



## Television as a Means of Propagating Cultural Heritage in Ekpeye Kingdom, Rivers State, Nigeria

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### Abstract

Television as a means of communication helps in curbing and reducing societal vices. It is also a tool for cultural transformation. This paper investigates the state of cultural decadence and erosion of indigenous culture among indigenes and residents of Ekpeye, using cultural norms theory and social responsibility theory. The study discovers that television serves as a tool for cultural propagation, preservation and promotion. It also discovered certain difficulties such as illiteracy, beliefs and gender equality facing television stations in the process of promoting culture. Data were sourced for through the administration of questionnaire. The study concludes that television should continually create culture based programme that can help promote and preserve societal values and transform society in general.

## INTRODUCTION

Culture is a complex whole which includes knowledge, beliefs, arts, crafts, law, moral, custom, and any other capabilities and habits acquired by man as a member of society. Culture can be seen as a way of life because it permeates all facets of human life from birth to death. Also, UNESCO defined culture as “set of distinctive spiritual, material, intellectual and emotional features of society or a social group and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs”. In the same way, the Cultural Policy of Nigeria in Anyakoroma defines culture as “the totality of way of life evolved by a people in their attempt to meet the challenges of living in their environment which gives order and meaning to their political, economic, aesthetic and religious norms and modes of organization distinguishing a people from their neighbours”.

Culture is thus the totality of the way of life of people. Culture entails how people behave generally in their community; that is how they talk, dress, respect elders, greet and above all, culture constitutes the behavioral modes of individuals within the society. Today, our immediate society is faced with a lot of vices as a result of poor behavioral modes by individuals. One of the major factors that contribute to poor behavioral modes in the society is the fact that people are no longer familiar with or are completely detached from their culture through which they learn about morals and ethics. So, if people are conversant with their culture, they would know how to behave properly and the society will be a better place for everyone. For example if the people cultivate the habit of dressing properly, there will be less case of rape and sexual harassment particularly among the youths.

Also culture teaches manners of greetings and how to talk to elders within the society, but most people in the society today have poor manners of addressing people and this usually lead to misunderstanding and chaos within the society. As a way of looking for ways through which culture can be revived in the society, the television medium becomes the best outlet through which this can be achieved. As a major medium of communication; the television medium gives the needed information that informs and educates people about their culture. This is achieved through programmes such as music shows, talk shows, drama series and documentaries. Many of these programmes promote cultural values, norms and ethics of the society. These television shows also help to promote cultural values as a means to transform Nigerian culture. Furthermore, the need for a better Nigeria informed the choice of this research, as the researcher wishes to examine ways and manners of making the society a better place. So, this researcher

embarked on the study of television as a means to showcase ways and manners of ensuring that culture is taught and revived to ensure a better society for all.

### Statement of Objectives

The objective of this study generally is to examine television as a means of propagating cultural heritage in Ekpeye. Precisely, the study seeks to;

1. Examine the fact that society can be a better place if people live and practice the good aspects of their culture;
2. Create awareness about preservation of indigenous culture using television as a medium and;
3. Establish greater awareness in people on the need to embrace their culture and tradition.

### Thesis of Statement

Local broadcast content in Nigeria is meant to be a conduit through which the people experience culture. Hence cultural learning can be enhanced by promoting and sustaining the moral and community life of the Nigeria people. Despite the stipulation of the NBC code, television broadcasting in Nigeria (especially private stations) continue to be criticized over the foreign nature of its content, while its local content feature a high level of hybridization - an infusion of western and Nigeria culture in which do not necessarily compliment the culture of its viewers, but which exposes them to modes and values that are contradictory to their own culture. This raises the major concern over the cultural modes and values that would be transmitted to the next generation of Nigerian youths who constitute the majority of television viewers and are at risk of losing the basic thrust of their culture.

This paper also points to the issue of low level of cultural education and awareness among people in the society. The situation is responsible for the high rate of societal vices. This research aims therefore at identifying causes of cultural illiteracy and imperialism within the society. It explores how television programmes have helped to promote norms and values within the society.

### Review of Related Literature

Communication is one of the human activities that we all engage in but cannot adequately be defined. This is so because it is both a field of study and a set of activities. People do not only study communication but inadvertently engage themselves in it. It is a conscious or unconscious, subjective and creative activity that is vital to our existence as human beings; it is like the air we breathe that everyone needs it.

Berko et.al (2001) define communication as “Conscious or unconscious, intentional or unintentional process in which feelings and ideas as are expressed verbal and or nonverbal messages, sent, received and comprehended”. John Fiske (1990) sees communication as a social interaction through messages. This definition of Fiske tallies with what Mow Lana, Hamid and Wilson (1988) says when they see communication as “social interaction by means of messages which are both human and technological”. Jayaaweera (1991) similarly defines “communication as an interaction process through which persons or groups relate to each other and share information, experiences and culture”.

Communication is a complex phenomenon because it occurs in forms and ways and through different outlets. Communication can be classified as verbal and nonverbal, personal and non-personal, interpersonal and intrapersonal. Communication is achieved through a mode or outlet. However, due to advancement in technology, the media is taking the lead by serving as the most efficient and effective way through which communication can be achieved. The media can be classified into different form which is the print media and electronic media. Print media comprises of magazines, journals, newspaper etc. Electronic media includes television, radio, and film. The media in specific the electronic medium is the major and most reliable form of mass communication.

Mass communication as a process takes place through so many channels. These channels are simply regarded as the major gateways through which large number of people receives information, entertainment and education. Mass media is therefore a term used to denote a section of the media specifically designed and envisioned to reach a very large number of people such as a state, nation or country. The media comprises books, journals, magazine, newspaper, radio, film and television. The television is believed to be the central to the overall development of a society. This perspective has been generally accepted as a long standing traditional role of the television as a catalyst for change in the society. This suggests that television is relevant in power distribution and in watching over the extent to which such power has positively and negatively impacted the people. The fact that television transmits ideas, entertainment and information to targeted audience shows that it is responsible for influencing the behavioral patterns of people in the society. Sometimes those activities take the targeted audience unaware yet they are trapped in the mainly station of the desired behavior.

Most developing countries like Nigeria have in the past revolutionized their capacity to communicate with their own citizens through the power of television. This is due to its massive outreach, linguistic barrier breakage, easy to operate nature and instantaneous effect. Television has a special authority in the sense that it raises public and official awareness about different development issues such as cultural promotion strategies. Television communicates new facts and skills and as well as helping to involve people in major news information programme such as cultural imperialism and promotion of the fight against cultural imperialism.

Television contents represent real life and fictional words to its viewers. Its visual and aural nature affords its viewer the opportunity to participate as they are able to perceive, interpret and accept images as real or imaginary. However, beyond this, television contests strategies through which a society cultural values, norms, practices, interest and trends are developed. Television broadcasting in Nigeria is a major step towards the modernization of the traditional system of communication and the development of the continent. In 1959, Western Nigeria Television (WNTV) was established by the late chief Obafemi Awolowo (then premier of the region). The aim of television broadcasting as at the time was to provide adequate services in education, agricultural, political and cultural development Lasode (1994).

The earliest contents on Nigeria television included drama, variety shows, public affairs programmes, and news bulletins, most of which were broadcast in the local language of the people. However, government's use of the medium as a tool for propaganda and the lack of press freedom and high cost of producing local contents constituted a major detriment to the growth and development of television broadcast industry generally and cultural learning in particular. It was not until 1992 that government's monopoly of television ownership was brought to life when General Ibrahim Babaginda signed the National Broadcasting Decree 38 into law. This established and empowered the NBC, hence the need to deregulate the industry and put an end to the exclusive monopoly and strict control of media by government, which utilized the media as a tool for the dissemination of information to suit its interest.

Furthermore, the deregulation of broadcasting in Nigeria also set in motion genuine competition for supremacy and 'survival of the fittest' syndrome among old as well as new operators in the field. It also brought hope for rapid development in the industry through modernization and accessibility to a wide range of information for both media professionals and the public which would have not been made possible when the government was still in total control of the media. (Media Rights Monitor, 1997). "Television thus became a potent weapon of cultural colonialism in Africa as seen in locally produced movies, which often times project western culture at the detriment of indigenous cultural expressions" Sado (2007). There is also the issue of what Kinzt (2007) referred to as deliberate design of local content to reflect western formula models through a hybridization of indigenous values and foreign values which contradict Nigeria culture. Programmes such as Big Brother Africa where young people are expected to live together in a house for three months and often times the viewing audience can see their nudity is grossly offensive to Nigeria (nay African) culture.

According to Thompson (2010), "the functions of the mass media (far beyond entertainment and information) include presenting views, events and cultural life through images and stories that inevitably contribute to a sense of identity as well as shape beliefs and values". This function is a means of sharing and fostering cultural learning. Therefore, if broadcasting in Nigeria is to bring about cultural learning and fulfill the Kkpeye's cultural objectives, its content must be seen to propagate the various elements of culture which are: languages, customs and traditions, norms and values, festivities, rites, rituals, dressing codes, music and food. However, the level of practice and transmission of these elements from one generation to the next is highly influenced by the society especially the mass media.

## The people of Ekpeye

The Ekpeye (Àkpà òhíá) are a people in southeastern Nigeria with a distinct culture and rulers of a former kingdom. The Ekpeye are usually included as a subgroup of the Igbo people on linguistic and cultural grounds. They speak an Igboid language. Ekpeye people live in the Ahoada (Ahuda) Ogba-Egbema and Ohaji-Egbema areas of Rivers State and Imo State in Nigeria. Ekpeye is a distinct dialect of the Igbo language; its principal sub-dialects are Ako, Upata, Ubie, and Igbuduya.

Benin Empire was one of the greatest of the time. They were said to have migrated from Oduduwa Empire of the Yorubas. The Obas had little regards for human beings. They were taken as the ancestors and thereby were honored as gods. At about 1542 AD, during the reign of Oba Awuarre, his atrocities were so severe that his subjects could no longer bear; hence, they planned to assassinate him. The plot was revealed to the Oba who instantly became very hostile to the people. The hostility resulted to a great exodus of people from the Benin Empire for fear of being killed. Amongst the brave soldiers of the Oba and also of the royal family, was a man called Akalaka. He had a son called Ekpeye. He also has a sister who was one of the noble ladies of the palace of the Oba. As was the custom for Oba's pleasure, beautiful ladies were drawn from noble families in the kingdom to serve in Oba's palace.

Akalaka was a very close general to the Oba. Incidentally, the Oba suspected that the assassination plan must have been masterminded by his nearest men of which Akalaka was one. The accusation was revealed to Akalaka's sister. To save the life of her brother, she secretly told him. In order to escape the danger ahead, Akalaka fled to Agbo with his family and there he married a second wife to gain the love and favor of the people. The wife gave birth to a son who he named Ogba. Still at Agbo, the first wife, Ekpeye's mother, gave birth to another son and he called him Ihuoda (Ikwere).

Akalaka became very prosperous; his warrior's nature could not be hidden. He was a great hunter and notorious herbalist. After sometime, he was hated by the people for his bold approach to issues which resulted to open confrontations. The Obi of Agbo planned to conscript the able men of the kingdom, for his services, Ekpeye was listed as one of them. Akalaka having had his experience in his home in Benin kingdom, stealthily left Agbo with his family. He moved southwards, following River Niger. After many years of wandering, he came to the Orashi River. Because Akalaka had waxed old in age, Ekpeye then took over the leadership from his father. Along Orashi River, Ekpeye found a creek on the eastern side of the river. They stopped and stayed for a while, that was where Ikodu Ekpeye is situated now. The inhabitants of the area called Ikpachors were very wicked and hostile. Ekpeye and his people planned to move to the hinterland, but the Ikpachors opposed them and this resulted to a war between them. The Ikpachors were aggressively defeated. Those of them that survived fled to the western side of the Orashi River.

Ekpeye and his entourage entered the hinterland through the creek (Utu) and landed at a lake called Odhulle in the swamp between Ula-Ubie and Ogoda villages, and it is now Ude (lake) Ubie. Though dried up, the relics of the creek at Ikodu-Ekpeye can still be seen today, the shrine (Utu) is being worshipped at Ikodu Ekpeye. They settled at the Odhulle lake for a while after which they moved northwards and founded a good arable land where they settled and called the place Ulobe, meaning, a good place for dwelling. At Ulobe, they celebrated the victory over Ikpachors and thanked their gods for their safe arrival to the place. That is the festival of Ogwu-Ukpukpumini, celebrated annually by Ubie community at the beginning of farming season.

The Ekpeye have long lived in the land bounded by River Orashi in the West and River Sombreiro in the East; starting out at the northern end from about 3000 BC. Archaeological work showed a steady and very consistent southward movement of the Igbo people, resulting in about AD 1000 in a large settlement mainly at the central geographically elevated area now called Akoh (Dry Land) and Egi. The rise and expansion of the Benin Kingdom in the following centuries, forced Igbo-speaking but Benin culture-bearing populations down the Niger River into then Ekpeyeland. A socio-political crisis resulted.

A minority of the Ekpeye, who sided with the Benin cultured Igbo immigrants, moved away up north and founded what is now Ogba land, whose language plainly bears the inprints of the Ekpeye and Igbo languages. The commonest historical tale in Ogba and Ekpeye today, is that both are "the sons of one father born of different mothers". At about 1542 AD, during the reign of Oba Awuarre of Benin, when the Benin kingdom was at its most glorious and its culture at its most widespread, Ogba, which majority were Benin-cultured, created the theory that it's Progeneitor was a Prince of Benin. They gave his name as 'Akalaka', which noticeably, does not match any personality mentioned in Benin Histories. The man known today as the father of Ekpeye and Ogba is now held by some historians to have left Benin kingdom due to infighting within the royal family; to have fled with his family, amidst rumors of his inevitable demise for his disloyalty to the Oba. That they moved southwards, following the River Niger, eventually settling along the Orashi River (in current day Ubie in Ekpeyeland, southeastern Nigeria).

All the time, the Ekpeye lived in towns settled by members of one, some or all the Seven original distinct families of Ekpeye – Imaji, Uchi, Agolo, Uzhi, Ishikoloko, Edyiwulu and Akpa. They practiced full representative democracy. But the challenges of the politics of colonial government forced in changes. First it was a pseudo kingdom established by one Nworisa Odu of Ogbele town who initially successfully challenged British entry into Ekpeye land via the River Sombreiro. He was pacified with recognition as the Eze of Ekpeye. He was later lured away to Degema, a colonial administrative center, where he died later at about 1890.

Eze Ashirim, who became the first Eze Ekpeye Logbo, brought peace, publicity and pomp to the Ekpeye monarchy and with it came recognition by the Nigerian government and additional political influence in the region. In (2006) the revered monarchy, was occupied by a retired Nigerian Air Force officer, His Royal Highness Eze Robinson O. Robinson, The Eze Ekpeye Logbo II of Ekpeye land. Although many monarchs in the region are usually hereditary, The Ekpeye monarch is one of a few which relies upon a democratic process in the selection of a new King. Every Ekpeye son or daughter can vie for the throne when it becomes vacant. The Eze Ekpeye Logbo II died in the year 2018 and the seat is currently occupied by a regent (Eze Felix Otuwarikpo) Eze Upata the III.

## THE EKPEYE CULTURE

Ekpeye people are perhaps, the most dynamic of southern Nigerian people. Its culture is a complex mix of Original Ekpeye, neighbouring Ijaw, and influential Igbo cultures. Ekpeye culture is most similar to Igbo culture because their interactions with the Igbo have been the earliest, the most intense, and the longest. Yet the differences are very plain. For example, among the mask traditions of the Ekpeye the Egbukele, which reached Ekpeye from Ijaw via Abua, is the major one, distinctive for the horizontal fish-shaped headdresses and other animal representations, which are quite distinct from Igbo representations. Contrastingly, the Aarungu and the Owu masks exhibit a wide range of forms and imagery, human and animal, many of which are also found in Igbo.

### Culture as a concept

The word culture (from the Latin *cultura* stemming from *colere*, meaning to cultivate) has been defined and used in various ways by different classes of people. However, the word culture is mostly used in three basic senses and they are:

- Excellence of taste in fine arts and humanities also known as high culture.
- An integrated pattern of human knowledge, belief and behavior that depends upon the capacity for symbolic thought and social learning.
- The set of shared attitudes, values, goals, and practices that characterizes an institution, organization or group.

Culture is a very crucial term and in view of this it has been subjected to various definitions by scholars. Firth (2005) defined culture as “the component of accumulated resources, immaterial as well as material, which people inherit, employ, transmit, add to and transfer. Lan Robertson (2001) also defined culture as “all the shared products of society: material and nonmaterial.

Another scholar Kroeber (1963) defined culture as “the mass of learned and transmitted motor reaction, habits, techniques, ideals, values and the behavior they induce”. From the above definitions, it is obvious that culture is the totality of learned socially transmitted behavior. It includes ideas, values and customs (as well as the music, language, dress pattern, food types, sign symbols and pattern of social relationships) of groups of people. The concepts of culture and society are closely related. Culture is the product of the society (material and nonmaterial), society consists of interacting with people living in the same territory who share a common culture.

Every human possesses a highly developed and complex brain which allows him/her to communicate symbolically, learn quickly and to innovate. However, we lack instincts (or if they exist they are not readily apparent). It is our culture that thus enables us to survive as a species. Culture provides answers to such basic problems such as finding shelter, food and clothing. Culture provides guidance for our everyday lives; social organization which keeps us from tearing each other apart. Every generation has to learn from the culture of its society or it will perish. All the basic institutions of the society; the economy, education, religion, recreation, politics represent the need that society must meet and ways of meeting these needs are handed over from one generation to the next. The key point is that all behavior is learned. Humans can change culture without changing genes. Biology sets the stage by giving us unique capabilities that distinguishes us from other species; culture determines how we use those unique capabilities.

### Socio-cultural transformation via the television medium

Television performs so many roles in cultural transformation and propagation, they carry out so many functions in the propagation of culture in Nigeria, and they carry out these functions through many means. Television medium promotes cultural events e.g. carnival, for instance, the Abuja 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 by broadcasting it on the television (N.T.A and other stations) and through this means the culture of people were promoted.

Television also propagates culture through audience participating programmes; for instance television stations engage in programmes where issues are picked and discussed openly, issues on culture are sometimes discussed in programmes hence promoting the cultural heritage of the people. Television also serves as an agent of transformation of culture through invitation of guests (two or more) who discuss issues on culture and beauty of the cultural heritage of a particular society.

Furthermore, television also promotes culture through music which is displayed and heard often on the broadcast media. Television also promotes indigenous culture through playing of indigenous songs regularly as people tend to react to what they hear according to the cultural norms theory. Also television propagates culture through sensitization campaign which is a veritable means of propagating and promoting the culture of the people. For instance, the National Orientation Agency (NOA) which sensitizes the public on practices such as Female Genital Mutilation (FGM), widowhood practices such as when a woman is forced to drink the water used to bath her dead husband or when a

widow is denied access to properties of her late husband. Another practice is gender inequality whereby it becomes a taboo to send a girl child to school. In addition NOA also educates the general public on the need for child spacing in both English and local dialect (Yoruba, Hausa, Igbo) through the media (TV).

The broadcast media (television) has indeed contributed to the propagation of culture in Nigeria. This can be seen in programmes such as Goge Africa on Africa Independent Television (A.I.T) on Wednesdays by 1pm. These programmes are done with the aim of propagating various indigenous African cultures. The African pot is another programme which propagates culture on Nigerian Television Authority (NTA) every Tuesday by 8pm thus showcasing different types of African cuisines thereby encouraging African people to learn cooking and eating their locally made food.

### **Relationship between culture and television**

Culture is the totality of the way man has adapted to his environment and process of achieving all forms of creativity and has some relationships with the television. Some of these are listed below:

- Television is a veritable instrument of cultural dissemination;
- Television is also a custodian of culture hence it motivates people to bring about social integration. Okunna (1999) quoted mac bride commission (1980) that says “the mass media are cultural instruments which supply the cultural fare and shape the cultural experience of millions of people in the world”.

Ukonu and Wogu (2006) said “it is saddening that media in Africa are custodians of culture that are completely foreign”. It is therefore important to note that since a strong relationship exist between culture and the broadcast media, television should endeavour to propagate indigenous culture through its various educational, entertainment and sensitization programmes.

### **Factors militating against the propagation of culture through the television**

In the course of this assignment, the researcher was able to discover a number of factors hindering television stations from achieving efficient and effective propagation of culture. They are listed as follows:

**Poverty:** As a result of high cost of engaging the media in passing cultural information to the public through television, it therefore becomes difficult for the broadcast media to promote culture.

**Lack of equipment and logistics:** Due to inadequate logistics and lack of O.B vans and other relevant equipment that could enable the media effectively cover cultural events in various societies, the television station find it difficult to promote indigenous culture.

**Norms, values and beliefs:** Owing to certain beliefs in some societies, the media finds it very difficult to promote the culture of the people. This is so because some societies forbid and disallow airing and broadcasting of their cultural activities to the mass audience.

**Gender inequality:** In most societies, women are denied access to some cultural activities of the people; hence it becomes difficult for women journalists to cover such cultural events.

**Illiteracy:** As a result of ignorance and lack of education in some parts of the country, the people involved in cultural activities find it difficult and unnecessary to invite the media to cover the events about their cultural heritage, hence this prevents the television medium from promoting the culture of the people.

### **Theoretical framework**

Theories are conceptual representation or explanations of communication process. The theories applied here are based on social responsibility and cultural norms. The place of these theories in communication and investigation cannot be overemphasized as they provide the researcher with readymade framework or spectacle through which the present investigation can be carried out.

Cultural Norms Theory and Social Responsibility Media Theory will be used for this study.

**Cultural norms theory:** this theory was propounded by McLuhan in 1964. He propounded this theory when Minneapolis stayed without a newspaper and it was seen that with newspaper there was less crime around, this was because of the ways the media presented issues on crime, but there was a report of the media as watchdog to the society, it then looked as if nothing was wrong. Babatunde Folarin (1998).

This theory says that people tend to pattern their lives according to dominant way through which the media present selected issues. According to Wogu (2006), “some themes are purposefully emphasized or portrayed to influence people due to the pattern of their presentation”. For instance, women can learn to wear certain costumes or follow a given dress pattern which they get from television presentations. Thus through selective presentation and hype on certain

themes, television creates the notion among the audience that such themes are part of the society or given cultural norms of the society. The socially influenced members of the public often follow such media presentations.

Meanwhile critics' stress that the media are likely, if unchecked to emphasize bad behavior and mislead people, yet the media can also encourage good behavioral pattern at the same time. Cultural norms theory thus provides the much needed theoretical understanding on the investigation of the role of television in propagating culture. For example, the more television lays emphasis on the importance of culture, the more people tend to follow and pattern their lives towards it. In other words, what the television says or broadcasts about culture is what can make the society a much better place to live in.

**Social Responsibility Media Theory:** the Social Responsibility Media Theory was first developed in the 1940s by Robert Maynard Hutchins and it is still a guiding principle for the media today. To combat the pressures that threatened freedom of the press, this theory was first introduced in 1947 and was recommended by the Hutchins Commission on Freedom of the Press. It stated that the media should serve the public, and in order to do so, should remain free of government interference. It defined guidelines that the media should follow in order to fulfill its obligation of serving the public. Goke Raufu (2003). The Social Responsibility Theory claimed that the media could be self-regulating by adhering to the following precepts:

- Media has obligations to fulfill to a democratic society in order to preserve freedom.
- Media should be self-regulated.
- Media should have high standards for professionalism and objectivity, as well as truth and accuracy.
- Media should reflect the diversity of the cultures they represent.
- The public has a right to expect professional performance. (The proponents of this theory had strong faith in the public's ability to determine right and wrong, and take action to preserve the public good when necessary).

The social responsibility theory does not only fall upon the reporters and producers of media. The responsibility also falls to the consumers to become media literate and maintain high, yet reasonable expectations of the media. In theory, if these things happen, there will be no need for government intervention. The Social Responsibility Theory was set forth as the ideal way for the media to conduct business. Over the years since its introduction, this theory has met with much criticism as well as support. It has become the standard for United States media practices.

It has also set the standards for much of the currently accepted media ethics. Since the Hutchins Commission produced its famous theory, the United States has developed better educated journalists, seen a reduction in news sensationalism and enjoyed more accuracy in reporting. Many journalists are now also advocates for the public and for social issues and reform, getting their messages out through the media. Other recommendations of the Hutchins commission as explained by Goke Raufu (2003) are:

1. The press should be accountable to the public.
2. It is the duty of the press (print and electronic) to provide truthful, comprehensive and intelligent account of the day's event in a context that gives them meaning.
3. The press should serve a forum for the exchange of comment and criticism.
4. The press should serve as presentation and clarifications of the goals and values of the society.
5. The press should give a representative picture of the constituent groups in the society.
6. The press should provide full access to the day's intelligence and finally should engage in the gigantic project of news
7. The press should raise social conflict from the plane of violence to the place of discussion.

The social responsibility theory is peculiar to this work because the theory holds that while the media informs, educates, and entertains, they are equally to be socially responsible and to see that all sides of social and political issues are fairly and fully presented. This paper therefore conforms to this theory because it shall inform the public about their culture through television shows. Moreover, the social responsibility theory stresses that the media must perform a duty to the public and serve as presentation and clarification agent for the goals and values of the society. This is important because the television uses the talk show programme to present and clarify issues about culture which cannot be overlooked in the society.

## Methodology

### Research Design

The research design adopted for this study was survey research method. This design will be considered apt because it will enable the researcher to generate data through the standardized collection procedures based on highly structured research instrument(s) and well defined study concepts and related variables.

## Population of the Study

The population of this research comprises of the Ekpeye people. The Ekpeye people are considered capable because they have more access to television. Based on the data obtained from <https://www.citypopulation.de> in the year 1996, total population of the Ekpeye people is about 193,392,500.

## Sample and Sampling Technique

The sample size of 300 indigenes of Ekpeye were randomly selected using the random sampling method.

## Research Instrument

A well-constructed self-developed questionnaire was administered to people in Ekpeye to gather relevant data needed in the research. Questions were asked to know the relevance of television in the propagation of culture and also to know how they have in past learned about culture from television.

## Validity of the Instrument

The designed questionnaire was vetted by the researcher before distributing it to the respondents.

## Administration of questionnaire

The copies of the questionnaire were administered to 300 respondents in five major towns of Ekpeye such as Ehuda (40 copies), Ula-Upata (55 copies), Okporowo (65 copies), Okogbe (60 copies), Ogebe (80 copies).

## Data analysis and discussion

This chapter presents the results and interpretation of the data for the research work under the following subheadings: Presentation of Demographic Data, Summary of Findings.

### SECTION A: Presentation of Demographic Data

**Table 4.1:** Age range of respondents

Category	Frequency	Percentage
Less than 25	241	80.33
26-35 years	45	15.00
36-45	11	3.67
45 and above	3	1.00
Total	300	100%

This result shows that majority of the sampled population are youths which are the main culprit that don't even know about their culture. This result makes it better for the researcher to get accurate and more reliable data needed.

**Table 4.2:** Sex Distribution of respondents

Category	Frequency	Percentage
Male	173	57.67
Female	127	42.33
Total	300	100%

From the result of this table, it can be concluded that the research is gender sensitive as it covers a wide range of both gender because the percentage difference is not that much.

**Table 4.3:** Academic qualification of respondent

Category	Frequency	Percentage
Primary	5	1.67
Secondary	82	27.33
Tertiary	212	70.67
Others	1	0.33
Total	300	100%

From the result above, it is seen that majority of the respondents are educated and at least will understand the researcher's argument and questions to certain extent which we make their responses valid and reliable.



**Table 4.4: How often is television watched?**

Category	Frequency	Percentage
Regularly	87	29.00
Rarely	213	71.00
Never	0	0.00
Total	300	100%

From the result of the finding, all respondents are television viewers.

**Table 4.5: Television stations watched by respondent**

Category	Frequency	Percentage
AIT	100	33.33
NTA	102	34.00
RSTV	98	32.67
Total	300	100%

This table shows the various television stations patronize more by the respondent. It shows that Africa Independence Television (AIT) is watched by 33.33% of the sample population while Nigeria Television Authority (NTA) is watched by 34% and Rivers State Television (RSTV) being watched by 32.67% of the respondents.

**Table 4.6: Programme watched on television station by respondents**

Category	Frequency	Percentage
Music 68 22.67	68	22.67
Documentary 45 15.00	45	15.00
News 99 33.00	99	33.00
Drama/cultural programmes	75	25.00
Other programme 13 4.33	13	4.33
Total	300	100%

From the result, it was discovered that news is highly subscribed to than any other programme by the respondents. In a situation like this, it will be appropriate to infuse cultural means of news telling as a means of teaching culture through television. It was discovered that only 25% watch cultural programmes from the sampled population and this is a very low percentage however, because of the low turn up to watching cultural programmes, more needs to be done by the media houses to increase people's attention or interest in watching cultural programmes.

**Table 4.7: Do you learn about your culture through television?**

Category	Frequency	Percentage
Yes	240	80.00
No	41	13.67
Not sure	19	6.33
Total	300	100%

From the result deduced from this table, it can be concluded that television is a very strong tool or means of teaching culture because 80% support and says they learn about culture through television which is a strong and reasonable percentage to ascertain with that television teaches culture but the issue according to table 6 still remains in coming up with means that will gear up more peoples interest to cultural presentations and programmes.

**Table 4.8: Do you benefit from cultural programmes?**

Category	Frequency	Percentage
Yes	246	82.27
No	54	17.73
Total	300	100%

From the above, it is seen that people benefit from cultural programmes.

**Table 4.9: What do you benefit from cultural programme?**

Category	Frequency	Percentage
Entertainment	94	31.33
Education	136	45.33
Information	70	23.34
Total	300	100%

In line with table 8 above, we can see what actually the respondents who say they learn culture through television benefit from the cultural presentations and programmes. It was seen that the highest percentage of the population gets educated through cultural programmes with 45.33% which is one of the major essence of cultural presentation in virtually all stations. Cultural presentations are done to educate people about their culture and to educate people about what they don't know which is essential to their existence.

**Table 4.10: Ways in which cultural programme has influenced respondent's behavior**

Category	Frequency	Percentage
Understanding the nature of man	83	27.67
Teaches history and culture	145	48.33
Makes me know about my society	71	23.67
Others	1	0.33
Total	300	100%

This table shows how cultural programme has influenced respondent's behavior. It was discovered that cultural programme makes 27.67% of the sampled population understand the nature of man while it teaches 48.33% about their history and culture while the remaining 23.67% of the sampled population learns about their society through drama/cultural programme.

**Table 4.11: Do you support the transmission of more cultural programme?**

Category	Frequency	Percentage
Yes	254	84.95
No	46	15.05
Total	300	100%

It can therefore be seen from this survey that there is need for television station to be transmitting more cultural programmes.

**Table 4.12: Television is good for promoting culture**

Category	Frequency	Percentage
Strongly agree	124	41.34
Agree	152	50.67
Disagree	24	7.99
	300	100%

Since respondents says television is good for promoting culture, so there should be cultural presentations on television as a means of cultural promotion.

#### SECTION B: Summary of Research Findings

##### Summary of research findings

From the data above, a total of the 300 respondents watch television in Ekpeye. The data also shows that television is a strong tool in cultural propagation and promotion. It was also discovered that people have benefitted a lot from drama/cultural programmes on television stations; hence the data shows a large percentage of respondents supporting the continuation of cultural programmes.

## CONCLUSION

This study has shown that television can effectively serve as a tool for social cultural transformation. The researcher discovered that television has played a significant role in promoting and propagating culture among people in Ekpeye. Also people in Ekpeye identify with their cultures, beliefs, hence they suggested that there should be continuous transmission of culture based programmes on television stations. It is against this backdrop that the researcher concludes that television stations in Nigeria should continue to serve as the custodian of people's indigenous culture.

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