ugbodogwu, Eva valley and Emene

### Data Analysis

From the interview with the staff members of the Programmes Directorate of the NTA, it was gathered that the station makes conscious effort at promoting Nigeria culture and heritage. All the three senior staff of the Programmes Directorate answered in the affirmative the question – Does the NTA make any effort to promote the Nigeria indigenous culture and heritage. On a follow

up question aimed at probing further, they were asked to mention, specifically, such programmes. They mentioned, variedly. Two (2) said they have programmes such as the ethnic cultural festivals featuring dressing codes. One emphasized the NTA feature Nigeria menus, and the likes which she claimed are shown in diverse programme contents. Of the seven staff members of the station five believed the NTA was doing well in terms of promoting Nigeria culture and heritage. The other two were skeptical. The stated that there are more rooms for the NTA explore to be said to actually promote the indigenous culture of Nigerians. Specifically, they said that Nigeria is a multiethnic nation whereas only Igbo, Yoruba and the Hausa tribes can be seen reflected on the NTA more often than not as the only tribes in Nigeria.

On the part of the audience, a good number of those interviewed 43% agreed they watch the NTA programmes. However, the majority 54%, among whom included some of those who agreed they watch NTA programmes, said that they only tune to Nigerian TV stations when there is important local news to hunt for. According to many of them, they prefer watching cable TV stations. They mentioned such cable broadcasting stations like the CNN, Aljazeera, BBC etc. According to them even for the local news they often prefer watching and listening to local cable stations like the TVC News, Arise News, AIT etc. than the NTA. When asked what informed their preferences for such other stations against the NTA, various reasons were given. For the Majority of them (35%) it was/is for credibility sake. They believe that the NTA is a government megaphone and does not often disseminate information based on the truth but as the government may want it. The rest 19% of the 54% who rather watch local cable stations than the NTA said that in addition to the issue of credibility, the likes of TVC, Arise News, AIT and others offer them more viewing satisfaction as they were more unofficial in programming and presentation than the NTA.

Others, 3% said they prefer cable stations because of quality of pictures, clarity and more ordinary people oriented way of presentation, also for worldwide information and broader acquaintance.

In answer to further questions directly relating to our subject in this study, such as – would you say that the NTA is doing enough in promoting Nigeria culture and heritage, there were diverse opinions. While some 35% answered Yes, the greater majority 62% answered No. The remaining 3% were not sure.

When they were asked to mention what they would like the NTA to do towards the needed efforts to promote the Nigeria cultural heritage, again answers came in varied opinions. Fifty two percent (52%) said the station should be factual in news presentation than just a mere government mouth piece. A good number, 31% said the NTA should deemphasize reporting government and government officials and look more in the direction of the masses and their day to day activities. In their elaboration of that opinion they said that it is in that way that the real cultural practices in Nigeria will be showcased. They see such programmes as “People and events” and others like “Okwuapunonu etc. as encouraging. For the remaining 17%, the NTA should endeavour to down play, if not eradicate indecent dressing and violence in its different shades of programming.

### Discussion of Findings

From the findings, it is revealed that: Nigerians do watch NTA programmes; that all attention is not focused totally on foreign channels and films.

Our people are convinced that television can be used to promote our rich cultural heritage, its diversity notwithstanding. Televisions stations are not domestic kidnappers as being portrayed by some members of the audience. Rather, parents should guide their children in watching television programmes.

Television programmes do influence the decisions as well as actions of Nigerians. Entertainment and information are not the dominant programmes on our people's TV screen. Other programmes like education-related issues, sex-related issues and societal development programmes do equally take relative time on our people's screen. Nigerians do learn new things about aspects of Nigerian indigenous cultures [theirs and other tribes' own] through television programmes they watch. The NTA programmes such as people and events, Okwuakpun'onu, ezinaulo are cultural inclined programmes with inherent feedback mechanism.

Television as a medium of communication is very realistic and relevant in task of taking our [Nigerian] rich cultural values and traditional heritages from where it is now to where it should be, for sustainable socio-economic development within our frontiers. National institute for cultural orientation should facilitate relevant policies. There should be continuous training and re-training of television broadcasters in local languages as well as in local content programming/programmes .

Our television industry especially NTA just as other industries existing in Nigeria has numerous challenges confronting it. These challenges range from inadequate manpower development to inadequate infrastructural development, as such they affect its capability to rapidly promote our rich cultural values and traditional heritages.

### Summary

Through the study, evidence of the relevance of television medium in task of reviving as well as promoting our rich cultural values has been revealed.

On the relevance, investigation revealed that television programmes especially NTA network programmes have great potentials to promote and transform our rich culture [multi-cultural diversity] internally and externally.

Going by Campbell's assertion which we mentioned earlier, it is through television that all our strands of affinities and the need to re-integrate the discordant part of life into a form of national identity can be realized. For example, 'People and Events' 'AM Express' and 'Good morning Nigeria' which are NTA [International] network programmes and "Karkaki African voice" of AIT international are avenues through which our rich cultural value can be revived for sustainable socio-economic cum political development.

Also, on the challenges, investigations revealed that our television industry cannot perform optimally in promoting our culture if adequate measures are not taken on improving on its state of manpower development, low motivation, influence of westernization, as well as religious bigotry and government interference.

Moreover, our mass media especially television medium can equally be abused or underutilized if other complementary physical infrastructures like good transport network ways and good vehicle policy, good health system, good educational facilities, etc are not put in place.

### Conclusion

Summarily, there should be a paradigm shift towards functional dissemination and management posture. Rather than copying the West, we should re-define what news is and newsworthy as it suits our own culture, needs and values. Originality and basic African/Nigerian values should be upheld. There is no doubt that there is great need for more programmes with deep local contents in our television stations so as to raise the tempo of our social-economic cum political development. Every company that will remain in business for a long time must take deliberate step to build its corporate image and sustain a positive reputation [8-18].

Just as Blue Ocean strategists, Chankim and Mauborgue will say, our television industry especially NTA should create "irresistible market buzz" through their programmes that are rooted, anchored on our rich cultural values and traditional heritages.

### Recommendations

To minimize the incidence of abuse, misuse and under-utilization of television as a medium for promotion of our indigenous culture and traditional heritage, the following recommendations can be helpful.

- i. Our television stations and indeed our entire mass media should strategically be engaging in continuous re-thinking on how best to interact, share, transform, promote and export our rich cultural values for sustainable socio-economic and political development of our nation.
- ii. The capacity for local training needs to be improved upon. This is imperative because the only television training institute at Jos can no longer serve optimally for the nation's need in this direction. It needs to be expanded to at least one in each of the six geo-political zones.
- iii. The centre for creative Arts, National Council of Arts and Culture, the national institute for cultural orientation and even the Federal Ministry of Information and Culture as well as the Federal Ministry of National Planning need to synergize with NTA and other television houses in Nigeria, taking advantages of 'Fora Africa' which was hosted by Nigeria recently to explore opportunities for deepening our television programmes with more of local contents that suit our diverse cultural needs as a multi-cultural nation. Truly, Nigeria and Africa as whole can be rebranded through television-oriented cultural renaissance.
- iv. There is need for review of our national policies on culture and communication so as to address the existing challenges confronting these complementary sectors.
- v. The need for increased sources of revenue should be addressed in a robust approach. Nigerian television industry needs to develop affiliate or subsidiary instead of depending heavily on adverts and government subventions/bank loans. This will go a long way in helping them better poised to promote our culture and traditional heritages optimally.

Government should expedite action in matching words with actions in the areas of putting in place complementary infrastructures like good transport network, Nigerian-Oriented information super highway/database, good educational environment, constant electric power. This will help our television industry to thrive in task of taking our rich cultural values from where they are now to where they should be.

Also, government should intensify effort through increased funding towards the realization of full digitalization in 2020 as planned. Converter 'like set-top box' should be made available



massively for the citizens so as to enable analogue television sets to fully adapt to digital mechanism. This will enhance grassroots development through television economically and culturally.

- vi. Government should be conscious of facilitating ‘the task of realizing the image potentials’ in using art and culture effectively in global diplomatic relationship through national communication carrier like NTA and even other platforms on cable television services like Star Times.

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