

Promoting Indigenous Cultural Practices on National Television in Niger State, Nigeria: A Study of Gbagyi Tribe

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ABSTRACT: This study investigated the level of influence that Television programmes have in promoting awareness of indigenous cultural practices among the Gbagyi people of Minna, Niger State. The study employed a survey questionnaire to solicit responses from 385 purposive sample of respondents among the indigenous Gbagyi people in Minna. The response rate was 100%. Findings revealed that the majority 64% of the respondents agreed that they learn more about their culture from cultural programmes that were aired on TV, whereas some 32.3% of the respondents agreed that there are many cultural programmes on NTA and NSTV that promote the indigenous culture, 30.2% of the Gbagyi Kunu programme on NSTV and 29.9% of the Hiya Nigeria programme respectively focus on promoting the indigenous culture. The study concludes that NTA Minna and NSTV are doing a good job in promoting the cultural awareness of the Gbagyi indigenous cultural practices among Gbagyi people in Minna. Finally, the study recommends that Television stations across the nation should create more cultural programmes like the Gbagyi Kunu.

KEYWORDS: *Nigerian tribes; cultural awareness; indigenous cultures; cultural programmes; cultural festivals; Gbagyi tribe; Gbagyi culture; Tvprogrammes; foreign cultures; local people*

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I. INTRODUCTION

Television is regarded as one of the most powerful modern means of mass media communication. The will power usually ascribed to this medium stem from its audio-visual properties. The impact of television on humans, the young ones in particular cannot be over – emphasized. Donald and Christine (1991) declare that television exerts powerful influence on the way people perceive, think, and ultimately act. It determines the behavioural or attitudinal nature of a person to a large extent. Dennis and Kraus (1996) opine that television shapes our thinking, influences our attitudes and opinions and contributes towards particular behaviour such as voting and buying certain goods. Little wonder, it is generally believed that the mass media communications are veritable agents of socialization. Dominick (1993) says that the media play a significant role in socialization (Cited in John, 2017).

However, on the contrary, most violent behaviours displayed by the youths are as a result of programmes that they watched on TV and how badly these programmes have influenced them by making the society prone to violence. Studies have shown that the average Nigerian child watches thousands of dramatized murders and other acts of violence on television. For many years, psychologists have debated the question of whether watching violence on television has detrimental effects on children. A number of experiments, both inside and outside the laboratories, have found evidence that viewing television violence increases aggression in children (Akindele & Lamidi, 2001).

It is a fact that majority of the foreign programmes shown on NTA, Cable Television, Cartoon network, ESPN – Expanded Sports programmes Network Channel, among others, provided by various satellite transmission operators as DSTV, Multi-TV, MyTV, and so on are sweet enemies. As a result of this, Nigerians have continued to raise eye-brows at the foreign television programmes, as they make the youth behave like the television characters that they were exposed to. A lot of the programmes are presented by youth and replete with music video of Western origin dominated by musical stars, such as late Tupac, Beyonce, Ashanti, 50-cent, Sean Paul, Kelly Rowland, Celine Dion, among others. Researchers believe that television, especially American television exports, has a strategic “weapon” aimed at overpowering the cultural values of youths in general where Nigerian youth are not exceptional. The Nigerian Communications Commission is not living up to its expectation in terms of curbing the excesses of these communication outfits. This is due to the fact that majority of the outfits are owned by politicians and private individuals (Cited in John, 2017).

Culture is an infinite term that encompasses the way of life of a people. Osho (2010) is of the view that it is a term derived from the Latin word “cultural” stemming from “colere”, meaning “to cultivate”. The concept has been defined in various ways by different scholars for it is a wide phenomenon. According to Osho (2010), the duo of Alfred Kroeber and Clyde Kluckohn compiled a list of 164 definitions of culture, and this has increased tremendously overtime. The following are some of the definitions presented by scholars. Culture is defined as the sum total of knowledge, attitudes and habitual behaviour patterns shared and transmitted by the members of a particular society. Gelles and Levina (1991) perceive culture as how members of a society share certain basic ideas about how the world works, what is important in life, how technology is to be used and what their artifacts and their actions mean. Oke (2002) simply refers to culture as the distinctive way of life of a group of people, their complete design for living. It should be noted that it is dynamic, learned, acquired, transmitted or diffused through contacts or communication from one generation to another. The Nigerian culture is observed to be fading out as a result of the acceptance and adaptation of the modernist’s solution to underdevelopment.

However, this current study attempts to investigate the influence that television programmes have made on promoting awareness of indigenous cultural practices among the Gbagyi people in Minna, Niger State.

STATEMENT OF THE PROBLEM

The exponential increase of cable networks in 1997 largely influenced the perceptions of young adults who are said to be the highest viewers of TV programmes. This became obvious in their behavioural conducts in terms of dressing, eating habits, greeting styles, professional pursuits, make-ups, attitudinal relational patterns and among other relatives. Thus, a conflict aroused between Nigeria indigenous cultures and televised western values (Page & Crawley, 2001).

However, in an attempt to correct and revive the society through culture, the television medium becomes the best outlet to achieve this. Television as a major medium of communication gives the required and needed information that informs and educate the people about their culture through series of programs as documentation, dramas, talk show, music and the likes. Such programmes, to a large extent, are expected to promote cultural values, norms and ethics of the society. Television shows also help promote values that transform Nigeria culture. It is against this backdrop that this study delves to find out the level of influence that television programmes have in promoting the awareness of indigenous cultural practices among the Gbagyi people in Minna, Niger State.

AIM AND OBJECTIVES OF THE STUDY

The general aim of this study is to shed light and provide an understanding about the level of awareness that Television programmes have provided in promoting indigenous cultural practices among Gbagyi people in Minna, Niger State. Specifically, the study provides solutions to the following objectives:

1. To find out the level of awareness of indigenous cultural practices on Television programmes among Gbagyi people in Minna.
2. To discover the extent to which the TV programmes promote Gbagyi people’s indigenous cultural values in Minna.
3. To ascertain the level of exposure of Gbagyi people to foreign Television cultural programmes.
4. To determine the level of TV programmes that focus on promoting the indigenous cultures.
5. To aggregate the rate of local to foreign content on NTA Minna and Niger State Television (NSTV).

Research Questions

This research should answer the following questions;

1. What is the level of awareness of indigenous cultural practices on TV programmes among Gbagyi people in Minna?
2. To what extent does Television programmes promote Nigeria’s indigenous cultural values among Gbagyi people in Minna?
3. What is the level of exposure of Gbagyi people to foreign Television cultural programmes?
4. What is the level of Television programmes that focuses on promoting the indigenous cultures?
5. What is the rate of local to foreign content on NTA Minna and Niger State Television (NSTV)?

II. LITERATURE REVIEW

Concept of Culture

The word culture stems etymologically from the Latin word “cultural” which literally means to “cultivate” (Encyclopaedia, 2014). In light of the Cultural Policy of Nigeria as stated in Anyakoroma (2011), culture can be defined to be the totality of the way of life evolved by the people in an attempt to meet the challenge of living in their environment, giving order and meaning to their political, social, economic, aesthetic and religious norms and modes of organization, thus distinguishing a people from their neighbours. From the foregoing, culture and its features symbolize a mode of identity and create the consciousness of a feeling of dichotomy. It is also an instrument to which social order can be ensured and maintained. The consciousness of this feeling and its attendant consequences generate varying views and perceptions of the world which further culminate into forming a value system for our existence as humans (as cited in Apuke, 2017).

According to Obafemi Awolowo in 1959 during the inauguration of the first television (TV) station in Nigeria, declared that, culture is a symbol of identity. A strong cultural or national identity can strengthen the economy and improve standard of living of the Nigerian people. It can be argued that lack of cultural synergy made it impossible for the country to form national cultural symbols, which every citizen of the country can proudly and voluntarily subscribe to. As a ‘historical reservoir’, culture is an important factor in shaping identity. It is the soul of a people that fosters unity, builds character and encourages communal harmony and peace. This, to a very large extent, can go a long way to mitigate some of the problems facing the country and help forge a pan-Nigerian cultural consensus upon which a national identity can then be built (as cited in James, 2016).

Characteristics of Culture

There are six characteristics of culture as identified by Samovar, Porter and McDaniel, (2010, p.26 as cited in Patricia, 2013). They are:

1. Culture is an integrated system: Culture is like an integrated part of the whole just like the human body. It is the interconnection of these various parts to one another that make up culture. These cultural parts consist of people, their history, language, symbols, customs and traditions, dressing, food, norms and values, belief etcetera. According to Samovar and Porter (2004), the various parts of culture must be well integrated in order to function adequately.
2. Culture is diverse: There is not one society in the world with one ethnic group. For example, there are two hundred and fifty (250) ethnic groups in Nigeria with numerous cultural backgrounds. The diversity in culture calls for a high level of sensitivity and respect amongst people who though exist within the same geographical location, hold values and beliefs which differ from one and other. Nigeria is a multi-ethnic nation with over two hundred and fifty ethnic groups. The country accounts for over half of West Africa's population with about two hundred and fifty ethnic tribes, such as; Hausa-Fulani, Yoruba, and Igbo (the three largest and most dominant ethnic groups), and smaller groups such as: Ijaw, Kanuri, Ibibio, and Tiv (Rakov, 1990). These ethnic groups are made up of diverse groups of people with distinct and peculiar cultures.
3. Culture is shared: The process of sharing culture is likened to the act of making the activity of an individual intelligible/meaningful to other members of the society. According to Charon in Samovar and Porter (2004, p.41), the process of sharing culture among different societies and generation can be seen as a “social inheritance”: As a social inheritance, it consists of ideas that may have developed long before we were born. Our society, for example, has a history reaching beyond any individual's life, the ideas developed over time are taught to each generation and “truth” is anchored in interaction by people before dead.
4. Culture is based on symbols – a symbol is anything that carries a particular meaning recognized by people who share culture. According to Ferraro in Samovar et al (2010, p.37), the relationship between culture and symbols is that symbols “tie together people who otherwise might not be part of a unified group”. These cultural symbols include: gestures, dressing, objects, flags, religion etcetera.
5. Culture is transmitted from one generation to the next – American Philosopher Thoreau once wrote “All the past is here” (Samovar & Porter, 2004, p.41). This saying is applicable to culture, in that, for culture to be preserved, all its crucial messages and elements must be passed on, making the past the present and paving the way for the future.
6. Culture is learned – the process of learning culture is known as “Enculturation” – the total activity of learning one's culture through interaction, observation and imitation. The enculturation of one's culture is facilitated through: proverbs, folktales, legends, and myths, arts, and the mass media. According to Thompson in Samovar et al (2010, p.34), the functions of the mass media (far beyond information and entertainment), includes presenting views, events and cultural life through images and stories that inevitably contribute to a sense of identity as well as shape beliefs and values. Therefore, the ability of the television as a channel of the mass media to facilitate the realization of this characteristic is of focus in this study.

Influence of Television on Culture

Television is the basic medium for obtaining visual entertainment and information which are presented through various programme genres such as: News, Sports, Documentary, Interviews, Drama, Music, etcetera. It establishes a direct relationship, which presents particular sets, values and attitudes to its mass audience. Fiske (1987, p.37), defines television as a popular cultural medium, with programmes that are disseminated to a mass audience from numerous subcultures; who have a wide variety of social relations, socio-cultural experience, and discourse.

Television contents represent real life and fictional worlds to its viewers. Its visual and aural nature affords its viewer the opportunity to participate as they watch and afterwards, as they are able to perceive, interpret, and accept or reject images as real or imaginary. However, beyond this, television contents as likened by O'Donnell (2007, p.145), are strategies through which a society's cultural values, norms, practices, interest, and trends are developed. Television broadcasting in Africa began in Nigeria, as a major step toward the modernization of the traditional system of communication and the development of the continent. In 1959, according to Lasode (1994, p 52), the Western Nigeria Television (WNTV) was established by late Chief Obafemi Awolowo (then Premier of the region). "Its sole aim as at that time was to: provide adequate services in education, agriculture, politics and cultural development".

The earliest forms of contents on Nigerian television were: Drama, Variety Shows, Public Affairs Programmes, and News Bulletins, most of which were broadcast in the local language of the people. However, government use of the medium as a tool for propaganda, the lack of press freedom, and the high cost of producing local content constituted major detriments to the growth and development of the television broadcast industry and its contribution to cultural learning. It was not until 1992 that government monopoly of television ownership was brought to a halt when General Ibrahim Babangida signed the National Broadcasting Decree 38 into law. This established and empowered the NBC, hence the need to deregulate the industry and put an end to the exclusive monopoly and strict control of media by government, who utilized the media as a tool for disseminating information to suit its interest (as cited in Patricia, 2013).

Gbagyi People in Minna

Gbagyi / Gbari is the name and the language of the Gbagyi/Gbari ethnic group who are predominantly found in \central Nigeria area with population of about 15million people. Members of the ethnic group speak two dialects. While speakers of the dialects were loosely called Gwari by both the Hausa Fulani and Europeans during pre-colonial Nigeria but they prefer to be known as Gbagyi. The people are today found predominantly in Kaduna, Nassarawa, Niger State as well as Abuja, the Capital city of modern Nigeria. The Gbagyi of Minna area of the present-day Niger State live in places such as Minna, Kuta, Paiko, Bosso, Maikunkele, Guni, Galadima Kogo, Manta, Kwakuti, Gbasha, Kaffin-koro, Munya etc. The Marriage rites among the Gbagyi of Minna has been of their cultural rites for a long time. The cultural rites among the Gbagyi in Minna was not only unique, held in high esteem, accorded venerability but had been the practice of the people for a long time (as cited in Zakari, 2017). The most prominent Gbagyi annual ritual is the 'Spreading of Fires in all Households' performed in the dry season and after the harvest of farm produce.

Plethora of studies on media and cultures have documented many findings. Among these studies are the study of Patricia (2013) on Television Local Contents in Nigeria, which investigated Television local contents as a conduit for cultural learning in Nigeria. Findings from the study showed that while 70% of the contents on NTA are of cultural significance and promote cultural learning; only 43% of the contents on STV were of cultural relevance. The research concluded that based on its evident findings, that as far as cultural learning through television local content in Nigeria is concerned, government owned television is doing a good job of 94.4% cultural content of its 88% local content.

Another study by Apuke (2017) on Western Television Programmes and its influence on the cultural values of students in Taraba State University. Findings from the study revealed that Nigerian youths prefers viewing Western Television programmes compared to indigenous TV programmes, which of course exert great influence on their cultural values.

Yet, the study of Ahmadu (2015) on The Role of Indigenous Films in Preserving Culture in Nigeria, it examined the role of indigenous films in cultural preservation with reference to Nollywood Home videos showed that the Nigerian film industry has failed to preserve the great heritage of Nigerians. The study concluded that there will be no cultural development in the society without a sound and liable means of presenting, educating and promoting the cultures in the society.

In the study of Hassen (2016) on the role of media in promoting indigenous cultural values, it investigated the role of media in promoting indigenous cultural values in Ethiopia showed that the indigenous cultures are associated with backwardness and the Western cultures are considered modern. Finding also revealed that to elevate our own indigenous cultural values, there is a lot to be done by the developing countries.

The study of John, Daniel and Nnamdie (2017), on the influence of foreign Television programmes on the Westernisation of Nigerian youth, investigated the Influence of Foreign Television programmes on Nigerian Youths. Findings from the study showed that there is a growing worry over the decline of cultural values among Nigerian youth. Cultures of developed economies have taken over the local one. Many Nigerians prefer the cultural practices of the developed countries. The study concluded that television is a very influential medium of mass communication and has caused a lot of changes globally.

Yet, another study by David and Edwin (2018) on broadcast media as tools for promotion of indigenous languages in Nigeria. Findings showed that broadcast media, such as radio and television play a significant role in shaping the society, it was considered as a vehicle for social change. Findings also showed that Hit FM Calabar does not air programmes in local languages. The study concluded that the importance of broadcast media cannot be over emphasised, which has been noticed through its effective reporting of broadcast programmes that are sacrosanct to the society.

A comparative study by Yusuf (2016) on media programming and cultural reflections, which examined selected local media found that both Harvest and Peace FM-stations contributed significantly and comparatively to the promotion on Nigeria cultural heritage but not without challenge". The study concluded that the culture of any society is important because that is what differentiates that society from another.

The study of Hyginus (2015), on Cultural Promotion through Radio Programming examined weekly Yoruba programmes on Lagos broadcasting corporation with the aim to check the level of programmes that promote the Yoruba culture found that most of their programmes have local content even when presented in English language. The study concluded that local content programmes aired should out weight foreign content programmes.

THEORETICAL FRAMEWORK

This study is anchored on Agenda Setting Theory, which discusses on how the mass media influences certain issues to form public agenda. The public agenda is the main focus or prime issue which the members of the society or public are concerned about. The term agenda setting theory was first used by McCombs and Shaw (1972). This theory elaborates the connection in term of relationships between the emphasis that the mass media put on an issue and the media audiences or the public's reaction or attributes to such issue (Littlejohn & Foss, 2009).

Agenda-setting theory rests on two basic assumptions. The first one states that the media filters and shapes reality instead of simply reflecting on it. For example, news stories are not presented chronologically or according to the number of people affected by them, but rather in an order that a producer or editor determines to be the most "sensational, or most appealing to audiences. The second assumption states that the more attention the media gives to certain issues, the more likely the public will be to label those issues as vital ones. In other words, agenda setting doesn't necessarily tell people how they should think or feel about certain issues, but rather what issues they should think about.

Agenda setting theory is important in achieving the aim of this study, which seek to examine and evaluate the influence of TV in cultural awareness and promotion of certain group of people in the society. It sets the pace on how the mass media influences and set public agenda. Considering TV and its influence in promoting cultural awareness, the mass media promotes and advocates what should be of public interest, while culture is one of such. Therefore, considering the moral decadence bedevilling our society today resulting from a backdrop or complete loss of some of our cultural norms and values, some younger generation of Nigerians cannot speak or understand their native dialects and some have completely lost track of their cultural values and norms.

RESEARCH DESIGN

The research design for this study employed descriptive survey design by using a survey method. Data was collected through a self-developed questionnaire based on seven (7) point Likert scale with responses ranging from Very Strongly Disagree (VSD) to Very Strongly Agree (VSA). The population of the study comprises of both Bosso and Chanchaga Council areas of Minna, which is put at approximately 350,287. Purposive sampling technique was used to draw an appropriate sample size of 384 respondents using Krejcie and Morgan Table for determining an appropriate sample size. Experts in the field of study validated the instrument of the study, while reliability was established through split-half reliability method with correlation coefficient of 0.78. Finally, the data was analysed through Statistical Package for Social Sciences (SPSS) and findings of the study were tabulated and presented accordingly.

FINDINGS

Data from the respondents' demographic characteristics show that the majority 222(57.8%) of the respondents were males, while 162(42.2%) are females. As for the age of the respondents, the majority (45.6%)

aged between 20-30 years old, followed by (29.9%) within 31-40 year olds, 41-50 year olds 6.8% respectively. The majority of the respondents are youths who obviously were the main target of this research and they were singles (58.3%), while married (34.1%), whereas (6.0%) were divorced, only (1.6%) were widows. Also, findings reveal that (94%) of the respondents have access to television, while only (6.0%) do not have access to television. As for educational qualifications of the respondents, the majority (44.8%) have SSCE/WASSCE, (22.7%) have national diploma (ND), (12.2%) have National Certificate of Education (NCE), (11.8%) have higher national diploma (HND), (7.6%) have bachelor of science (BSc), while only (1.0%) of the respondents have other qualifications.

Answering Research Questions:

RQ: 1: What is the level of awareness of indigenous cultural practices on TV programmes among Gbagyi people in Minna?

Table 1: Mean score of responses on the level of cultural awareness on TV programmes

Item	Mean score (x)	Remarks
I find cultural programmes very educating and interesting.	4.7	Accepted
I learn more about my culture from cultural programmes on TV	4.7	Accepted
I believe cultural programmes are boring and not educating.	3.9	Accepted
I have better understanding of my culture by watching cultural programmes on TV.	4.6	Accepted
I don't learn anything about my culture from watching foreign programmes on TV.	4.4	Accepted
Average Mean score = 4.5	Cut off mean = 3.5	

n=384

In terms of the level of respondents' awareness of indigenous cultural practices on TV Programmes, findings in Table 1 (above) shows that the majority 246 (64%) of the respondents agreed that they learn more about their culture from cultural programmes on TV, whereas 164(42.6%) disagreed with the statement that cultural programmes are boring and not educating. Table 1 (above) revealed that the respondents' level of awareness of indigenous cultural practices on TV programmes and the calculated Mean on all items were above the cut off Mean of 3.5, therefore all were accepted since non-fall below the cut off Mean.

R.Q. 2: To what extent does Television programmes promote Nigeria's indigenous cultural values among Gbagyi people in Minna?

Table 2: Mean score of respondents' response on the extent to which TV programmes promote Nigeria's indigenous cultural values among Gbagyi people in Minna.

Item	Mean score (x)	Remarks
I believe that transmission of drama/cultural TV programmes contribute to Nation building.	4.7	Accepted
I believe I learn more about my culture from cultural programmes on TV.	4.8	Accepted
I benefit more from watching drama/cultural programmes on TV compared to watching foreign programmes.	4.7	Accepted
I learn about my history and cultural heritage by watching drama/cultural programmes on TV.	4.9	Accepted
I believe am always very excited when watching drama/cultural programmes on TV.	4.6	Accepted
Average Mean score = 4.7	Cut off mean = 3.5	

n=384

Table 2 (above) displays the respondents' responses on the extent to which TV programmes promote Nigeria's indigenous cultural values among Gbagyi people in Minna. According to the Table, the majority

218(56.9%) of the respondents agreed that the transmission of drama/cultural TV programmes contributes to Nation building.

Table 2 (above) shows the calculated Mean on “I believe that transmission of drama/cultural TV programmes” is 4.7, “I believe I learn more about my culture from cultural programmes on TV” is 4.8, “I benefit more from watching drama/cultural programmes on TV compared to watching foreign programmes” is 4.7, “I learn about my history and cultural heritage by watching drama/cultural programmes on TV” is 4.9 and “I believe am always very excited when watching drama/cultural programmes on TV.” is 4.6. All responses were accepted since their mean scores are higher than the cut off Mean.

RQ: 3: What is the level of exposure of Gbagyi people to foreign Television cultural programmes?

Table 3: Mean score of respondents’ response on the level of exposure of Gbagyi people to foreign television cultural programmes.

Item	Mean score (x)	Remarks
I believe I learn more from watching foreign programmes.	4.3	Accepted
I believe I prefer foreign cultural content to local content.	4.2	Accepted
I believe the transmission of foreign content affect Nigeria culture negatively.	4.5	Accepted
I believe I learn more about my culture from local content compared to foreign content.	4.6	Accepted
I believe I gain more exposure by watching foreign TV programmes.	4.9	Accepted
Average Mean score = 4.5	Cut off mean = 3.5	

n=384

Findings on the respondents’ responses on the level of exposure of Gbagyi people to foreign television cultural programmes display that the majority 190(49.5%) of the respondents agreed that they believed that they learn more from watching foreign programmes, while 93(24.2%) accepted that they preferred foreign cultural contents to local contents. Whereas, 90(23.4%) remained neutral about if the transmission of foreign content affects Nigerian culture negatively.

Table 3 (above) shows the respondents’ responses on the level of exposure of Gbagyi people to foreign television cultural programmes and the calculated Mean on “I believe I learn more from watching foreign programmes” is 4.3, “I believe I preferred foreign cultural content to local content” is 4.2, “I believe the transmission of foreign content affects Nigeria culture negatively” is 4.5, “I believe I learn more about my culture from local content compared to foreign content” is 4.6 and “I believe I gained more exposure by watching foreign TV programmes” is 4.9. Since none of the responses falls below the average Mean of 4.5, all were therefore accepted.

RQ. 4: What is the level of Television programmes that focuses on promoting the indigenous cultures?

Table 4: Mean score of respondents’ response on the level of Television programmes that focuses on promoting the indigenous culture.

Item	Mean score (x)	Remarks
I believe there are many cultural programmes on NTA and NSTV that promote the indigenous culture.	4.6	Accepted
I believe the GbagyiKunu programme on NSTV promote the Gbagyi culture.	5.0	Accepted
I believe the Hiya Nigeria programme focus on promoting the indigenous culture.	5.1	Accepted
I believe there are not enough cultural programmes on our local channels.	4.4	Accepted
I believe priority is not given to promoting our indigenous culture by our local channels.	4.8	Accepted
Average Mean score = 4.8	Cut off mean = 3.5	

n=384

Finding on the respondents' responses on the level of Television programmes that focuses on promoting the indigenous cultures highlights that the majority 124(32.3%) of the respondents agreed that there are many cultural programmes on NTA and NSTV that promote the indigenous culture.

Table 4 (above) shows that the respondents' responses on the level of Television programmes that focuses on promoting the indigenous culture and the calculated Mean on the item "I believe there are many cultural programmes on NTA and NSTV that promote the indigenous culture" is 4.6, while item on "I believe the Gbagyi Kunu programme on NSTV promote the Gbagyi culture" is 5.0, whereas the responses on the item "I believe the Hiya Nigeria programme focus on promoting the indigenous culture" is 5.1. However, item on "I believe there were not enough cultural programmes on our local channels" is 4.4 and "I believe priority is not given to promoting our indigenous culture by our local channels" is 4.8. All responses were accepted since they were above the minimum average Mean score.

RQ. 5: What is the rate of local to foreign content on NTA Minna and Niger State Television (NSTV)?

Table 5: Mean score of respondents' response on the rate of local to foreign content on NTA Minna and Niger State Television (NSTV)

Item	Mean score (x)	Remarks
I believe there are more foreign content on NTA and NSTV compared to local content.	4.0	Accepted
I believe more time is given to airing foreign content on NTA and NSTV.	4.3	Accepted
I believe I watch more of foreign content on NTA and NSTV compared to local content.	4.3	Accepted
I believe the time given to airing local content is mostly late hours of the night compared to foreign content.	4.5	Accepted
I believe the rate of local to foreign content on our local channels are not wide in margin	4.7	Accepted
Average Mean score = 4.4	Cut off mean = 3.5	

n=384

Findings on the respondents' responses on the rate of local to foreign content on NTA Minna and Niger State Television (NSTV) show that the majority 104(27.1%) of the respondents agreed that the time given to airing local content is mostly late hours of the night compared to foreign content, while 82(21.4%) disagreed that they watch more of foreign contents on NTA and NSTV compared to local contents.

Table 5 (above) shows the respondents' responses on the rate of local to foreign content on NTA Minna and Niger State Television and the calculated Mean of item on "I believe there are more foreign content on NTA and NSTV compared to local content" Mean is 4.0, while item on "I believe more time is given to airing foreign content on NTA and NSTV" Mean is 4.3, item on "I believe I watch more of foreign content on NTA and NSTV compared to local content" Mean is 4.3. However, item on "I believe the time given to airing local content is mostly late hours of the night compared to foreign content" Mean is 4.5 and finally item on "I believe the rate of local to foreign content on our local channels are not wide in margin" Mean is 4.7.

III. DISCUSSION OF FINDINGS

The study investigated the influence of television in promoting awareness of indigenous cultural practices among Gbagyi people in Minna. From the demographic statistics, it is observed that the majority (57.8%) of the respondents were males, while (42.2%) were females. The analysis of the data on age distribution shows that the majority (45.6%) of the respondents were within the age limit of 20-30 years old. This shows that the majority of the sampled population are youths who obviously are the main target of this research. The demographic table also indicate that (94%) of the sample population basically have access to television, which shows that majority of the sample population have access to television. The data analysis for the distribution of education qualifications also shows basically that most of the respondents are educated with varying levels of education from the primary, secondary and tertiary.

On the research questions, what is the level of awareness of indigenous cultural practices on TV programmes among Gbagyi people in Minna? It was answered in Table 1 (above) considering the average Mean score 4.5 and above, the analysis shows that Gbagyi people in Minna are aware of indigenous cultural practices on TV programmes. They find cultural programmes very educating and interesting, they also learned more

about their culture from cultural programmes and disagreed with the statement that cultural programmes are boring and not educating. This study also corroborates with the report of Hyginus (2015) which showed that most of their programmes have local content even when presented in English language. Also, that LBC radio aids in the promotion of aspects of Yoruba culture such as dressing, language, morals, norms, customs and tradition.

The second research question: To what extent does Television programmes promotes Nigeria's indigenous cultural values among Gbagyi people in Minna? Was answered in Table 2 above considering the average mean score 4.7 and above. The analysis shows that television programmes greatly promote Nigeria's indigenous cultural values among Gbagyi people in Minna. They agreed that transmission of drama/cultural TV programmes contribute to Nation building, they also benefited more from watching drama/cultural programmes compared to watching foreign programmes and that they were always very excited when watching drama/cultural programmes. Also, this study corroborates with Patricia (2013) report which indicated that, while (70%) of the contents on NTA are of cultural significance and promote cultural learning; only (43%) of the contents on STV were of cultural relevance.

The third research question: What is the level of exposure of Gbagyi people to foreign Television cultural programmes? The question was answered in Table 3 and above considering the average Mean score 4.5, the analysis indicate that Gbagyi people are very exposed to foreign cultural programmes aired on television and obviously learn more from watching foreign programmes and prefer foreign contents to local contents. This current study also corroborates with the report of Apuke (2017) which revealed that Nigerian youths prefer viewing Western Television programmes compared to indigenous TV programmes, which of course exert great influence on their cultural values. Findings also revealed that in salvaging our youths from the relative negativities of globalization, the government and family have crucial roles to play, in terms of legislations, censoring, cultural sensitizations and regulations.

Research question four, what is the level of Television programmes that focuses on promoting the indigenous cultures? The answer was provided in Table 4, considering the average Mean score 4.8. The analysis revealed that there are lots of television programmes that focus on promoting the indigenous cultures. The respondents attest that there are many cultural programmes on NTA and NSTV that promote the indigenous culture, programmes, such as, the Gbagyi Kunu and the Hiya Nigeria programme among others. This current study corroborates with the report of Patricia (2013) which concluded that evidently, as far as cultural learning through television local content in Nigeria is concerned, government owned television is doing a good job of 94.4% cultural content of its 88% local content.

The fifth research question, what is the rate of local to foreign content on NTA Minna and Niger State Television? The answer was provided in Table 5 with the average Mean score of 4.4. The data analysis shows that the rate of local to foreign contents on NTA Minna and Niger State Television is high. A greater percentage of the respondents agreed that there were more foreign contents on NTA and NSTV compared to local contents, also that more time is given to airing foreign contents and the time given to airing local content is mostly late hours of the night compared to foreign content. This finding was corroborated by the report of John (2017) that there is a growing worry over the decline of cultural values among Nigerian youth. The ugly situation was found to be sometimes tied to the influence of foreign television programmes. The foreign programmes do not only undermine the cultural values of Nigerian youths, but also influence the youths' behaviour as well as the prevalence of foreign attitudes and habits among them. Cultures of developed economies have taken over the local ones. Many Nigerians prefer the cultural practices of the developed countries to their own local cultures.

IV. CONCLUSION

Based on the findings of this study, it is evident that as far as cultural awareness and promotion through television cultural programmes is concerned, NTA Minna and NSTV are doing a good job in promoting the cultural awareness of the Gbagyi indigenous cultural practices among Gbagyi people in Minna. Statistics from this current research study shows that 32.3% of the respondents agreed that there were many cultural programmes on NTA and NSTV that promote the indigenous culture, 30.2% of the Gbagyi Kunu programme on NSTV and 29.9% of the Hiya Nigeria programmes respectively focus on promoting the indigenous culture.

No doubt the influence of television in promoting the awareness of indigenous cultural practices among the Gbagyi people in Minna cannot be denied as it is obvious in their mode of greeting, traditional marriages, cultural festivals among others but the influence of Western television programmes cannot be overlooked as well too.

V. RECOMMENDATIONS

Based on the findings of the research, it is therefore appropriate to suggest the following recommendations:

1. Television stations across the nation should create more cultural programmes like the Gbagyi Kunu and priority and more time should be given to airing cultural programmes to boost cultural promotion and transformation.
2. Media organisations should give free airtime in favour of indigenous Nigerian cultural programme.
3. There should be critical selection of foreign culture on Nigeria television before transmission.
4. Movie producers should seek to enrich culture-based programmes on Nigeria television stations.

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