

CHAPTER ONE

1.1 INTRODUCTION

Background of the Study

Communication and culture are intertwined. This lies in the fact that they are relevant to the proper functioning and relationships of the different groups within the society. In this sense, the various ethnic groups can be brought together in common understanding of their differences, uniqueness and similarities particularly through broadcasting. This art of sharing and exchanging of information, ideas and meanings which communication is, is one unique attribute of humans especially when considering the use of verbal and non-verbal (gesture) communication cues as means of achieving this exchange. Agba (2002, p. 247) states that “communication is also an ideological or cultural creation. Meanings are understood within the context of a people’s taste, values, norms and philosophy generally”. The MacBride’s commission of 1981 defines communication thus: Communication maintains and animates life. It is also the motor and expression of social activities and civilization, it leads people from instinct to inspiration, through variegated process and system of enquiry to command and control, it creates a common pool of ideas, strengthens the feelings of togetherness through exchange of messages, and translates thought into action, reflecting every motion and need from the humblest task of human survival to supreme manifestation of creativity or destruction.

Communication is very paramount to societal survival. No society exists without an adequate communication system to hold it together. It is an interaction process through which person’s or groups relate to each other and share information, experiences and culture. The whole essence of communication however is to meet the information needs of the people hence; communication is

not an end itself. It is an elemental social process on which all other social process depends as a social technique. Without communication, there are no inter-stimulations among people; people will not have common meanings of things and there will be no action that could provide information.

Due to the expansion of societal needs, the usage of communication at the interpersonal level was further expanded to accommodate mass communication, hence today there is mass communication as the dissemination of messages through the mass media of communication to a large diverse and heterogeneous audiences. Defleur and Dennis (1991) see mass communication as “a process in which professional communicators use the mass media to disseminate messages widely, rapidly and continuously to arouse intended meanings in large and diverse audiences in attempts to influence them in a variety of way.” Okunna (1999,p.7) says that “it cannot take place in a face to face situation because its audience is usually scattered.” And of the various tools of mass communication is the electronic or broadcast media which concerns itself with the dissemination of electronic means of messages via the air-waves.

The whole essence of broadcasting therefore is to create a forum for the immediate and continued exchange of commonalities and meanings in National communication needs. This in turn is expected to bring about integration especially in multicultural society like ours in Nigeria. The broadcast media of which radio is an intrinsic part was designed to be a companion, sharing useful information that could help knit the fabric of society closer as well as promote socio-cultural, economic cum political gains for the people. Due to this important factor, the broadcast media are seen as veritable tools required in the mobilization and integration into the mainstream of governance. Where there exist programmes using both audio and visual signals while radio is restricted to the dissemination of audio messages only designed to help men satisfy his various

needs and also to promote togetherness among people through its lofty and well packaged programmes.

Broadcasting has continued to serve as a tool for national development as it helps in creating awareness of the various cultural entities in Nigeria. One of the areas which broadcasting has been successfully used as a National integration tool is the area of cultural diffusion. To promote culture implies telling the Nigerian people about the richness of the various cultures that exist in our society and environment in terms of cultural heritage.

Brief History Of The Yoruba People

The Yoruba people occupy the south western part of Nigeria. They account for about 20% of the population of the country. They are a religious group of people who are mainly Christians, Muslims or of traditional beliefs. The Yoruba people have different stories about their origin but they all relate to the same ancestor “Oduduwa”. One of the stories has it that Oduduwa the father of the Yorubas was sent by God from heaven accompanied by his lieutenants and landed at the Ile Ife, where he proceeded with his mission. The chain with which he landed onto earth is still said to exist in the shrine though it is said to be hidden from profane eyes.

The Yoruba people occupy the states Ondo, Oyo, Osun, Lagos, Ogun and Ekiti and some parts of Kwara and Edo states respectively. Some of the prominent works of the Yoruba people are in the field of art, where the works that come out of them compete favourably with that of ancient Greece and Rome. Regardless of their origin, the Yoruba people of Nigeria have proved themselves to be a people of a dynamic culture and tradition.

Brief History Of The Egun People.

Badagry was established in 1425 AD and was established by a farmer whose farm stretched across the lagoon called Agbede. Agbede in Egun language implies Agbedegreme but this was later changed to Agbadarigi by the Yoruba alien of the south west Nigeria and later to Badagry by the European slave. The main language of the people is Egun language. Slave trade occurred in Badagry in the early 16th century to the late 18th century (for about 300 years) by the European slave dealers and this has made the town a tourists attraction where tourists from all over the world visit every day.

Brief History Of Murhi International Television

MITV is one of the first eleven private Television stations in Nigeria licensed by the NBC and the federal government as far back as 1993/94 during the Babangida regime when the broadcast industry was deregulated.

MITV began commercial transmission on the 12th of August 1996 and since then have been on air consistently.

MITV inspite of the encumbrances of public service bureaucracy has been able to sustain its frontline position especially in terms of crystal clear signals as well as content that conforms to international standards in the contemporary television industry.

1.2 Statement Of Research Problem

Despite the fact that the Yoruba and Egun ethnic groups in Lagos state live together they still have some cultural differences between them which sometimes seem to bring some inter-crisis between them. Therefore this study seeks to answer the question How has “Na So I See Am” programme of MITV Lagos state been able to integrate the two ethnic groups.

In this study, the researcher intends to discuss the role of “Na so I see Am” programme of MITV Lagos state in the integration of the two ethnic groups.

1.3 Objectives Of The Study

The objectives of this study were:

- a. To find out the popularity of the programme “Na So I See Am” on MITV amongst the Yoruba and Egun ethnic groups of Lagos State.
- b. To find out how the television programme “Na So I See Am” on MITV has helped in promoting the cultures of the Yoruba and Egun people of Lagos State.
- c. To find out how the Television programme “Na So I See Am” has helped in integrating the cultures of the Yoruba and Egun people of Lagos State.

1.4 Research Questions

This research will attempt answering the following questions.

1. To what extent is the television programme “Na So I See Am” popular amongst the Yoruba and Egun ethnic groups in Lagos state?
2. In what ways have the programme “Na So I See Am” been able to promote the cultures of the Yoruba and Egun people of Lagos state?
3. To what extent has the programme “Na So I See Am” helped in integrating the Yoruba and Egun ethnic groups of Lagos State.

1.5 Scope And Limitation Of The Study

Scope of the study according to Nworgu (1991:46) refers to all those aspects of the study that the researcher eliminates off due to certain pertinent reasons. It has to do with the content area coverage of the study and so, the study of other ethnic groups may not be relevant to this study. The major limitation of the group is the samples that were only from Badagry and Lagos State which were chosen as the area in carrying out this research. This finding is based on the results gathered from Lagos State and Badagry on the integration of Yoruba and Egun ethnic groups.

1.6 Significance Of The Study

This study is important in that, the broadcast media should be seen to be responsible first to the public. Its effectiveness in executing these responsibilities will determine its credibility rating

before the people. A high rate will help preserve its financial autonomy in the sense that they won't be indebted to anyone or the government both financially and materially and thus, prevent it from becoming dependent on special interest and influences that will harm its existence. This study is important because it will find out how the activities of the television programme "Na So I See Am" have helped in cultural development, sustenance of culture, promotion of culture and cultural integration. Similar studies have been done on this subject in the past. Also, many people in future will undertake research studies such as this or on other related subjects. Thus, this study will be a preliminary work and equally, a reference point for those that will be carried out in future.

1.7 Definition Of Terms

1. Broadcast: A broadcast is a programme, performance or speech on the radio or on television.
2. Culture: Culture consists of activities such as the arts and philosophy which are considered to be important for the development of civilization and of people's minds.
3. Integration: Becoming part of a group being accepted into a group.
4. Society: A society is the people who live in a country or region, their organizations and their way of life.
5. Communications: This means sharing or exchanging information with people, for example by speaking, writing or using equipment.

CHAPTER TWO

REVIEW OF LITERATURE

Introduction:

This chapter is a review of literature to the topic “role of “Na So I See Am” programme of Murhi international television in the integration of Yoruba and Egun ethnic groups of Lagos state”

The chapter is organized under the following headings.

2.2 Review of concepts

2.3 Review of related studies

2.4 Theoretical framework

2.5 Summary

2.2 Review of concepts

Three (3) broad concepts were reviewed

2.2.1 Nation building

2.2.2 National language issue

2.2.3 Ethnicity crisis

Nation Building

There are many definitions to the concept of a nation. The African Encyclopedia for schools and colleges (1974:362) defines a nation as “a large group of people who live in the same country and who share similar traditions, Culture and ways of life. Watson (1977) defined a nation as a “community of people whose members are bound together by a sense of solidarity, a common culture and a national consciousness. Using Watsons definition, three factors are basic about a nation and they are;

1. National consciousness
2. Similar culture and tradition and
3. Common geographical location.

Where there are differences in the characteristic attributes of a nation, among the people of that country, problems are bound to arise in building such a nation. Problems generally arise as a result of differences in culture, tradition, religion and language. Also problems like alienation, discontent, disaffection or disillusionment may arise where there is low level of national consciousness.

Nation building according to Ikwumelo (1975) involves actions, behaviours and thoughts or feelings aimed at sustaining the attributes of a nation. The problems of nation building is more critical in the third world country generally and more particularly in Nigeria where there are peoples with different cultures, languages, religion and a diversity of inclinations who have been forced together into one geo-political entity (Ezegbe; 1994).

Eboh and Ukpong, (1993) defined nation building as a process, where by the leaders of a country strive to achieve unity and progress for their nation through various programmes. It is aimed at promoting peace and political development and above all to create conditions for progress.

A very crucial factor in nation building in Nigeria is that of accommodation and integration among the various people of the country. It is very necessary that the various peoples should accommodate one another. This is not easy to achieve in Nigeria. Also, the minority groups should be carried along so as to peacefully achieve the goals of nation building.

Ezegbe (1993) listed some factors from literature which according to him constitute pre-requisites for the building of a strong nation. Some of the factors include:

1. Obedience, allegiance and loyalty to a central government;
2. Willingness to live together as a people
3. National sentiment of feeling; and
4. Loyalty to a nation.

Most of the above are not easy in Nigeria because the people are not ready to subjugate local ethnic loyalties to those of the nation. The task of nation-building within the context of Nigeria is besieged by a variety of problems. Most of those problems are seriously linked with multi-ethnicity with its concomitants such as multilingualism and competitive ethnicity. Some of these problems are discussed below:

The National language issue

A major problem facing developing nations of the world especially those which are multi-ethnic and multilingual in their composition is how to integrate their diverse ethnic-linguistics groups.

(Lawal, 1989.) This has generated a lot of controversy and crisis in Nigeria. Attempt to replace English with an indigenous language as a national official language in Nigeria started in 1960 after the attainment of independence contributing to the debate on the issue of an indigenous language on the floor of the house of representative. Mallam A.Y Baba of Adamawa-north west constituency suggested that the house should encourage the government to introduce the teaching of Hausa, Igbo, Yoruba into the institutions of learning throughout the country. This is to enable one of the languages to emerge as an indigenous official language in future. Opinions were divergent on which language should be the indigenous official language. While some people supported Hausa some supported Igbo and some Yoruba language. According to Lawal (1989);

In the heat of the Nigerian civil war in 1967, when hundreds of Igbo's were reportedly being killed in the North, Solarin suggested the use of Hausa as the national official language because to him, Hausa is a majority language and language of wider communication used in Nigeria's neighbouring states.

Replying to this suggestion, Achebe accused Solarin of insensitivity and inhumanity and tagged him as a lunatic. (Achebe, 1975) opinions were divergent on the issue of a national indigenous language because of the fear of linguistic and cultural domination of minorities. Okene (1980) observed that if Nigeria wanted to use language as a cohesive force of effective nation building, people must be resolved to face the challenges of tribalism, which has eaten deeply into the national structure.

Crippled education system

As an instrument of nation building, education builds the mass to build the nation. But regrettably, the education system in Nigeria has collapsed to the extent that nothing in the name of functional education goes on in the educational system (Mezieobi, Nkire and Ikwumelu, 1996). According to them Nigerian schools make Nigeria's nation building a reality.

Political instability leading to ethnic crises

Nigeria has been characterized by perpetuating socio-political instability right from the first three years of her dependence this is consequent upon Nigeria's ethnic multiplicity and its associated political oddities. There are crises here and there. Incidences of communal clashes between ethnic groups have been on the increase even in recent years. In real terms, Nigeria has never really been an integrated nation. Most of the time what is described as harmonious co-existence between groups is often very fragile and this snaps as soon as there is any slight provocation. What follows afterwards are violent clashes in which lives are lost, school activities paralyzed and valuable properties were destroyed.

For example, there were series of inter and intra-communal crisis and ethnic clashes in 1997 arising from either deliberate marginalization, deferential opportunities of employment, education, government appointments and so on. The level of damage, the degree of loss of lives and property, the disruption of social activities are pointers to the fact that ethnic clashes are doing more damage to the nation rather than building it. Some of the crisis/clashes are discussed below:

The Warri Ethnic War

This crisis which started in the month of March 1997 went on for over six months. The crisis broke out between the Ijaws and the Itsekiris, two of the three major ethnic groups in Warri. For some time now, the two groups have regarded each other with mutual suspicion. The crisis in 1997 came after the location of the headquarters of one of the newly created local governments in the area. The crisis led to the sack of several villages while properties worth several millions of naira were wantonly destroyed. Sophisticated weapons including grenades and other explosives were freely employed. According to the 1997 annual report on the human rights situation in Nigeria, mercenaries were recruited to train youths in the art of handling sophisticated weapons of modern warfare. Many school children became emergency warriors and classroom activities were paralyzed for many months.

In this kind of situation, nation building processes cannot be possible.

Ife-Modakeke Fratricidal War

The creation of 183 additional local governments in Nigeria by the Abacha administration in 1996 had generated hostilities in the country. In Ife-Modakeke, palpable tension had been generated over the location of the headquarters of the newly created Ife-East local government; Indigenes of the two communities engaged themselves in physical warfare. Houses and property were looted, vandalized or razed. Many people were killed. Educational and social activities in the area were paralyzed (CDHR; 1997). Other cases of ethnic communal clashes hostilities between the Esan speaking people of Ilushin and their Uro-speaking migrant neighbours; and the ethnic crisis involving Pampam and Gindiri townships of the Mangu local government council of plateau state to mention but a few, many other inter ethnic crises occur almost every day in

the county and these rather than helping in the building of a virile nation have been destabilizing the process of nation building.

Ethnicity and Colonization

Nwosu (1999) says the colonization of Africa and several other third world states ensured that people of diverse culture were brought together under one country. To him, because of the mission of colonialism, most of these people were not well integrated into the new states. Instead, some of the imperial powers cashed in on the cultural divergence of these countries to ensure the examination of their objectives. He further said, “it is thus not surprising that years after colonialism, these states remained lowly integrated”. This low level of integration has precipitated crisis in many of the countries. The African continent, for instance, has witnessed many conflict situations leading to shooting wars, political and economic instability as well as social disequilibrium.

Tovandenberg (1998), the problem of ethnic conflict was rooted under colonialism because Africans had no control over the central power and often were kept divided into administrative districts by Europeans.

Osaghae (1986) believes that because most African states as we know today are “artificial” colonial creation, the major problems they have all faced since attaining independence have arisen from the deep cleavage which exists between the diverse people who make up these states. To him, these cleavages are often marked by strong sectional loyalties that compete with much desired loyalty to the nation or nation –to –be. Consequently, the major problem in most African states, he argued, has to do with creating overarching loyalties to the nation over and

above the primordial and sub-national loyalties. Once these sub-national loyalties are eradicated, it is usually claimed national integration and with it, political stability is assured.

Furthermore, he sees ethnicity as basically a product of competition for scarce resources between groups in multi ethnic societies. Ethnicity is generally regarded as a 'dying force' which has resulted in a resurgence of ethnically inspired conflicts.

For example he asserted that Nigeria has had a fair share of such conflicts including a civil war (1967-1979), and the problem has continuously been how to ensure the adequate accommodation of diversities in the polity.

Ethnic conflict and economic reforms

In relating ethnic conflicts and economic reforms in Africa, Ogachi (1999) believes that violent ethnic conflicts have increased in Africa, especially from the mid 1970, and have picked up on a large scale from the 1980s. To him, this was a period during which most African countries entered a state of economic austerity. At the same time, pressure was put on these countries from the international community to initiate programmes of political and economic liberalization. As a result of this, by 1980, most African countries had entered into agreements with international financial institutions on specific areas of economic reform without much insistence on political reforms.

2.3 Review of related study

Two key studies related to the present study were reviewed

Olusegun, M. (1992) The role of broadcasting in national integration through culture promotion in Ondo state.

Broadcasting and broadcast media are one of the nation's cultural institutions with responsibilities for informing, educating and entertaining. Fairchild, cited in Amadu (1986), notes that organized broadcasting has reference to the production and transmission of programmes by standard stations for public consumption. The linkage between broadcasting and culture was first established by Harold Lasswell when he noted that part of the responsibilities of the mass media is the transmission of social heritage. From one generation to another by way of taking intellectual contributions of one generation and passing them on the next.

Folarin (1999) also drew on Lasswell's position in his functional analysis of the role of the broadcast media. The involvement of broadcasting in the promotion of arts and culture came to the fore with the 1977 Nigerian television Authority policy document. The cultural objectives of broadcast were spelt out as follows:

- Seek, identify, preserve and promote the nations diverse cultures.
- Select critically the positive aspects of foreign culture for the purpose of enriching the nation's culture.
- Develop and promote the application of indigenous aesthetic values.
- Promote the development of a high level of intellectual and artistic creativity and
- Foster generally acceptable moral and spiritual values.

2.3.2 kayode, A. (1995) A paper presentation on Cultural Integration and Broadcasting in rural communities.

The main barriers of rural development and national integration in Nigeria include illiteracy and ignorance among the rural peasants and workers. The main task of rural development is to remove these socio psychological and cultural barriers. This can only be done by a massive fundamental integral education of the illiterate and ignorant rural adults.

Due to the ability of the broadcast media to not only reach a larger portion of its audience but to also speak to them even in their language, it becomes a veritable tool for cohesion in society as well as the preservation of the various cultures of the people. Throughout Africa, broadcasting is seen as a means of national integration. In fact the quest for national integration is often given as the primary reason for the establishment of electronic media in many countries (itead, 1985).

Where there is proper usage of the broadcast media for communication, it could lead to the knitting of the fabric of society closer thereby reducing so much conflict and crisis in the society. This is better achieved through the usage of the broadcast media for cultural integration in achieving understanding and tolerance as well as cultural preservation and in protecting not only the Nigerian pride but its sovereignty. Drake (1989,p.10) states that national integration is elemental to national development. And that a system (social) lacking measures of integrating will undoubtedly spend more of the human and material resources needed to raise living standards coping with centrifugal forces responsible for regional dissatisfaction and rebellion. Spicer (1968, p. 1-16) in buttressing this point further states that national integration is rooted or subsumed in the continuations of the people, and is very vital to their continued interactions.

Deutsch (1969,p. 168) explains further that: When diverse individuals and groups are brought in contact with one another and inspired to maintain continued exchange, they develop through the process of osmosis a feeling of belonging to the nation, interlock their communication habits, share meaning, learn to predict each other's behaviour and co-ordinating each other's actions.

This, Abernethy (1969, p.203) says, will result in their being willing to co operate in an organized fashion for common purpose and act in acceptable manner to the attainment of such purposes.

The broadcast media whether rural oriented or not is bound by its social responsibility to inform, educate and entertain society in such a fashion to bring about meaningful growth and development.

Onabanjo (1999, p,4) states that, situation has arisen in the developing world, in which radio is playing an acute role in speeding the process of change and making it understandable and acceptable because it has embarked upon extensive education improvement and national integration and development.

It is no gain saying that the broadcast media is very vital to the success or development process of particularly developing nations; therefore, it becomes necessary for the rural broadcast media to be harnessed properly in achieving this purpose as a means of improving the lot of the rural dwellers who form the bulk of society.

Broadcasting should play an advocacy role. This role mandates specific activities, including the regular surveillance of development in citizen's welfare, continuing identification of key issues of concern to rural residents (agenda setting), establishing dialogue between power holder, power aspirants, and the citizenry, providing the forum for rural parties, individuals and interest

groups to have input in policy making, holding and motivating citizens to participate in decision making process across all levels and maintaining the independence and integrity of citizens (Amienyi, 2004, p.110).

Onabanjo (1999, p. 2) in suggesting a way forward in the chaotic situation the media in Nigeria finds itself, states that effective programming should take into account, the traditional techniques of communication in the developing world and apply them to modern radio,”. Akinfeleye (1998, p. 89) therefore states further that. For you to effectively mobilize the people, you, as the message designer must first of all understand the environment in which you want to mobilize for a cause of action. Therefore, the cultural, religious, traditional and political climate and diversities of such an environment must be clearly understood by the message designer.

In doing this the broadcast media would be in a better position to champion the course of the Nigerian audience.

Agba (2002, p. 247) states that, communication is also an ideological or cultural creation. Meanings are understood within the context of a people’s taste, value, norms and the media, in that “the mass media are cultural institutions that both reflect and affect the society in which they operate.

MacBride et al (1981, p.30-31) states, the role of communication may be regarded as that of a major carrier of culture. The media of communication are cultural instruments, which serve to promote or influence attitudes, to motivate, to foster the spread of behavioural patterns and to bring about social integration. For millions of people they are the principal means of access to culture and to all forms of creative expression. In the modern world, the mass media supply the cultural face and shape the cultural experience of millions of people.

Okunna, (1999, p. 96) buttresses this point further by stating that, the communication industry is part of the culture industry, and mass communication is a very strong vehicle for cultural dissemination.

The “Na So I See Am” programme of Murhi international Television amongst others is known to have very rich cultural content as well as established policy of integrating the entire Nigerian populace through its programmes. Osazee-odia (2004, p. 10) states that, “the broadcast media are one of the nation’s cultural institutions with responsibilities for informing, educating and entertaining”.

2.4 Theoretical Framework

Development Media Theory

Development media theory according to Okunna (1999, p. 136) Emerged in the 1980’s to fill the void which became increasingly noticeable as the gap between the developed and developing countries widened. As the gap widened, it became apparent that none of the classical theories of the press was strictly applicable to developing countries, even though the mass media in these countries were operating according to some of the principles of the classical theories.

The development media theory was propounded by Dennis Mc Quail in 1987 as an addition to the four normative theories of the press. This is largely due to the need to evolve a model that would be more applicable to developing countries. The focal points of theory are :

1. That the media must accept and carry positive development task in line with national establishment policy.
2. Freedom of the media should be open to economic priorities and development needs of the society.
3. The media should give priority in news and information to link with other developing countries which are close geographically, culturally and politically.
4. Journalists and other media workers have responsibilities as well as freedom in their information gathering and dissemination tasks.

Okunna (1999,P.139)points out categorically that the concepts of development journalism and development communication are offshoots of the development media theory which emphasizes positive influence on the development process. Development journalism (devjournal) is the kind of journalism which pays sustained attention to the coverage of ideas, policies, programmes, activities and events dealing with the improvement of the life a people while development communication (devcomm) is the art and science of human communication applied to the speedy transformation of a country and the mass of its people. The relevance of this theory to the study lies in the fact that this study sets out to identify the place of broadcasting in national integration and in the promotion, sustenance and preservation (integration) of cultures'. The broadcast media is an intrinsic part of the mass media and help in shaping public opinion through its agenda setting role as well as its three basic functions of informing, educating and entertainment. This therefore places the media in a very important position in terms of ensuring proper development of society both economically, politically and socially. The implication of this is that the broadcast media must incorporate the rural audience into the mainstream of its

programmes and where such is non-existent for genuine development to occur. Hence this study focuses on the integration of the Nigerian rural populace with broadcasting.

2.5 Summary

A research study of this nature that focuses on the role of “Na So I See Am” programme of Murhi International Television in the integration of the Yoruba and Egun ethnic groups of Lagos state is carried out by the researcher in order to discover those problems that are associated with the study. Different authors defined communication, broadcasting and programme based on their own point of views, since the evolution of television broadcasting. Not minding, television broadcasting still plays major impact in our society such as educating, socialization, entertainment, enlightenment, social mobilization and many others.

In line with the above, some scholars propounded theories in respect to integration; one of the theories is the developmental theory.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discussed the method used in the study. Research methods involve various processes or methods with which the research was carried out it involves the method employed in the research in order to help at dependable solutions to a problem. This chapter contains and explains the following:

- a) Research design
- b) Population of study
- c) Sampling technique
- d) Description of research instrument
- e) Validity of research instrument
- f) Method of data collection
- g) Method of data analysis

3.2 Research Design

The design of the study is the survey method. The research design is the structure and strategy for obtaining a reliable and valid result of a research problem. According to Ohaja (2003, pg:2), research design means the structuring of investigation aimed at identifying variables and their

relationship. It is used for the purpose of obtaining data to enable the investigator test hypotheses or answer research questions by providing procedural outline for conducting research. The research design usually adopted for any scientific research exercise is determined by the nature of the research problem and the objective of the study. Therefore, in order to measure effectively the way this programme helps in integrating the Yoruba and Egun people in Lagos state, the research adopted the survey method in data collection. It is used to obtain the peoples opinion through questionnaire.

3.3 Population Of Study

Population means all cases or individuals that fit a certain specification. Based on the data obtained from the office of national population commission, the population of the entire Badagry is 574,000 while that of Lagos State is 7,937,932 which sum totalled it to be 8,511,932. And the people speak Egun, Yoruba, English language and pidgin.

3.4 Sampling Technique And Sample Size

Sample is a portion of a population selected for the study and sample size is the method of selecting a part from the population. There are various communities within Badagry and Lagos state and out of these communities, six major ones were selected namely:

For Badagry

Ajara topa 13,970

Ikogan 241,093

Mowo 78,897

For Lagos state

Surulere 503,975

Agege 459,939

Alimosho 1,277,714. The largest local government in Lagos State. 20

respondents were purposively chosen from each of these communities which sum totaled it to 120.

The researcher made use of purposive sampling technique. This technique provided each member of the entire population the chance of being selected. This sampling was used because the researcher found out that there are Egun people of Badagry residing in some areas in Lagos state and as well as some Yoruba speaking people of Lagos state residing in Badagry. Therefore, in order to get respondents from both Egun and Yoruba ethnic groups to fill the questionnaire, the purposive sampling method was used.

3.5 Description Of Research Instrument

The instrument employed for data collection was the questionnaire. The questionnaire was used to elicit response from subjects in sample population. Questionnaire uses straight forward questions to obtain information and distribution to a group of people or population in relation to factors such as qualification, age, sex etc.

A total number of (15) items were drawn and administered to the respondents. They were divided into two sections: section A contained items on the demography of respondents and section B contained answers related to the research question.

3.6 Validity and reliability of data gathering instrument

Validity is the process of finding out the degree to which a research or a test indeed measures what it is supposed to. The instrument used by the researcher was valid in the sense that it was approved by the supervisor of this work and a number of 20 respondents were picked out at first and given the questionnaire to figure out if they would be able to understand it and tick appropriately.

The instrument is reliable because the study has been done by some other researchers and it yielded the same results.

3.7 Method Of Data Collection

Data was collected using the questionnaire which the researcher administered face to face to the respondent. 120 copies of questionnaire were retrieved. This represented a response rate of 100%.

3.8 Method Of Data Analysis

Simple tables, frequencies and percentages were adopted in the presentation analysis of the data for the study.

These statistical tools were used because they were suitable means of breaking down and analyzing the generated data.

Data was analyzed using simple descriptive analysis.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction:

The aim of this study was to find out roles of “Na So I See Am” programme in the integration of the Yoruba and Egun ethnic groups of Lagos state. The chapter is concerned with the representation and analysis of data collected through the use of questionnaire.

120 copies were distributed representing a response rate of 100%.

The study answered the following research questions

1. To what extent is the Television programme “Na So I See Am” popular amongst the Yoruba and Egun ethnic groups in Lagos state?
2. In what ways have the programme been able to promote the cultures of the Yoruba and Egun people of Lagos state?
3. To what extent has the Television programme “Na So I See Am” helped in integrating the Yoruba and Egun people of Lagos State.

4.2 Analysis Of Data

Analysis of demographic data.

4.2.1 Table 1 Analysis:

Q1: Gender of respondents

Sex	Frequency	Percentage
Male	62	51,7%
Female	58	48.3%
Total	120	100%

From the above table, 62 respondents representing 51.7% were males and 58 respondents representing 48.3% were females. Generally, the number of males outnumbered that of the females.

Q2: What is your age bracket?

Age bracket	Frequency	Percentage
21-30	25	20.8%
31-40	40	33.3%
41-50	15	12.5%
51 and above	40	33.3%
Total	120	100%

From the above table 25 respondents representing 20.8% were between the ages of 12-30, 40 respondents representing 33.3% were between the ages of 31-40.15 respondents representing 12.5% were between the ages of 41-50 while 40 respondents representing 33.3% were between the ages of 51 and above.

4.1.4:

Q3: What is your marital status?

Marital status	Frequency	Percentage
Single	70	58,3%
Married	30	25%
Divorced	20	16.7%
Total	120	100%

From the above table 70 respondents or 58.3% were single, 30 respondents or 25% were married, 20 respondents or 16.7% were divorced.

4.1.5

Q4: What is your highest educational status?

Educational	frequency	Percentage
FSLC	15	12.5%
SSCE	42	25%
HND/B.SC	58	48%
Illiterate	5	4.2%
Total	120	100%

From the above table, 15 respondents or 12.5% have obtained a first school leaving certificate, 42 respondents or 35% have the senior secondary school leaving certificate, 58 respondents or 48% are university degree holders while 5 respondents or 4.2% are illiterates

Q5: What is your religious status?

Religious status	frequency	percentage
Christian	70	58%
Islam	30	25%
African Traditional Religion	16	13%
None of the Above	4	3%
Total	120	100%

From the above table, 70 respondents or 58% are Christians, 30 respondents or 25% are Muslims, 16 respondents or 13% are African Traditional worshippers while 4 respondents or 3% do not belong to any religion.

4.2.2 Items 6-9 answered research question 1.

Q6: Do you watch “Na So I See Am” programme on MITV?

Option	No of respondents	Percentage
Yes	102	85%
No	18	15%
Total	120	100%

From the above table 102 respondents which represents 85% watch the programme while 18 respondents which represents 15% do not.

4.2.2

Q7: How often do you watch the programme?

Option	No of respondents	Percentage
Very often	48	40%
Often	35	29.2%
Fairly often	12	10%
Rarely	25	21%
Total	120	100%

From the above table, 48 respondents representing 40% watch the programme very often, 35 respondents or 29.2% watch often. 12 respondents representing 10% watch the programme fairly often while 25 respondents or 21% rarely watch the programme.

4.2.3

Q8: Does the programme play the role of integrating ethnic groups?

Option	No of respondents	Percentage
Yes	95	79.2%
No	25	20.8%
Total	120	100%

From the above table, 95 respondents representing 79.2% agree that the programme plays the role of integrating ethnic groups while 25 respondents or 20.8% do not agree.

4.2.4; Q9: Do you agree that the programme has played a positive role in integrating the Yoruba and Egun ethnic groups of Lagos state?

Option	No of respondents	Percentage
Strongly agree	60	50%
Agree	40	33.3%
Neutral	2	1.7%
Don't agree	12	10%
Strongly disagree	6	5%
Total	120	100%

From the above table, 60 respondents or 50% strongly agree to the fact that the programme has played a positive role in integrating the Yoruba and Egun ethnic groups. 40 respondents or 33.3% Agree, 2 respondents or 1.7% are neutral, 12 respondents or 10% do not agree while 6 respondents or 5% strongly disagree.

4.2.5 Items 10 -11 answered research question 2.

Q10: Do you agree that the programme helps in promoting the cultures of the various ethnic groups?

Option	No of respondents	Percentage
Strongly agree	80	66.7%
Agree	20	16.7%
Neutral	-	-
Don't agree	12	10%
Strongly disagree	8	6.7%
Total	120	100%

From the above table 80 respondents or 66.7% strongly agree to the fact that the programme helps in promoting the cultures of the various ethnic groups. 20 respondents representing 16.7% agree, 12 respondents representing 10% do not agree while 8 respondents or 6.7% strongly disagree.

4.2.6, Q11: In what ways have the programme helped in promoting the cultures of the Yoruba and Egun people of Lagos state?

Options	No of respondents	Percentage
Positively	65	56.7%
Negatively	33	29.5%
No opinion	19	15.8%
Total	120	100%

From the above table 68 respondents or 56.7% agree that the programme has helped in promoting the cultures of the Yoruba and Egun people positively, 33 respondents or 29.5% are negative about it while 19 respondents or 15.8% have no idea at all

4.2.7 12 -15 Answers research question 3.

Q12: To which of these ethnic groups do you belong?

Option	No of respondents	Percentage
Yoruba	75	62.5%
Egun	35	29.2%
None of the above	10	8.3%
Total	120	100%

From the above table, 75 respondents or 62.5% are of Yoruba tribe, 35 or 29.2% are Eguns while 10 respondents or 8.3% do not belong to any of the tribes.

4.2.8; Q13: Is the programme Educating?

Option	No of Respondents	Percentage
Yes	68	56.7%
No	12	10%
Partially	40	33.3%
No idea	-	-
Total	120	100%

From the above table, 68 respondents or 56.7% agree that the programme is educating, 12 respondents or 10% do not agree that it is educating while 40 respondents or 33.3% say it is partially educating.

4.2.9: Q14 How popular is the programme “Na So I See Am” amongst the Yoruba and Egun ethnic groups of Lagos State?

Options	No of respondents	Percentage
Popular	42	35%
Very popular	45	37.5%
Moderate	18	15%
<u>Not popular</u>	<u>15</u>	<u>12.5%</u>
Total	120	100

From the above table, 42 respondents representing 35% say that the programme is popular, 45 respondents or 37.5% ticked very popular, 18 respondents or 15% ticked Moderate while 15 respondents or 12.5% do not agree at all.

4.2.10 Q15: In what ways does the programme affect the lives of the people?

Options	No of Respondents	Percentage
Positively	95	79.2%
Negatively	13	10.8%
No opinion	12	10%
Total	120	100%

From the above table 95 respondents agree that the programme affect the lives of people positively, 13 respondents or 10. 8% are negative about it while 12 respondents or 10% have no opinion at all.

4.3 Discussion of findings.

Some research questions are stated

Research question 1:

To what extent do you watch “Na So I See Am” programme on MITV?

To answer this first research question, the data analyzed showed the number of respondent that said yes having a frequency of 102 (85%) and with no frequency of 18 (15%).

From the above findings, people that watch the programme are more than those who don't.

Research question 2: How often do you watch the programme? For the second question, the data analyzed showed that number of respondents who watch the programme very often give a frequency of 48 (40%), often with a frequency of 35 (29.2%), fairly often with a frequency of 12 (10%) and rarely with a frequency of 25 (21%).

From the above data, it seems that those that read magazines often are greater than others.

Research question 3: To what extent does the programme play the role of integrating ethnic groups?

To this research question, the number of respondents that said yes and no are showed. Those that said yes having a frequency of 95 (79.2%), and no with a frequency of 25(20.8%). From the above findings, people who agree that the programme plays the role of integration are more than those who disagree.

Research question 4:To what extent do you agree that the programme has played a positive role in integrating the Yoruba and Egun ethnic groups of Lagos state?

To this research question, the number of respondents that strongly agree have a frequency of 60 (50%), those who agree have a frequency of 40 (33.3%) Neutral 2 (1.7%) Don't agree 12 (10%), strongly disagree 6 (5%).

From the above findings, those who strongly agree to this research question are more than others.

Research question 5:To what extent do you agree that the programme helps in promoting the cultures of the Yoruba and Egun people of Lagos state?

The study is meant to find out if the cultures of the Yoruba and Egun people have been promoted. Those who are positive about it have a frequency of 68 (56.7%). Those with no opinion have a frequency 19 (15.8%).

From the above findings, the programme does help in promoting the cultures of the people.

Research question 6: To what extent is the television programme “Na so I See Am” popular amongst the Yoruba and Egun ethnic groups?

This study is meant to find out how popular the television programme is amongst the Yoruba and Egun ethnic groups.

Those for popular have a frequency of 42 (35%), very popular 45 (37.5%), moderate 18 (15%), not popular 15 (12.5%).

From the above findings, it is agreed that the programme is popular amongst the Yoruba and Egun ethnic groups.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction:

The purpose of this study is to find out how the television programme “Na so I see am” of Murhi International Television has helped in integrating the Yoruba and Egun people of Lagos state, how it has helped in promoting the cultures of the people and if it has been able to proffer solutions to the problems of cultural integration.

The instrument employed for data collection was the questionnaire and 150 copies of questionnaire were distributed to the respondents while 120 copies of questionnaire were retrieved.

This chapter focused on the summary, conclusion and recommendations.

This research work set out to find out the role of the programme in the integration of Yoruba and Egun ethnic groups.

The research was carried out using the purposive sampling technique. This technique provided each member of the entire population the chance of being selected without a representative section of the population.

Simple tables and percentage were used and analyzed presenting and representing the data collected.

5.2 Summary of Findings

Multi ethnic education is necessary in a country like Nigeria so as to enable people understand other ethnic groups outside their own and in so doing ethnic tolerance, understanding and mutual interrelationships across ethnic boundaries would be enhanced.

Some of the useful tips for teaching multi-ethnic education effectively in social studies should be taken into consideration by teachers and some of these tips are:

1. Teach the identified peculiar feature of the individual ethnic groups.
2. Teach their common experience or commonalities.
3. Highlight differences.

Also, it has been made clear from this research work that the programme has contributed positively not just to the integration of Yoruba and Egun ethnic groups, but also to the integration of other ethnic groups in Nigeria.

5.3 Conclusion

Nigeria's pervading multi ethnic vices such as allegiance to ethnic group, inter ethnic antagonism, hostility, aggression etc may have been promoted by the monoculture nature of most Nigerian schools and absence of well-conceived and articulated multi ethnic education programme. Multi-ethnic education is necessary in a country like Nigeria so as to enable students to understand other ethnic groups outside their own and in so doing ethnic tolerance, understanding and mutual interrelationships across ethnic boundaries would be enhanced.

Multi-ethnic studies as highlighted by Armstrong (1980), some of the useful tips for teaching multi-ethnic education effectively in social studies should be taken into consideration by teachers and some of this tip is:

1. Teach the identified peculiar feature of the individual ethnic groups.
2. Teach their common experiences or commonalities.
3. Highlight differences.

In teaching multi ethnic issues, the four major approaches which have potential for multi-ethnic instructions should be implored and they are: Assimilation, cultural pluralism, multi-education and critical pedagogy. It is hoped that if multi ethnic education is properly addressed in our institutions right from primary schools, much of the multi-ethnic vices which are debarring the process of nation building will be drastically reduced If not totally eradicated.

5.4 Recommendations

Based on the summary of findings and conclusions of this study, the following recommendations were made:

1. Multi ethnic vices which are debarring the process of nation building should be drastically reduced if not totally eradicated.
2. If multi ethnic education is properly addressed in our institutions right from primary schools, and also through the media like Radio and Television, students would be able to have a deep understanding of the ethnic groups which they belong to as well as others.

3. There should be a holistic review of the codes of broadcasting in order to ensure that the objectives of broadcasting in terms of National integration are achieved.

5.5 Suggestions For Further Studies

The researcher put forward these topics for future study.

1. Geographical concentration: a continuing problem in the major cities.
2. Cultural views and behaviours of ethnic minorities.
3. Mutual perceptions of indigenous and ethnic populations.
4. Social and cultural aspects of integration: Emancipation of ethnic minority women.

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Appendix

Department of mass communication
Caritas University,
Amorji-Nike,

Enugu State.

June, 2013.

Dear Respondent,

I am a final year student of the Department of Mass Communication in Caritas University working on a research project.

This proposed questionnaire is designed to obtain information on Role of “Na so I see am” programme of murhi International Television (MITV) in the integration of Yoruba and Egun ethnic groups.

The research work is in partial fulfillment for the award of Bachelor of Science Degree (B.SC) in Mass Communication.

Therefore, kindly assist to make the study a worthwhile venture. I assure you that all your responses will be treated with utmost confidentiality and will be strictly for this work.

Thank you for your anticipated co-operation.

Yours Faithfully,

Alabi Olufunke Anne

QUESTIONNAIRE

INSTRUCTION : The questionnaire is in two parts. Kindly complete it by ticking where appropriate.

SECTION A- personal data

1. What is your sex?

Male ()

Female ()

2. What is your age bracket?

21-30 ()

31-40 ()

41-50 ()

51 and above ()

3. What is your marital status?

Single ()

Married ()

Divorced ()

4. What is your highest educational status?

FSLC ()

SSCE ()

HND/B.SC ()

Illiterate ()

5. What is your religious status?

Christian ()

Islam ()

African Traditional Religion ()

None of the above ()

SECTION B

6. Do you watch “Na So I See Am” programme on MITV?

Yes ()

No ()

7. How often do you watch the programme?

Very often ()

Often ()

Fairly ()

Rarely ()

8. Does the programme play the role of integrating ethnic groups?

Yes ()

No ()

9. Do you agree that the programme has played a positive role in integrating the Yoruba and Egun ethnic groups of Lagos state?

Strongly Agree ()

Agree ()

Neutral ()

Don't Agree ()

Strongly Disagree ()

10. Do you agree that the programme helps in promoting the cultures of the various ethnic groups?

Strongly Agree ()

Agree ()

Neutral ()

Don't Agree ()

Strongly disagree ()

11. In what ways have the programme helped in promoting the cultures of the Yoruba and Egun people of Lagos state.

Positively ()

Negatively ()

12. To which of these ethnic groups do you belong?

Yoruba ()

Egun ()

None of the above ()

13. Is the programme educating?

Yes ()

No ()

Partially ()

No idea ()

14. How popular is the programme amongst the Yoruba and Egun ethnic groups?

Popular ()

Very Popular ()

Moderate ()

Not popular ()

15. In what ways does the programme affect the lives of the people?

Positively ()

Negatively ()

