

**ROLE OF FRCN IN PROPAGATING CULTURE IN NIGERIA  
(A STUDY OF ABATETE IDEMILI SOUTH L.G.A IN ANAMBRA  
STATE)**

*By*

**ILONZE, CHIAMAKA M  
MC/2009/359**

**DEPARTMENT OF MASS COMMUNICATION,  
FACULTY OF MANAGEMENT AND SOCIAL SCIENCES,  
CARITAS UNIVERSITY  
AMORJI-NIKE, ENUGU STATE.**

**AUGUST 2013**

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**BEING A PROJECT RESEARCH PRESENTED TO DEPARTMENT  
OF MASS COMMUNICATION, FACULTY OF MANAGEMENT  
AND SOCIAL SCIENCES, CARITAS UNIVERSITY AMORJI-NIKE  
ENUGU STATE.**

**IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE  
AWARD OF A BACHELOR OF SCIENCE (B.Sc.) DEGREE IN MASS  
COMMUNICATION**

**AUGUST 2013**

## **DECLARATION**

I Ilonze Chiamaka Marylyn, hereby declare that this research work was, written by me and hasn't been submitted elsewhere as a project work of Mass Communication Department in Caritas University Enugu.

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Ilonze Chiamaka

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Date

**CERTIFICATION**

This is to certify that this project has been read and granted in partial fulfillment of the award of Bachelor of Science (B.Sc) Degree in Mass Communication.

.....  
**Virginia Benson Eluwa.**  
Supervisor

.....  
Date

.....  
**Dr. Regina Acholonu**  
Head of Department

.....  
Date

.....  
External Examiner

.....  
Date

## **DEDICATION**

This work is wholly dedicated to the Almighty God who saw me throughout my academic pursuit and in completion of this project. I also dedicate this work to my lovely parents Mr and Mrs Ilonze Okechukwu who through their immense support in all facets have made this work a success.

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## **Abstract**

This research work focused on role of FRCN in propagating culture in Nigeria (A study of Abatete Idemili South L.G.A in Anambra State). It aims at finding out whether FRCN as a channel of mass media recognize it's obligation to the society, especially in Abatete. survey method was adopted and the instrument used for data collection was the questionnaire and personal interview. The population of the study is 20,000 out of which 200 were sampled purposively. Data collected was analyzed in tables and simple percentages. The researcher used chi-square ( $\chi^2$ ) for the statistics measure of the study. The researcher recommends that FRCN should be up and doing in the area of cultural propagation because, it helps to give Nigeria a wider coverage, especially in the rural areas. Therefore, government should establish media outfits, such as magazines, newspapers, more radio stations in other rural areas of Nigeria. The result of this study showed that FRCN through it's various propagating had really impacted positively in propagating culture among the people of Abatete.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

The Federal Radio Corporation of Nigeria (FRCN) was originally founded in 1933 by the British colonial government named the Radio Diffusion Service (RDS), it allows the public to hear the British Broadcasting Corporations, foreign radio service broadcast placed on strategic public location with loudspeakers.

In April 1950, the Radio Diffusion Services (RDS) became the Nigeria Broadcasting Service and introduced radio station in Lagos, Kadunna, Enugu, Ibadon and Kano. This service was recognized into the Nigeria Broadcasting Corporation (NBC) on April 1<sup>st</sup> 1957, by the act of parliament. Its mission was to provide as a public service, independent, impartial broadcasting services. By 1962, the Nigeria Broadcasting Corporation (NBC) had expanded its broadcast station into Sokoto, Maiduguri, Ilorin, Zaria, Jos and Kastina in the north, Portharcourt, Calabar and Onitsha, in the east and Abeokuta , Warri and Ijebu ode in the west. Each of these stations were considered a subsidiary stations of a regional station.

Before this, the federal parliament approved the creation of the voice of Nigeria (VON) external shortwave service in 1961. Its initials operations were limited to two hours a day to west Africa, but by 1963 the voice of Nigeria (VON) had expanded both its coverage and transmission times with the addition of five additional transmitters. In 1978, the Nigeria Broadcasting Corporation and the Broadcasting corporation of Northern Nigeria (BCNN) merged together to become the Federal Radio Corporation of Nigeria (FRCN) medium wave transmitters previously owned by the Nigeria Broadcasting corporation

(NBC) were transferred to the individual state government where the transmitters were located. Today, Radio Nigeria has 25 stations located throughout the country and together with the voice of Nigeria, consider itself to have the largest radio network in Africa.

In Nigeria today, FRCN has really enhanced culture in Nigeria especially in Anambra state. Culture can be defined as the total way of life of the people or the identity through which a particular set of people can be identified. Every society, no matter how civilized or uncivilized has its totality and way of life. This way of life is carried on from one generation to the other, it is naturally impacted on to the young one's through various channels of communication of which one of the outstanding is the electronic media which is the FRCN. FRCN plays the role of disseminating information or message to its targeted audience. Through this media which is the FRCN, information is being passed to the people.

Communication according to Nwuneli (1985: 187), is the sharing of experience, which may involve two or more people.

Nwosu (2007), sees communication as the process whereby we attempt to transmit our thoughts, ideas or emotion to others.

Goldevin (1991), opted communication has the sharing of information on an established dialogue between planners and project participants beginning at the design stages and extending through implementation and evaluation.

Hedebro (1985), is of the view that communication is a situation where messages are transmitted between institutions, people and media, irrespective of whether there is feed back or not.

From the above definitions, it is clear that communication means to share information, ideas, opinions, feelings and experience between people. For communication to get to its targeted audience it must pass through a channel which FRCN is one of the channels.

The media is a compound of many things rolled into one, the media is divided into two parts, the broadcast and the print media. The media helps in disseminating information, cultural transmission and bring about news entertainment.

According to O'shaughnessy (1999:4), the mass media are technologically developed and economically profitable forms of human communication, held in public or private ownership which can transmit information, ideas, entertainment across time and space to a diverse group of people.

Therefore, through the broadcast media which is the FRCN, crucial roles are played in educating members of the society and enlightening the people on the need to uphold their culture.

The federal Radio Corporation of Nigeria (FRCN) 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 FRCN is relevant in power distribution and watching over the extent at which the power is negatively or positively being impacted on the people.



FRCN, 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, FRCN recognizes their obligation to the society especially in the area of culture and promoting same value, Abatete is inclusive.

Imperatively research has it that the mode of dressing among the people of Abatete is of responsible standard. This is due to the influence of FRCN as an agent of communication and socialization in the community. The women of Abatete wear gorge wrappers or lace with huge head gear and also decorate their necks with bids. While the men put on expensive shirt called jogi on top of their wrappers along with ozo red cap and neck bids. The youth also dress in their traditional attire to suit the culture.

The traditional and local music of the people are also evident to prove Abatete community and culture. FRCN does their best in making sure the culture music of the old does not go into extinction. Example of such music are, Egwe, Olisilu, Oku, Egwe Ijele, Agbogo Mmuo, Egwu Oyilu Oga, that go with this culture at this time.

Radio programmes are aired every now and then to promote language understanding among the people. Such programmes include, news programmes, current Affairs, public enlightenment, entertainment.

Despite these, there are still ways that FRCN lacks in propagating culture among the people of Abatete, For example: The youths don't really know their own dialect and is not used to the kind of cloths that is supposed to be worn and also the kind of music played and this has been problem seen with these youths. This culture is built, maintained, uplifted and sustained through communication via the FRCN, because

cultural power and promotion reside in communication. It is based on these established facts that the role of FRCN in propagation culture in Nigeria came up.

### **1.2 Statement of the Problem.**

Since every research study aims at solving a problem, therefore, the problem of this study is to investigate how has FRCN propagate culture in Abatete Idemili South Local Government in Anambra State, again to find out how the propagation of culture by FRCN affect the Abatete people.

### **1.3 Objectives of the Study**

The objectives for this research include the following

- 1 To know if FRCN do propagate culture in Abatete.
- 2 To know if the propagation of culture by FRCN affect the Abatete people.
- 3 To know the impact of FRCN in propagating culture in Abatete, Idemili South in Anambra 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 FRCN propagate culture in Abatete ?
- 2 How does the propagation of FRCN affect the people of Abatete?
- 3 How does FRCN impact culture in their propagation on the people of Abatete?

## **1.5 Research hypotheses**

Two Hypotheses will be used to effectively reach meaningful conclusion in this study and they are:

H<sub>1</sub>: FRCN propagate culture in Abatete.

H<sub>0</sub>: FRCN does not propagate culture in Abatete.

H<sub>2</sub>: FRCN propagation of culture affect the people of Abatete.

H<sub>0</sub>: FRCN propagation of culture does not affect the people of Abatete.

## **1.6 Scope/ Delimitation of the Study**

This study is centered on the role of FRCN in propagating culture In Nigeria especially in Abatete Idemili local government in Anambra state.

## **1.7 Significance of the Study**

From this result of the study, which is to identify the role played by FRCN in propagating culture in Nigeria especially in Abatete, Anambra state? This study also intend to help in determining wheather the programmes of FRCN has any effect on the Abatete people of Anambra state. It will be of immerse benefit to the Federal Ministry of Culture and Tourism in the identification development and marketing of diverse cultural potentials which will help in promoting culture. The journalist will also benefit from promoting culture and it will also act as material for student.

This documentation will also help the people of Abatete in knowing what lapses that should be covered in regard to their cultural heritage.

Finally, this study will be useful to intending researchers as it will act as reference to guide others.

### **1.8 Definitions of Term.**

The researcher used operational definitions.

Role: The duty of FRCN in promoting and spreading the culture of Abatete.

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

Propagating: Spreading and promoting the culture of Abatete via FRCN.

Culture: Total way of life of the people of Abatete, which include their festivals such as the Ofala festival.

Abatete: A community in Idemili South Local Government Area of Anambra state, and also the area of study of the researcher.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Sources of Data**

This chapter is a review of related studies to the “The role of FRCN in propagating culture in Nigeria. The core examination of existing literature for the purpose of the study is familiarizing ourselves with the exiting views and ideas on the study of the role of FRCN in propagating culture in Nigeria.

The researcher intends to look at the review of empirical and related studies, and the theoretical framework and summary etc.

#### **2.2 Review of Concept.**

##### **2.2.1 The Concept of Mass Communication**

Mass communication takes place through so many channels, these varieties of channels are called the mass media are simply put as the major gateway through which large number of people received 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 such as population or nation.

According to Nweke (2004:52), 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 and manuscripts 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 Electronic Media**

The electronic media is that institutional structure that fosters the rapid transmission of standardized information to as relatively large audience through a mechanized channel. The electronic media can be sub-divided into radio, television, the internet etc. the electronic media (i.e radio, television and the internet) play so many function in the society, in that the information can reach a defined audience in little time as against other forms of communication (Bauran 2003).

### **2.2.3 The Federal Radio Corporation of Nigeria (FRCN)**

The Federal Radio Corporation of Nigeria (FRCN) Awka is Nigeria publicly funded radio broadcasting organization among its subsidiaries are these domestic radio network known as Nigeria and voice of Nigeria international radio services.

FRCN is believed to be the central in the overall development in the society. This suggest that FRCN is relevant in power distribution and coaching over the extent at which such power positively or negatively has impact on people.

FRCN, transmits ideas, information entertainment to the target audience, it shows that FRCN is responsible for most adjustment in the behavioural patterns of people in the society. Sometimes these activities takes the targeted audience unaware, yet they themselves are trapped in the manifestation of the desired behaviour.

FRCN, has great power in the area of dissemination of information, hence they reassumed great responsibilities especially in the promotion of culture of the people, most developing countries like Nigeria has in the past revolutionized their capacity to communicate with their own citizens through which FRCN can reach majority of bones as most importantly the rural area like Abatete. This is due to its massive outreach, linguistic barrier breakage, instantaneous effect etc.

FRCN has a special authority in creating public and official awareness of different development issues such as cultural promotion strategies.

#### **2.2.4 The Concept of Culture Propagation.**

This refers to characteristics or traits that are found in all human societies. Culture in anthropology, is the pattern of behavior 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.

Culture according to Aguene (2003:84), is all the qualities which group men together and distinguish them from the rest of the animal kingdom.

Tylor (1871), define culture as the complex whole of man's acquisition of knowledge which morals, belief, art custom, technologies which are shared and other capabilities acquired by man as a member of the society.

The above definitions shows that culture is what distinguish human from animals. Also culture gives the identity of a particular group of people, because through a given people culture, one can easily point out where is fellow man came from, just as pointed out in the word.

Beker (1986), where he said that culture is a shared understanding that people acquire to co-ordinate their activities.

Culture according to oxford advanced learners Dictionary is the art, literature, music and other intellectual expressions of a particular society or time.

Lederach (1995), says that "culture consist of behavior acquired and transmitted by symbol, consisting the distinctive achievement of human group including their embodiments in artifacts.

Culture in broad view, thus embodies the totality of the way man relates to the materials and beings that lie above around beneath him, it is the achievement of all forms of creativity. Culture is all that man added to nature, everything that raises human life above the animal level aspects of life and all ways of understanding.

Culture has some characteristics that makes it culture and they include.



- (a) Culture is universal: This shows that every society, no matter how big or small has its given culture, that why McBride in Ukonu et al stated that culture is the sum total of the way man has adopted in the achievement of all forms of creativity. Culture is also unique or peculiar to each society. This means that every society has its own way of doing things which is peculiar to them for instance, the Yoruba marriage system of the Igbo's and verse versa.
- (b) Culture is super organic: This means that culture does not die as people die or fade away. This is why Igbo and Anugwon (2001) in their own view stated that culture is the most peculiar and unifying property of a society, especially when it is reached that's where people come and go in the society, culture remains.
- (c) Culture is unconsciously compelling: This means that one adheres to the laws and ethics guiding one's culture without knowing it, culture is the sum total of the ways man has adopted in the achievement or forms of creativity and the pattern of life of the people perform some function in the society, this function include.
- (a) Culture provides explanation on the nature of the word and serves as abasis or instrument for action and for the changing world. It gives aesthetic values to society living, particularly when people express pride and satisfaction, their mode of dressing, the food they eat, the language they speak etc.
- (b) Culture aid the stability of any group, it is through cultural complexes that negative sanctions are built for non-conformist whose behavior may threaten social integration. Group members can only services where there is culture. This

is obvious because the material component of culture provide necessary equipment of food, shelter and clothing.

All the above shows that culture has to do with behavioral pattern of a particular group, this behavioral pattern can be seen in the mode of dressing of the people, the kind of food they eat, Funeral and marriage rites etc. ultimately culture embodies the attitude and values of the society.

### **2.2.5 The Role of FRCN (Radio Nigeria) in Propagating Culture in Nigeria**

FRCN performs so many roles in cultural propagation of culture in Nigeria and they include:

FRCN helps to propagate the people's culture thereby giving out information in order to promote the interest of the society by providing information about local, national and international events and conditions (e.g information on the national political reform conference in Nigeria the current war in Irag or the Tsunam disaster in Asia) and also by facilitating innovation, adaptation and progress, indicating relation in power.

FRCN helps to promote the people cultural carnival for instance, the cultural carnival that was organized by the former minister of culture and Tourism Frank N. Ogbuewu, which took place at Abuja, it was there that the cultural heritage of different ethnic groups in Nigeria was showcased and through this means the culture of the people were promoted.

FRCN (Radio Nigeria) also propagate culture through providing amusement, Division and means of relaxation, FRCN helps in reducing social tension and also to escape from our daily problems and concerns.

FRCN (Radio Nigeria) also propagate culture through audience participation programmes, for instance the link by the Federal Radio Co-operation of Nigeria. where different issues were picked and discussed openly, issues on culture are sometimes discussed in programmes, promoting the cultural heritage of the people.

FRCN (Radio Nigeria) can also promote the culture of the people through or organizing speeches where issues on culture can be discussed in speech making, thereby promoting the culture of a given people.

FRCN (Radio Nigeria) also promote culture through music, this can be seen or heard on the broadcast media through this kind of medium culture is been promoted.

FRCN (Radio Nigeria) propagate culture through sensitization campaign, this is a veritable tool through which FRCN can propagate and promote the culture of the people for instance, the national orientation agency which sensitizes the public on practice such as female genital mutilation (female circumcision) widowhood practices situation, where widows are forced to drink the water used to bath the dead body of their husbands and widows being denied access to the properties of their dead husband.

Another is gender inequality which is a taboo to send a girl child to school. The broadcast media has indeed gone very far in the propagation of culture in Nigeria, this can be seen in programmes like Goge Africa which is usually shown on television every Wednesday about 8.00pm and 1.00pm Africa Independent Television (AIT) This

programmes are done with the aim of propagating various African culture, through this, they give the importance of culture of a given people and need for the propagation of such culture, when they do this, the people whose culture is been showcased are made proud of their culture.

The African pot is also another programme used; it is usually aired on Nigeria Television Authority (NTA) at about 8.00am on Tuesdays. This particular programme showcase the different types of Africa dishes, thereby encouraging African people to be learning as well as cooking and eating their locally made food instead of borrowing or relying totally on the white mans food and method of cooking.

FRCN has really helped in the propagation of culture in Abatete town. This research intends to touch a certain rural area to know the extent at which FRCN carryout their role in promoting culture in Nigeria. It focuses on Abatete Idemili Local Government in Anambra State.

Abatete is made up of four head quaters and they include Ogbu, Agbaja, Odedia and Nsukgwu and within this four quarters, each quarter has up to four to five villages that makes up their quarters. Abatete is one of the nineteen towns in Idemili Local Government in Anambra state of Nigeria, it is about eighteen kilometers from Onitsha and shared common boundaries with Ogidi, Abacha, Nimo, Alor, Umuoji and Ideani.

It has a land area of about seventy two square kilometers. The principle deity worshiped by the people before the arrival of Christianity was Omaliko. The main preoccupations of the Abatete people then seem to be food gathering, food production, farming and fishing.

Abatete have their own culture and festivals, festivals such as new yam, cocoyam and Ofala festival etc. The new yam festival takes place on the 2<sup>nd</sup> week of August every year and is celebrated within the three quarters of Abatete. During the new yam festival and cocoyam festival which is celebrated on July, many families bring their children both home and abroad to partake in the ceremony.

While the Ofala festival is one of the biggest event in Abatete because it attract indigence and also kings from different towns. The Ofala festival is a time when the king of Abatete celebrate the Anniversary of it's cloronation. During this period big Masqurade like Ijele are displayed. In each quarter the Igwe appoint obi's which is a Cabinent member along side title like iches which makes the Cabinent. This Ofala festival starts a week with different forms of celebration and also kings and other government dignitaries are present.

During the Ofala festival, different media like (FRCN) ESBS, telecommunication companies are also present in order to market their product. FRCN helps to promote this event and also take interview of business associate, kings and Iches and other government dignitaries by doing this, it helps in promoting our culture. The Ofala festival is known all over the world with the intervention of the media such as FRCN. FRCN has really been a great help to the indigenes of Abatete, because without the help of the media, such ceremonies like the Ofala festival won't be that successful.

### **2.2.6 The Relationship between FRCN and Culture**

Culture is the sum total of the way man has adopted in the achievement of all forms of creativity and the pattern of life of the people has some relationship and they include:

-FRCN is a veritable instrument for cultural dissemination:

There are custodians of culture in effect FRCN is a channel of communication and the role of communication may be regarded as that of major carrier of culture. FRCN serves to promote attitudes to motivate, to bring about social integration. FRCN is very important in the production and transmission of culture which is why Okunna (1999), quoted Mc Bridge et al when she said that the Mc Bridge commission found out that the mass media are cultural instrument which supply the cultural fare and shape the cultural experience of millions of people in the modern world.

### **2.2.7 The Characteristic of FRCN (Radio)**

The media refers to those innate qualities possessed by the mass media institutions that tends to isolate and keep them apart as distinct entities and mutually bind them together as a system for the realization of the set goals.

The power and effectiveness of such medium is to a large extent, a function of the combination of its characteristics and they include:

- (a) **Simultaneity:** This is an inherent ability possessed by the radio which allows them report present live coverage at an event, The event being presented as it is going on this special attribute also enables the media to overcome distance and time. This making the event both close and immediate to the audience.

The broadcast media has greater edge over the print media. In this regard, their ability to cover and report life event “event” on sport such as ongoing soccer competition, political and religious relies.

- (b) Flexibility: This is the ability of a particular mass medium to easily change or adjust their patterns to accommodate last minute development in their message production or dissemination.
- (c) Fidelity: This refers to the ability of a medium realistically reproduce real event and experiences to its audience. It is also the ability of any mass medium to “exactly” reproduce or transmit the original message in put, in the form it was fed in or without physical distortion.
- (d) Immediacy: This factors simply refers to the relationship between the time, an event takes place and the time it is made public by a particular mass medium. Going by this discussion, it is clear that the electronic media exhibit more immediacy in every coverage than the print media.
- (e) Permanence: The degree of probability of a particular medium message for its audience is a measure of its permanency. The print media are more permanent than the electronic media. Though technology has helped in preserving broadcast materials through the assistance of tape recording gadgets.
- (f) Low cost: According to Sambe (2005), one major advantage the radio offers to advertisers compare to T.V is its lower cost. Both for airtime and the preparation of the commercials.
- (g) Large Audience: The radio listening audience is larger than the T.V audience for a sizeable portion of the day. stayley (2002), pointed out that radio is larger,

it reaches the remote areas because it could no longer compete with T.V for the national audience, it breaks the barrier of literacy.

- (h) Portability: Radio is portable, some radio set like the wall man are small and personal, others like boom box. No matter their size, radio set are easily transported to go every where (market, film, sport event, villages square, workplace) it gives information on political issues, it entertain.
- (i) Radio is supplemental: Most radio listening occurs while we are doing something else in the farm, while working it provides an audio background for our activities. Radio exist to bring democracy, serve as base for political participation and radio has been used for cultural transmission, integration and also for political functions in a society.

### **2.2.8 Some of the Function of FRCN**

- (a) To entertain: FRCN (Radio Nigeria) entertain the public through advertisement, drama audience participation, soap opera programmes which also allows the masses to contribute their opinion on current issues. The FRCN has these function, an obligation to the people and Abatete to be precised.
- (b) To educate: Educating the masses is another function of FRCN for instance in issues concerning health where the public needs to be sensitized on how to live healthy and take care of themselves, this can be seen in the ongoing programmes on the sensitization of the creation of awareness on HIV/AIDS.



- (c) To inform: This is the fundamental function of FRCN; it passes messages across to the heterogeneous audience especially on event and happenings around the society.
- (d) Cultural promotion: Through FRCN various cultures are promoted. FRCN promotes programmes through showcasing the culture of different group of people. FRCN (radio Nigeria) constitutes mainly three major languages in Nigeria, Igbo, Hausa and Yoruba with the main aim of promoting culture and uniting the nation through music and event such as the Ofala festival in Abatete, culture is also promoted.

Harold Lass well (1948), identifies three functions of the media of communication  
Viz surveillance of environment and transmission of cultural heritage.

- (e) Correlation: Through correlation by explaining interpreting and commenting on the meaning of event and information, setting the Agenda and confer status and coordinate separate activities.

### **2.2.9 Radio and its Feedback**

When messages are sent, there is usually a method or physical, verbal and non verbal response by the receiver that indicate whether the message is understood and shared, that response is called feed back basic communication model. Ideas and feelings are encoded into symbols by a sender and sent through a channel to a receiver who in turn decodes these symbols into ideas and feelings and respond through a feedback that completes the circularity of communication.

According to Tina obi is an unpublished leaf in introduction to mass communication (2006). Feedback is that communication element that links the sender and receiver, it enables the sender to know how the fashion out subsequent message. feedback always have the tendency of making the communication and make interaction, it should be noted that feedback is a response to a previous communication that is the more the feedback is available to a radio station, the less distortion. It always have the tendency of making communication a continuous process.

Feedback helps in assessing program performance, through feedback mechanism, media operator will know whether the set aim of the programme is being achieved.

Feedback as a concept in communication most especially in mass communication is defined as: The set of responses given to a message which allow media communicators to assess the effect of the message and improve the quality of such a message such as oral statement, a written comment or any type of nonverbal symbol like a smile, a frown or gesture. Without feedback, the communication process can neither be complete nor effective.

Hilbert and his colleagues (1905), clearly explained why feedback is very important in the communication.

Communication by its definition, is a two way process, a cooperative and collaboration venture, it is a joint effort, a mutual experience, an exchange between two parties, a sender and receiver. The communication experience is not complete until an audience is able to respond to the feedback. Feedback can take place immediately after the message is received or after some time interval.

### **2.2.10 Factors Militating Against the Propagation of FRCN**

There are several factors militating against cultural propagation by FRCN, they include:

- (a) **Poverty:** Because of the high cost of engaging the press and passing cultural information to the public through FRCN, it therefore stand as barrier to the promotion of culture.
- (b) **Insecurity:** There are several insecurity problems in Abatete. This includes kidnapping and criminal activities which is mostly seen with the youth and elders of the community and these criminal activities are denied coverage by the media.
- (c) **The culture of the people:** It is believed that some culture militate against the propagation of culture by FRCN. One of such culture is seen in Ire Ogbu where human sacrifice is the act of killing one or more human beings as part of religious ritual. These rituals are scared and are denied coverage by the media.
- (d) **Norms, value and believe:** Because of the belief of some societies, the media find it very difficult to promote culture of a given people, because in some areas their belief forbids the airing of their culture through FRCN, for instance this can be seen in Abatete (Ire Ogbu) where they don't like the public to see the kinds of rituals that takes place in their town.
- (e) **Illiteracy:** In some villages like Ire- Ogbu, the people there are ignorant and illiterate and they find it unimportant to contact the media, to come and cover the event of their cultural heritage. This therefore prevent FRCN from promoting the culture of the people.

### **2.3 Empirical and Related Studies**

Okafor Joy V. 2010 “Role of radio in propagating culture in Nigeria (A study of Koluma Balysea state)

The researcher above in his study said that Okunna (1999), quoted McBride et al when she said that McBride Commission found out that the mass media are cultural instrument which supply the cultural fare and shape the cultural experience of millions of people in the modern world.

Ansah (1989:15), in Okunna emphasizes that the role of international communication in fostering cultural dependency is crucial because communication is a major carrier of culture.

However Ukonu and Wogu (2006), said “ it is saddening to note that the media in Africa are custodians of culture that are completely foreign, it is therefore important to note that, since a string relationship exist between culture and the broadcast media (FRCN), the later should Endeavour to propagate our culture through their various educational, entertainment and sensitization programmes.

Rev Fr. P .O. J. Umechukwu, Ph.D Vol.1 March 2004.

The Role of Mass Media In Political Mobilization (A case of April 12 and 19,2003 General election in Nigeria) The researcher in his study said (Umechukwu, 2001:21), quoted the mass media with the incalculable potentials, derived fundamentally from their traditional roles of education, entertainment, cultural transmission and surveillances of society, are great political and social forces.

According to Oso (2002:39), said the mass media play the role of creating awareness of both the immediate environment they operate in and outside the world.

According to Hall (1986), as quoted in Oso (2002:39), “what we know of our society depends on how things are represented to us that knowledge in turn in forms what we do and what polices we are prepared to accept.”

In other words, the mass media in their role or function illuminate the implication of various governmental ideologies policies, activities, national or international etc. for apt actions and reactions or responses. They therefore do not only create awareness or are only a means for expression of ideas, but also they are a social force to be reckoned with and a vehicle for mobilization” as admitted by Hoggant quoted in Umechukwu (2000:49).

Furthermore, this study and this present study are emphasizing that in effect, Radio is a channel of communication and the role of communication may be regarded as that of a major carrier of culture, and also the mass media play the role of both the immediate environment they operate in and outside the world.

However this study failed to review “The media (Radio) and its feedback to the society, which is one of the aspects this work is going to carry out.

## **2.4 Theoretical Frame Work**

Theory, according to Severin and Tankard J R (1982), can be defined as a set of systematic generalization based on scientific observation and leading to further empirical observation. John (1978:21), defines a theory as any conceptual representation or

explanation of the communication process which organize unity, summarize or communicate knowledge.

This study would be conducted within the frame work of Agenda Setting Theory.

#### **2.4.1 Agenda Setting Theory**

The agenda setting theory was used as the theoretical frame work for this study. This theory was propounded by Maxwell Macomb and Donald L. Shaw. (1973), it explains that the media has the ability to transfer salience issues through their news agenda so the public agenda can form their understanding of salience issues. Two basic assumptions underlie most research or agenda setting

- (a) The press and the media do not they reflect reality, they filter and shape it.
- (b) Media concentration on a few issues and subject lead the public to perceive those issues as more important than other issues. “Mass communication plays an important role in our society, its purpose is to inform the public about current and past events. Mass communication is defined in “mass media”, mass culture” as the process whereby professional communicators use technology devices to share messages over great distances to influence large audience.

It is therefore, the duty of the mass media through its agents such as the Radio (FRCN) to dispense information about culture to the society. This occurs through accessibility which implies that the more frequently and prominently the news media cover an issue, the more instances of the issue become accessible in audience memories.

This theory is used extensively to evaluate the effectiveness of culture on the people of Abatete.

This establishes a good relationship between the media and the society and makes them pay more attention to their culture because they have a source to update them on their cultural heritage.

## Summary

Culture as the identity of a given people has been found out to be a crucial part of the people and the society at large. From the review done above, it was observed that culture is very important in the society because it mould human character to fit in very well in a particular society. It also guide the people and make them live in line with the norms and values of such societies.

Akpunonu (1999), said “culture is the totality of our people way of life, the tools implements technology skills, norms, values, ideas dressing etc. prevalent in our society and which our people learn, share and transmit one generation to another.

Also feedback is seen as the major communication process and is also seen as verbal and non verbal response by the receiver that indicates if the message is understood and shared.

From the study it was also seen that FRCN is the major agent of cultural propagation. FRCN has been seen to be propagating culture through various programmes, however certain factors such as norms and value, poverty Illiteracy were seen to be militating against cultural propagation by FRCN.



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

This study “The Role of FRCN in Propagating Culture in Nigeria aimed at tidying out how FRCN propagate culture among the people of Abatete. This chapter describes the methodology used in this research study, the following subheading were described among others; method of research design, population, sampling and sampling techniques as well as method of data analysis techniques.

#### **3.1 Research Design.**

The research design used for this study is survey method design. According to Obasi (2008), survey design is one in which a group or item is studied by collecting and analyzing data from only a few people or items. Considered to be representation of the entire group. It specialties now such data were collected and analyzed.

In the first aspect, the study started with the statement of hypothesis, formulated to determine the relationship between the independent variable and dependent variable

The research was also design to accommodate sample size derived from the population of Idemili North Local Government Area.

### 3.2 Population of the Study

Population means all cases or individual that fit a certain specification. The population of the study include the following student s, employed, unemployed, male, female from the age of 19 years and above irrespective of their occupation but with the ability to read and comprehend and residing in Abatete, . The population of study comprises of the people from the following villages of Abatete, Anambra State

Villages	Number of People
Enu-ogbu	3000
Ire-ogbu	6000
Isiakpu	5000
Arah	4000
Umuazu	2000

Therefore the total number of population of Abatete is 20,000

### 3.3 Sampling and Sampling Technique

Sampling according to Obasi (2008), is defined as a small group of element drawn through a definite procedure from the specified population. Sampling takes place because we cannot study the entire population. Sampling technique refers to the statistical method used to arrive at the sampling size or at a good representation of the population.

According to Benson Eluwa (2003), the best sampling technique is the random sampling which gives every one in the population equal opportunity or chance to be selected, For the purpose of this study, a total of 200 respondents were selected purposively, 5 villages were studied out of 9 villages that makes up Abatete. The following villages were selected and they include:

Enu-ogbu	3,000
Ire-Ogbu	6,000
Isiakpu	5,000
Arah	4,000
Umuazu	2,000

Using the simple random sampling technique, all five villages were selected. While using the purposive sampling technique, the researcher purposively selected a sample size of 200 respondents from the five villages. The five villages contributed a sample size each of 50, therefore the sample size for the study was 200 respondent.

### **3.4 Description of Research Instrument**

The instruments used in collection of data were questionnaire and personal interview guided by hypotheses which were formulated from the research questions. According to Ogidi (2006), questionnaire is a carefully designed instrument for data collection in accordance with the specification of the research questions and hypothesis, questionnaire consists of items which respondents are to respond to, the items are carefully constructed.

The questionnaire contains two sections, the first section which contained person demographic data and the second section contained questions that relate to subject matter of enquiring. . For the purpose of this study open and closed ended questions were used

### **3.5 Validity and Reliability of Data Gathering Instrument**

It is strongly believed that the questionnaire as an instrument for data collection is extremely reliable and valid and it would yield very good result. This is because the questionnaires contains information about the respondent opinion and are used in confidence moreover, the technique of field survey was used, to ensure that the responses were promptly field to reduce the incidence of questionnaire mortality which even gave the researcher the opportunity to observe reactions from these respondents. The respondents are also encouraged to give out reliable information concerning this study as they are not required, to fill their names or anything that disclosed their identities

### **3.7 Method of Data Collection**

This 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 respondent are people of Abatate, they all agreed to the use of the instrument and its instructions. Out of 250 copies of questionnaire distributed to the respondents, 200 copies were retrieved. This represented a response rate of 80%

### 3.8 Method of Data Analysis

All data collected were analyzed using simple tables and percentages, the technique used was the statistical descriptive method, the presentation was done in a simple table under which analysis, each question were done and hypothesis were tested using the chi-square ( $\chi^2$ ) statistical method.

The formula for finding chi- square( $\chi^2$ ) is statically stated as;

$$\chi^2 = \sum \frac{(O - E)^2}{E}$$

**Where  $\chi^2$  =chi square**

$\Sigma$  = summation

O= Observed frequency

Ei= Expected frequency

## CHAPTER FOUR

### DATA PRESENTATION AND ANALYSIS

This chapter is about the analysis and interpretation of data collected through the questionnaire administered to the respondents of Abatete. The questionnaire were 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 were done under each table, the researcher used chi-square [ $\chi^2$ ] statistical method in testing hypothesis. A total of 250 questionnaires were administered. The study answered the following research question.

- (a) To what extent does FRCN propagate culture in Abatete?
- (b) How does the propagation by FRCN affect the people of Abatete?
- (c) How does FRCN impact culture in their propagation on the Abatete of people?

#### 4.1 Distribution Table

Respondent	No of questionnaire distributed	%	No of questionnaires returned	No discarded	%	No of questionnaire not returned	%	No of questionnaire presented and Analyzed	%
People of Abatete	250	100%	200	0	100%	50	100%	200	100%
Total	250	100%	200	0	100%	50	100%	200	100%

From the above table it can be seen that the respondents were people of Abatete, No of questionnaire distributed were 250, the percentage was 100%, No of questionnaire returned was 200, 0 was discarded, 50 questionnaires' were not returned, while 200 was presented and analyzed.

### **Analysis of Demographic Data**

#### **Question what is you sex?**

**Table: 4.1**

Responses	Frequency	Percentage
Male	100	50
Female	100	50
Total	200	100%

Source: survey field 2013

From the table above, it shows that out of 200 respondents 100 respondents representing 50% were male, while 100 respondents representing 50% were female

**Table: 4.2 Age of Respondents 4.0.2**

Responses	Frequency	Percentage
19-30	70	35
31-40	90	45
41-50	20	10
51 years and above	20	10
Total	200	100%

Source: survey field 2013

The table above represents the age of the respondents, it was observed that out of 200 questionnaires collected, 35% which comprises of 70 respondents fell under the age bracket 19-30 and 45% or 90 respondent were between the age of 31-40, while 10% or 20 respondents were between 41 and 50 years, then 10% 20 respondents were from 51 year and above.

**Table 4.3: Marital Status of Respondents 4.0.3**

Category	frequency	percentage
Married	100	50
Single	100	50
Total	200	100%

Source: survey field 2013

From the table above, it was observed that out of 200 collected, 100 or 50% which is made up of 100 respondents are married, while 100 making up to 50% are single.

**Table 4.4: Academic Qualification 4.0.4**

Responses	Distribution	Percentage
SSCE	50	25
FSLC	40	20
NEC/OND	38	19
HND/B.SC	35	17.5
Other	37	18.5
Total	200	100



Source: survey field 2013

The table above shows the distribution of the education qualification based on 200 respondents, the table above has it that 25% obtained SSEC, 20% obtained FSLC, 19% obtained NEC/OND, 17.5 obtained HND/B.SC and others obtained 18.5%

**Table 4.5: Occupation of the Respondents 4.0.5**

Responses	Frequency	Percentage
Fishermen	15	7.5
Traders	63	31.5
Civil servant	37	18.5
Student	55	27.5
Others	30	15
Total	200	100%

Source: survey field 2013

From the table above, it can be deduced that out of 200 questionnaires collected 7.5% or 15 respondents are fisherman 31.5 or 63 respondents are traders, 18.5% or 37 respondents are civil servants, 27.5% or 55 respondents are students, 15% or 30 respondents represent the column for other.

## ANALYSIS OF QUESTION FROM QUESTIONNAIRE

**Question: Do you own a radio set?**

**Table 4.0.6**

Responses	Frequency	Percentage
Yes	100	50
No	100	50
Total	200	100%

Source; survey field 2013

Table six above show that out of 200 respondents 100 of them comprising of 50% said they have radio set while 100 respondent comprising of 50% said No.

**Question: How often do you listen to FRCN programmes on culture?**

**Table 4.0.7**

Responses	Frequency	Percentage
Very often	95	47.5
Often	60	30
Rarely	80	15
No opinion	15	7.5
Total	200	100%

Source: survey field 2013

From the above it can be seen that 95 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.

Question: What kind of programme is aired on FRCN?

Table 4.0.8

Responses	Frequency	Percentage
African pot programme	95	47.5
Programme on gender inequality	50	25
Programme on campaign	40	20
No opinion	15	7.5
Total	200	100%

Source: survey field 2013

From the above, it can be seen that 95 persons out of 200 respondents said the programme aired on FRCN is African pot programme, 25% or 50 respondent said Gender inequality programme, 40 respondents or 20% said Campaign programme, 7.5% or 15 respondents gave on opinion for an answer.

Question: Does the programme aired propagate culture?

Table 4. 9

Responses	Frequency	Percentage
Yes	95	47.5
No	60	30
A little	30	15
No idea	15	7.5
Total	200	100%

Source: survey field 2013

From the above, it can be seen that 95 respondents out of 200 questionnaire collected said yes, the programme aired propagate culture , 60 respondent or 30% said No, 30 respondents or 15% A little, 7.5% or 15 respondents gave No idea for an answer.

Question: If yes how does FRCN propagate culture to the people of Abatete?

**Table 4.10**

Responses	Frequency	Percentage
Is it by personal interview	95	47.5
By mail	50	25
By phoning	40	20
By forum	15	15
Total	200	100%

Source: survey field 2013

From the table above, 95 respondents or 47.5 said Personal interview, 50 respondents or 25% said Mail, 40 respondent or 20% said by Phoning, 15 respondents or 15% said by Forum.

Question: Does the propagation of culture by FRCN affect the people of Abatete?

Table 4:11

Responses No of	Frequency	Percentage
Yes	70	35
No	50	25
No idea	80	40
Total	200	100%

Source: survey field 2013

From the above table, it can be seen that 70 respondents or 35% said yes, 50 respondent or 25% said No, while 80 respondent or 40% said they have No idea.

**Question: If yes to what extent?**

**Table 4:12**

Responses	Frequency	Percentage
To an extent	30	15
To a great extent	70	35
A little	50	25
No idea	50	25
Total	200	100%

Source: survey field 2013

From the table above, it can be seen that 30 respondent or 15% said To an extent, 70 respondents or 35% said To a great extent, 50 respondent or 25% said A little while 50 respondents or 25% gave No idea for an answer.

Question: Do FRCN invite expert in communication to talk to people about culture?

Table 4:13

Responses	Frequency	Percentage
Yes	80	40
No	50	25
No idea	70	35
Total	200	100%

Source: survey field 2013

From the table above, it can be seen that 80 respondent or 40% said Yes, 50 respondents or 25% said No, 70 respondent or 35% gave No Idea for an answer.

Question: Does FRCN make the people participate in the propagation of culture in Abatete?

Table 4.14

Response	Frequency	Percentage
Yes	95	47.5
No	50	25
A little	55	27.5
No idea	0	0
Total	200	100

Source: survey field 2013

The table above shows that 95 respondent or 47.5% said Yes FRCN make the people participate in the propagation of culture in Abatete,50 respondent or 25% said No, 55 respondent or 27.5 said A little while 0 respondent or 0% have No idea

Question: To what extent do the people respond to their calls or proposals?

Table 4:15

Responses	Frequency	Percentage
An extent	72	36
To a great extent	90	45
Not to an extent	25	12.5
Not sure	15	6.5
Total	200	100%

Source: survey field 2013

Out of 200 respondents 72 respondent or 36% said to an extent, 90 respondents or 45% said To a great extent ,25 respondents or 12.5% said Not to an extent, 15 respondents or 6.5 are not sure



Question: Does FRCN recognize its role in the propagation of culture in Abatete?

Table 4.16

Responses	Frequency	Percentage
Yes	75	37.5
No	59	29.5
A little	16	8
No idea	50	22
Total	200	100%

Source: survey field 2013

Out of 200 respondent 75 respondent or 37.5% said FRCN recognized its role in the propagation of culture in Abatete, 59 respondents or 29.5% said No , 16 respondent or 8% said A little, 50 respondent or 22% have No idea.

Question: If yes what impact does FRCN have on the people of Abatete in the propagation of culture?

Table 4.17

Responses	Frequency	Percentage
Positive impact	100	50
Negative impact	75	37.5
Not sure	10	5
Not at all	15	7.5
Total	200	100%

Source: survey field 2013

From the table above, it can be deduced that 100 respondent or 50% said Positive impact, 75 respondent or 37.5% said Negative impact, 10 respondent or 5% of them are not sure 15 respondent or 7.5% said not at all.

Question Does FRCN impact positively in propagating culture in Abatete

Table 4.18

Response	Frequency	Percentage
Yes	100	50
No	75	37.5
A little	10	5
Not at all	15	7.5
Total	200	100%

Source: survey field 2013

From the table above it shows that 100 respondent or 50% said yes FRCN impact positively in propagating culture in Abatete, 75 respondent or 37.5 said No, 10 respondent or 5% said A little while 15 respondent or 7.5% said Not all

Question Do you agree that appropriate propagation of culture by FRCN can bring about sanity in character and mode of dressing in our youth?

Question: Do you agree that appropriate propagation of culture by FRCN can bring about sanity in character and mode of dressing?

Table 4.19

Responses	Frequency	Percentage
Strongly agree	75	37.5
Agree	59	29.5
Strongly disagree	16	8
Disagree	50	22
Total	200	100%

Source: survey field 2013

Out of 200 respondent 75 respondent or 37.5% Strongly agree that appropriate propagation of culture by FRCN bring about sanity in character and mode of dressing, 59 respondent or 29.5 % Agree, 16 respondent or 8 % Strongly disagree, 50 respondent or 22% Disagree

Question: Do you agree that the impact of FRCN on cultural propagation of Abatete should be encouraged

Table 4.20

Responses	Frequency	Percentage
Strongly agree	95	47.5
Agree	60	30
Strongly disagree	20	10
Disagree	12.5	22
Total	200	100%

Source: survey field 2013

From the table above, it can be deduced that 95 respondent or 47.5% Strongly agree that the impact of cultural propagation of Abatete should be encouraged 60 respondent or 30% Agree with this, 20 respondent or 10% Strongly disagree, 25 respondent or 12.5% also disagree.

### Test of Hypothesis

Sample of chi-square goodness of fit test statistics [ $\chi^2$ ] was used: this is to determine if there exist significant different between the frequencies and research variables, chi-square [ $\chi^2$ ] is therefore, a measure of discrepancy existing between the observed and expected frequencies

Hi: FRCN propagate culture in Abatete

Ho: FRCN does not propagate culture in Abatete

$$X^2 = \sum O_i - \text{Observed frequency}$$

$$e_i = \text{Expected frequency}$$

$$\Sigma = \text{Summation}$$

Question: If yes, how does FRCN propagate culture to the people of Abatete

Table 4.10

Responses	Frequency	Percentage
Is it by personal interview	95	47.5
By mail	50	25
By phoning	40	20
By forum	15	15
Total	200	100%

Variable	Observed frequency	Expected frequency	O-E	O-E <sup>e</sup>	O-E <sup>e</sup> E
By interview	95	50	20	400	8
By mail	50	50	-20	400	8
By phoning	40	50	0	0	0
By forum	15	50	0	0	0
Total		200			16

$$X^2 = \Sigma [e]^2 = [16]$$

e

Degree of freedom [df] = r-1]

$$= 4-1 = 3$$

$$X^2 = \text{Calculated} = 16$$

$$X = \text{Tabulated} = 7.815$$

Decision rule: since  $x^2$  calculated is greater than  $x$  tabulated value, you reject the null hypothesis that says FRCN does not propagate culture in Abatete and accept the alternative that says FRCN propagate culture in Abatete.

### Hypothesis Two

H<sub>2</sub>: FRCN propagation of culture affects the people of Abatete.

H<sub>0</sub>: FRCN propagation of culture does not affect the people of Abatete

Table 4:11

Question: Does the propagation of FRCN affect the people of Abatete?

Responses	No of respondent	Percentage
Yes	95	47.5
No	50	25
A little	55	27.5
Not at all	0	0
Total	200	100%

Variable	Observed frequency	Expected frequency	O-E	O-E <sup>e</sup>	O-E <sup>e</sup> E
Yes	95	50	45	2,025	40.5
No	50	50	0	0	0
A little	55	50	5	25	0.5
Not at all	0	50	-50	2,500	50
Total		200			191

$$X^2 = \sum \frac{[e]^2}{e} = 91$$

Degree of freedom [df] = [r-1]

$$= 4-1 = 3$$

$$X^2 = \text{Calculated} = 91$$

$$X = \text{Tabulated} = 7.815$$

Decision rule: Since  $x^2$  calculated is greater than  $x$  tabulated value, you reject the null hypothesis that says the propagation of FRCN does not affect the people of Abatete and accept the alternative that says the propagation of FRCN affect the people of Abatete.

#### 4.4 DISCUSSION OF FINDINGS

In this section, the data collected from survey on the role of FRCN in propagating culture in Nigeria, a study of Idemili south will be discussed. The data was contained in

200 fully completed questionnaire retrieved from the respondents. Responses on the research question would be discussed.

**Research question 1: To what extent does FRCN propagate culture in Abatete?**

The aim of this research question was to know the extent at which FRCN propagate culture in Abatete.

The data contained on table 8, 9, 10, 13 answered this research question. Table 8 indicate that 95 persons out of 200 respondent said the programme aired on FRCN is African pot programme, 25% or 50 respondent said Gender inequality programme, 40 respondent or 20% said campaign programme while 7.5% or 15 respondent gave No opinion for an answer. Table 9 indicate that 95 respondent out of 200 questionnaire collected said Yes, the programme aired propagate culture, 60 respondent or 30% said No, 30 respondent or 15% said A little, 7.5% or 15 respondent gave No idea for an answer. Table 10 indicate that 95 respondent or 47.5% said Personal interview, 50 respondent or 25% said Mail, 40 respondent or 20% said by phoning, 15 respondent or 15% said by forum, Table 13 shows that 80 respondent or 40% said yes, 50 respondent or 25% said No, 70 respondent or 35% gave No idea for an answer,

**Research question 2: How does the propagation of culture by FRCN affect the people of Abatete?**

The aim of this research question was to know if the propagation of culture by FRCN affect the people of Abatete. The data contained on the table 11, 12, 14,15. answer this research question, Table 11 shows that 70 respondents or 35% said Yes, 50 respondent or 25% said No, while 80 respondent or 40% said they have No idea, Table 12 shows that 30 respondent or 15% said To an extent, 70 respondent or 35 % said To a great extent, 50 respondent or 25% said A little, while 50 respondent or 25% gave No



idea for an answer, Table 14 shows that 95 respondent or 47.5% said Yes FRCN make the people participate in the propagation of culture in Abatete, 50 respondent or 25% said No, 55 respondent or 27.5% said A little while 0 respondent or 0% have No idea, Table 15 indicate that 72 respondent or 36% said To an extent, 90 respondent or 45% said To a great extent, 25 respondent or 12.5% said Not to an extent, 15 respondent or 6.5% are Not sure.

**Research Question 3** How does FRCN impact culture in their propagation on the people of Abatete?

The aim of this research question was to know if FRCN impact culture in their propagation on the people of Abatete, The data on the table 16 and 17 answer this research question. Table 16 indicate that 75 respondent or 37.5% said FRCN recognized its role in the propagation of culture in Abatete, 59 respondent or 29.5% said No, 16 respondent or 8% said A little, 50 respondent or 22% have No idea. Table 17 shows that 100 respondent or 50% said Positive impact, 75 respondent or 37.5% said Negative impact, 10 respondent or 5% of them are not sure, 15 respondent or 7.5 said not at all

To find the findings, it is appropriate to state that FRCN propagate culture among the people of Abatete.

### **Hypothesis testing**

$H_1$  = FRCN propagate culture in Abatete

$H_{20}$  = FRCN does not propagate culture in Abatete

The hypothesis was formulated by the researcher as an assumption of the study to find out if FRCN propagate culture in Abatete. The chi-square formula was used to test this statement statically. Using table 10 in the questionnaire and chi-square formula, the

hypothesis showed that the calculated value (16) is greater than the table value (7.815). Therefore alternative hypothesis which states that FRCN propagates culture in Abatete is accepted by the researcher from the data obtained and analyzed. It is pertinent to note that FRCN play it's role in the propagation of culture among the people of Abatete.

$H_2$  = FRCN propagation of culture affect the people of Abatete.

$H_0$  = FRCN propagation of culture does not affect the people of Abatete.

The aim of the hypothesis was to find out if FRCN propagation of culture affect the people of Abatete. With the use of table 11 in the questionnaire and chi-square formula, the hypothesis showed that the calculated value [91] is greater than the table value [7.815], therefore the alternative hypothesis which state that FRCN propagation of culture affect the Abatete people is accepted by the researcher. Base on the data obtain and analyzed, it s obvious that FRCN recognize it's role in the propagation of culture among the people of Abatete

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **5.1 Summary**

This research has successfully examined the role of FRCN in propagating culture in Nigeria using Abatete as a study. The findings of this research study shows how the issue of radio (FRCN) affects our cultural value and has been a topical issue; it has been a subject of debate in our country due to the fact that the radio (FRCN) is a powerful vehicle for the dissemination of cultural diversity.

Ansah (1985), Okunna (1990), observed that the fear is prevalent that through the use of modern technology and mass communication some culture risk losing their identity and becomes submerged by the culture belonging to those who control modern technology and mass communication software.

This research work is made up of five chapters and it gives a system step to as to how the study was carried out. The result of the findings shows that FRCN propagates culture among Abatete people. Hypothesis formulated were subjected to empirical test to prove this.

Data has shown that FRCN has positive impact in propagating culture in Nigeria, but their impact is not very encouraging and so needs some additional effort.

## **5.2 Conclusion**

Based on the findings of this research, the researcher concludes here that radio (FRCN) has really impacted positively in propagating culture among the people of Abatete.

The research was able to arrive at the conclusion based on the findings that lack of facilities does not hinder the propagation of culture in Abatete.

Majority of the respondent, have access to the radio but do not often hear about Abatete on the radio.

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

### **5.3 Recommendations**

The following recommendation was made on this study:

- Radio (FRCN) should be up and doing in the area of cultural propagation, it helps to give Nigeria a wider coverage, especially in the rural areas.
- Government should establish media outfits, such as magazines, newspapers, more radio stations in other rural areas of Nigeria.
- Our youth should be able to come back to our indigenous culture because, culture is the identity of every man.
- Also harmful barbaric culture such as the one's which promote s gender inequality ( where women are denied the right to partake in certain events)and this hinder cultural coverage by Radio (FRCN)and should be abolished, which government should enact laws that will contribute to the propagation of indigenous cultures.
- The researcher recommends that upcoming researchers should endeavor to carry out their research based on these guidelines.
- They should cover a wide sample of population of study because this enable them to find out the percentage of coverage the radio (FRCN) gives to culture as regard to cultural propagation.

#### **5.4 Suggestions for further Studies**

For further study the researcher suggests that a higher individual or organization should carryout the study on the impact of FRCN in propagating culture among the people of Abatete

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## Appendix A

Mass Communication,  
Caritas University,  
Amorji – Nike.  
Enugu State  
14/05/2013.

Dear Respondent,

I am a final year student in the above mentioned department and school. I am carrying out a research on the role of FRCN in propagating culture in Nigeria. Please kindly fill this questionnaire as honest as possible, as 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,

Ilonze Chiamaka



## Appendix B

### SECTION A: PERSONAL DATA

1. PLEASE TICK( ) AS APPROPRIATE

2. What is your sex

3. Male  Female

4. What is your age bracket

5. 19-30  31-40  41- 50  51 and above

6. what is your marital status

7. Married  Single

8. Academic Qualification

9. GCE/WASCE  DIPLOMA  NCE  BSC/BA/HND  MSC/ MA

10. Occupation

11. Student  Fishermen  Traders  Civil servant  Others

specify

**SECTION B: INFORMATION DATA**

12. Do you own a radio set?

Yes  No

13. How often do you listen to FRCN programme on culture?

Very often  Often  Rarely  No opinion

14. What kind of programme is aired on FRCN?

African pot programme  programme on gender inequality   
programme on campaign  No opinion

15. Does the programme aired propagate culture?

Yes  No  A little  No idea

16. How does FRCN propagate culture to the people of Abatete?

Is it by personal interview  by mail  by phoning  by forum   
no opinion

17. Does the propagation of culture by FRCN affect the people of Abatete?

Yes  No  No idea

18. If yes to what extent?

To an extent  To a great extent  A little  No

19. Do FRCN invite expert in communication to talk to people about culture
- Yes  No  No idea
20. Does the propagation of culture affect the people of Abatete
- Yes  No  A little  No idea
21. If yes to what extent
- To an extent  To great extent  A little  Not at all
22. Does FRCN make the people participate in the propagation of culture in Abatete?
- Yes  No  Partially  I don't think so
23. To what extent do the people respond to their call or proposal
- To an extent  To great extent  A little  No idea
24. Does FRCN recognize its role in the propagation of culture in Abatete?
- Yes  No  A little  No idea
25. If yes what impact does FRCN have on the people of Abatete in the propagation of culture?
- Positive impact  Negative impact  Not sure  Not at all
26. Do you agree that the impact of FRCN on cultural propagation of Abatete should be encouraged?
- Strongly agree  Agree  Strongly disagree  Disagree

