

ATTITUDE OF RESIDENTS OF IMO STATE TOWARDS “GOGE AFRICA TV SHOW”:

Implications for Cultural Reawakening

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Abstract

The study examined “attitude of residents of Imo State towards Goge Africa TV show: implication for cultural reawakening”. The objectives of the study among others were to: find out if Goge Africa TV show influences residents of Imo State participation in the promotion of cultural values like dressing, food, marriage rites and festivities. The study was hinged on uses and gratifications theory. The survey research method was adopted in the study. A sample size of 400 was drawn from the projected population of 806622 of Imo state. Close-ended questionnaire was administered. Data retrieved were analyzed using simple percentage in tables and frequencies for research questions. Finding indicated that Goge Africa TV show promotes cultural values like dressing, food, marriage and festivities at 53%. It was also found that Goge Africa TV show influenced residents of Imo state participation in the promotion of cultural values at 50.2%. The study therefore, recommended the need for more programmes that portray authentic Nigerian traditional cultures. It was also, recommended that television presenters and newscasters should dress in traditional attire when appearing on the screen.

Keywords: Attitude, Cultural, Reawakening, Goge Africa, Reality show, Television

Introduction

The audience represents one of the cardinal constituent elements without which the process of mass communication is incomplete. This is because every mass media message must have or anticipate those for whom it has meaning and for whom it must be of use (Konkwo, 2011, p.37). Today's audiences are being bombarded with deluge of programmes. Each of these programmes beckon on the audience for their existence. Okunna and Omenugha (2012, p.246) posit that “what the head does not know the heart do not grieve about”. This applies to the influence of programme content which the individual has come in contact with in terms of exposure to that content. However, the programme content which the individuals have not been exposed to have lost its intended message on the individuals. This basically applies to a media content which the individual have not been exposed to. The audiences are indirectly part of decision makers in programme production. Even the most potent media content cannot ordinarily influence an individual who has no 'use' for it in the social and psychological context in which he lives. People value their interest, association, social roles are pre-potent and that people selectively fashion what they hear or see in accordance with their interest (Katz in Konkwo, 2003).

The audiences choose to watch programmes that give gratifications and satisfaction of their social and psychological needs. In accordance to this, Owuamalam (2007, p.51) posits that “programme effects are opinion- related and circumstantially determined. The opinion stem from how the audience perceives the programme, as satisfying its purpose for attending to the presentation”. The readiness of the audience to desire broadcast programme shows the programme exposure and popularity. The lethargy for watching certain programmes by an audience, suggests their removal from such programme content.

It is when the essence of programme content goes to generate the desired audience response, which such a programme can be said to be efficient in influencing attitudinal and behavioural changes expected to result from programme consumption. Programme producers must, of necessity, seek to formulate and organize or package their message in such a way as to appeal to the wishes and aspirations of certain groups of people that constitute the prime consumers of a certain programme. The success or failure in this endeavour will depend on the ability of the programme producer to grasp the general dynamics of society in its process of growth, development and modernization (Konkwo, 2011).

This is why a research exercise is conducted to ascertain if a television show, like Goge Africa, achieved its purpose of propagating cultural heritage. Goge Africa is a television programme aimed to propagate African cultures. At a time when the Nigerian airwaves were dominated with the Goge Africa, “tourism and cultural TV show aimed at showcasing Africa heritage to the rest of the world”. Exactly 15 years after it hit the screen in 1999, the programme has become a household name and one of the most watched TV programme on the content. Its perspective on the African among Africans, Nigeria and Imo state in particular.

The programme showcases the importance of culture of a given people and the need for propagating such culture (Ilonze, 2013). Hanson (2005, p.256) observes that “in the past people were limited to interacting with those whom they can see and hear face-to-face. But the coming of electronic media and television in particular, changed this”. It means that people equally interact with television. In essence, the above submission is pointed out to understand how powerful the television is as a socializing agent. Television has the ability to make or mar a society. And it all depends on how the producers are able to manipulate the content for specific purposes. The medium has the ability to make the viewers replicate actions they got exposed to either in part or whole. That is why television has become a very strong medium to propagate culture.

It is to this end that this study seeks to ascertain how influential Goge Africa is influencing cultural propagation among television viewers in Imo state.

Statement of the Problem

Residents of Imo State are, to a very large extent, dependent on regular access to the mass media for information, entertainment, opinion which enables them to choose how to behave and react towards TV programmes watched by them. Therefore, most of their lifestyle is shaped more or less, after what they hear, read, and see in the media. It is in the light of these developments that there is the need to examine the role of Goge Africa TV show cultural content production in promotion of culture among the residents of Imo state, and the implications or effects of such developments on the people considering the alarming rate at which traditional cultural values are diminishing among the residents of Imo state especially

on cultural festivals, dancing, dressing, food, marriage rites.

This study is therefore aimed at examining the role of Goge Africa TV show in propagating cultural values like dressing, food, marriage rites and festivities among residents of Imo State with a view to ascertain the extent of such influence on cultural values. However, what is the attitude of Imo Residents towards Goge Africa TV show and what is the implication for cultural re-awakening?

Objectives of the Study

Specifically, the objectives of this study were to:

1. Ascertain if residents of Imo state are aware of Goge Africa TV show.
2. Find out the extent of Goge Africa TV show viewership among residents of Imo State.
3. Find out if Goge Africa TV show promotes cultural festivals, dancing, dressing, food, marriage rites in Imo State.
4. Determine if the cultural values of residents of Imo State were re-awakened through Goge Africa TV show.
5. Ascertain whether exposure to Goge Africa TV show significantly influences cultural participation among residents of Imo state.

Television and Culture

Television is the principal medium for obtaining visual entertainment and information which are presented through various programme genres such as: News, Sports, Documentary, Interviews, Drama, and Music, et cetera. It establishes a direct relationship which presents particular sets, values and attitudes to its mass audience. Fiske (1987) cited in Chioma (2013:5), defines “television as a popular cultural medium, with programmes that are disseminated to a mass audience from numerous subcultures; who have a wide variety of social relations, socio-cultural experience, and discourse”.

Television contents represent real life and fictional world to its viewers. Its visual and aural nature affords its viewer the opportunity to participate as they watch and afterwards, as they are able to perceive, interpret, and accept or reject images as real or imaginary. However, beyond this, television contents as likened by O'Donnell (2007) cited in Chioma (2013, p.6), are strategies through which a society's cultural values, norms, practices, fads, interest, and trends are developed. Television broadcasting in Africa began in Nigeria, as a major step toward the modernization of the traditional system of communication and the development of the continent”.

In 1959, the Western Nigeria Television (WNTV) was established by late Chief Obafemi Awolowo (then Premier of the region). It was the first television (Lasode, 1994) in Chioma (2013). At the time, the aim of broadcasting was to: provide adequate services in education, agriculture, politics and cultural development. Electronic media in particular provide a global view that has allowed us to become involved in concerns far beyond the scope of earlier generations. Cultural, moral and community opinions have been changed largely by the fact that the mass media can provide seemingly uninterrupted news that has influenced community life, indigenous culture and morals as well.

History of Goge Africa TV Show

Goge Africa is a culture and Tourism media brand on TV and print. This TV show is produced and anchored by couple who are Nneka and Isaac Moses both native of Anambra State. This passion of theirs, which made its debut on 1st October in 1999, has seen the couple traversing the continent of Africa, digging out the rich traditions, festivals, fabric design, sculpture, carving, painting, photography, literature and hand-crafts like bead-making and basket weaving, dances and music of Africans and showing it to the world in order to change the often negative perception of our cultures and traditions by outsiders.

Goge Africa TV show has been in existence since 1999. Over the years, this TV programme has grown in its concept, span and reach. In Africa, Goge Africa has an extensive network in Nigeria and covered many nations from all the 4 corners, north, south, east and west of Africa. Today Goge Africa is broadcast in 3 continents (Africa, Europe & US) and reaches out to more nations than ever before. It is shown on over 33 local and international TV channels. Goge Africa also has a companion magazine with circulation in Nigeria, Gambia, Ghana, Sierra Leone, South Africa, Ethiopia, United Kingdom and USA. According to the interview the presenter of the TV show “GOGA Africa” had with vanguard newspaper, published on June 5th, 2015 on trips they were invited some time ago to Ethiopia, by an individual who felt he's been watching 'Goge Africa' for a while but Ethiopia was not featured. “We got to Ethiopia and we were offered this strange food, raw meat, which is a special delicacy there. They did that out of love for us. I couldn't bring myself to eat raw meat spiced up. But Nneka said, this people went through so much stress to prepare this, why can't you eat? I said if you can eat, go ahead. Once you have eaten, I have eaten. I couldn't bring myself to eat it. They were so hospitable that they went through so much to take care of us”.

In Ethiopia, we got things for free. Young girls selling water offered us water for free by just recognizing us and these people are poor. I felt very touched. We were invited by a community that had to contribute money to buy us soft drinks! Then, when we went to Cape Town, the sheer beauty of Cape Town, the topography, mountains, you can't beat that. If I tell you Africans are hospitable people, you'd say it's because it's 'Goge Africa'. But by and large, Africans are nice people. “In South Africa, they call it Obuntu. There is no English word for it. They explained it this way: that it is that act of you leaving your bedroom for your visitor because a visitor is like a messenger from God. So, you have to give the best of what you have” (Ekunkunbor, 2013).

A copy of the last edition of Goge Africa Magazine is included with this package. Over the years, Goge Africa has won various awards some of which include: Best Entertainment /Music Programme - Nigerian Television Authority (2000); Best Entertainment /Music Programme - Nigeria Broadcasting Commission (2004); Award of Recognition at Black Music Awards Republic du Benin (2005); Best TV Programme - Nigerian Broadcasting Commission (2006); and Best over All Programme (TV And Radio) In Africa - (URTNER), Now African Union Of Broadcasters In Conjunction With NBC (2006)

Goge Africa crew travels far and wide to promote tourism while capturing the culture and festivals of Africans and the Diaspora. It worked and partnered with many Governments and corporate bodies that have been a part of our internationally acclaimed projects. Goge Africa Foundation (GAF) was established in 2004 by the founders and producers of the award winning culture and tourism TV programme, “Goge Africa”. It is an educational

foundation that also teaches African youths the history and heritage of our continent while creating awareness about social ills like AIDS, child abuse/trafficking etc. and catering to the needs of the less privileged in the society. Through the foundation, we hope to empower the youths of Africa towards building and sustaining a strong economy for our continent.

Goge Africa aims to further expand its network through the 'Goge Goes Global' (triple G) project coming up under the premise that Goge Africa opens a window to the varied cultures of the world to its African viewers and provide the world a perspective of Africa from African worldview, thereby promoting peace, cooperation and integration while developing diverse channels for tourism, communications, trade, commerce and economic development worldwide (Ekunkunbor, 2013).

Empirical Studies

Akpan (2012) in a study on "Television programmes and cultural proximity: A panacea for violence in a multimedia cultural society" found that a majority of the respondents get exposed to Western TV channels (which contain a lot of violence) more than the local ones it was also found that infusing lifestyles that are peculiar to the local setting helps to create closeness between programmes and viewers.

Ilonze (2013) examined the role of FRCN in propagating culture in Nigeria. The study found that FRCN through its various propagating had really impaled positively in propagating culture among the people.

Chioma (2013) in a study on "television local contents; conduit for cultural learning in Nigeria" indicated that cultural learning is concerned through television local content in Nigeria is concerned; government owned television is doing a good job far better than private television stations. Based on the NBC cultural objectives more on public than the private television stations. This shows a significant connection to the promotion of the cultural learning of norms and values. The areas promoted would be dressing, music or food.

Andah and Laninhun (2012) assessed the structure and content of locally produced children's television programmes in Nigeria. The study found that entertainment-education content of the programmes were geared towards meeting the socialization needs of the child audience and some programmes lacked professional packaging as evident in poor post production such as missing inter-links, substitution of closing mortgages with captions as well as poor and unstable timing.

Apuke and Dogari (2017) examined the influence of television programme on youth dressing pattern in Taraba State University Jalingo. The study revealed among other things that entertainment/musical programmes are the most preferred and watched programmes by youths. It was revealed that youths imitate the hip hop/hippies and make up/hair styles show on television programmes than any other forms of dressing and imitating such dressing makes them appear indecent.

Theoretical Framework

The study was anchored on Uses and Gratification Theory. This theory emanated during the late 1950s, the 1960s when there was general disappointment of researchers with the result obtained from measuring the short-term effects of exposure to mass media campaigns. Researchers desired to understand the level of audience involvement in the mass communication process, in accordance with -the user's own experience and perspective than

the effects tradition could have made possible (Konkwo, 2003, p.164).

Katz (1959) cited in Konkwo, (2003, p.164) posits that less attention should be paid to what media do to people and more to what people do with the media. He maintained that such an approach assumes that even the most potent media content cannot ordinarily influence on individual who has no use' for it in the social and psychological context in which he lives. Katz further notes that the 'uses' approach assumes that people values, their interest, their association, their social roles are pre-potent and that people selectively "fashion" what they see and hear to accord with these interests. The objective of uses and gratification theory, according to Burgeon, Hunsaker and Dawson (1994) cited in Udende and Azeez (2010, p. 34), is to explain how individuals use mass communication to gratify their needs. Putting it analogical, the theory explains why one person rushes home, for example, to stay up late at night to watch the local news or read a medium. It also highlights the positive consequences of individual media uses.

This indicates that television viewers choose to tune in or watch any particular television reality show based on the ability of such programme to satisfy their needs. It implies that people can only view Goge Africa TV show when such programme is capable of satisfying their needs, interest and desire. He/she chooses to watch or Goge Africa TV show in preference to other programmes aired at the same time.

Methodology

The study employed survey research method as enabled a quantitative data to be obtained from those who watch television in order to find out their views on the Goge Africa TV show. Owuamalam (2012, p. 103) posits that "survey enables the researcher to deal with the characteristics of the chosen set of people whose opinion, behaviour and attitudes are essential for the collection of information, required by the study". With regard to the 2006 National census report, of National Population Council (NPC) on the population of Imo state is 3,896,724. However, nine years have elapsed since the last census, so there is need to project the current population of Imo State to reflect the time of this study, using the UNDP's population extrapolation index of 2.28% per annum. This assumed the result in the population for the state. It means that an addition 80662 persons were added to the actual or given population to give 4703346, which is an estimated population. It is from this population that the sample and sample size can be drawn and calculated. The sample size was statistically determined using Taro-Yamane's formula and arrived at 399.96 which was adjusted to the nearest whole number of 400.

Multistage sampling technique was used based on the Senatorial zones and 27 Local Government Areas (LGAs) of the State. Two LGAs were selected from each senatorial district and one autonomous community was chosen randomly from each LGA. Imo State was divided into 3 senatorial districts or clusters. The 3 zones or clusters were further divided into 27 Local Government Councils or clusters. Simple random sampling technique was used to select two Local Government Area from each of the senatorial districts. The researcher purposively selected one community from each of the selected local governments in each of the senatorial districts. The selected local governments were as follows: Agbaja-Ehime Mbano; Okata-Ihitte/Uboma; Imerienwe-Ngor-Okpala; Okirika Nweke-Ahiazu Mbaise; Mbala/Uba-Oguta; and Obitti/Mgbaishi -Ohaji/Egbema Local Governments Areas. A structured questionnaire was used for data collection. A face validity test was done on the instrument and the outcome was good. A reliability test was also conducted on the

instrument. The data obtained were analyzed in percentage and tables.

Data Presentation

Table 1: Respondents' access to TV set

Responses	Frequency	percentage
Yes	299	80%
No	75	20%
Total	374	100%

Source: *Field Survey, 2015*

The result above shows that majority had access to television sets.

Table 2: Respondents viewership of TV show programmes

Responses	Frequency	percentage
Yes	299	80%
No	26	7%
Can't say	49	13%
Total		100%

Source: *Field Survey, 2015*

The obtained result shows that 80% of the respondents watch the TV programmes. This implies that majority of the respondents watch TV programmes.

Table 3: Respondent awareness about Goge Africa TV show

Responses	Frequency	percentage
Yes	239	64%
No	51	14
Not sure	84	22%
Total	374	100%

Source: *Field Survey, 2015*

From the table above reveals that the majority of the respondents were aware of Goge Africa TV show.

Table 4: Extent of Respondents' level of awareness

Responses	Frequency	percentage
To a great extent	112	30%
To an extent	89	24%
A little	24	20%
Never	65	17%
No opinion	34	9%
Total	374	100%

Source: *Field Survey, 2015*

The result shows that majority of the respondents aware of Goge Africa to show.

Table 5: Respondents level of exposure to Goge TV show?

Responses	Frequency	percentage
Regularly	166	44.4%
Sometimes	83	22.2%
Never	75	20%
No response	50	13.4%
Total	374	100%

Source: *Field Survey, 2015*

The result indicates that majority of the respondents watch Goge TV show regularly.

Table 6: Respondents' knowledge about Goge Africa TV show and promotion of cultural values

Responses	Frequency	percentage
Yes	210	56%
No	87	23%
Can't say	77	21%
Total	374	100%

Source: *Field Survey, 2015*

The obtained result shows majority of the respondents believed that Goge Africa TV show promotes indigenous cultural values.

Table 7: Knowledge about Goge TV show promotion of dressing, food, marriage rites and cultural festivities

Responses	Frequency	percentage
Yes	197	53%
No	77	20%
Can't say	100	27%
Total	374	100%

Source: *Field Survey, 2015*

The result shows that majority of respondents believed that Goge Africa TV show promotes indigenous dressing, food, marriage rites and cultural festivities.

Table 8: Cultural values of respondents of Imo State were re-awakened through Goge Africa TV show.

Responses	Frequency	percentage
Yes	201	54%
No	93	25%
Can't say	80	21%
Total	374	100%

Source: *Field Survey, 2015*

The above result shows that a good number of the respondents believed that the cultural values of Imo State were re-awakened through Goge Africa TV show.

Table 9: Relationship between Goge Africa TV show and Imolites participation in the promotion of cultural values

Responses	Frequency	percentage
Yes	189	50.5%
No	92	24.5%
Can't say	93	25%
Total	374	100%

Source: *Field Survey, 2015*

The obtained result implies that majority of the respondents believed that Goge Africa TV shows influences their participation in the promotion of cultural values.

Table 10: Respondents' position on if the programme should be sustained

Responses	Frequency	percentage
Yes	213	57%
No	50	13%
Can't say	111	30%
Total	374	100%

Source: *Field Survey, 2015*

The result shows that a good number of the respondents on the average believed that the programme should be sustained on the fact that it promotes our cultural values.

Discussion of Findings

Imo State residents level of awareness of Goge Africa TV show

The finding depicts that majority of Imo State residents were aware of Goge Africa TV show to great extent at 30%. Sequel to the fact, that Imo State residents watch the TV show programmes which made them to become aware of such programme like Goge Africa TV show at 64%. The uses and gratification theory explained how exposure to television

influences awareness of TV programme. Burgeon Hunsaker, “explained how individuals use mass communication to meet their needs”. The theory explains why one person rushes home to watch a TV programme while another will not take cognizance of that same programme. For instance, when one stays up late at night to watch local news or read a medium. It also highlights the positive consequences of media uses of Individuals. Hanson (2005) observes that in the past people were limited to interacting with those whom they can see and hear face-to-face, but the coming of electronic media and television in particular, changed this. It means that people equally interact with television.

To buttress this, Okunna and Omenugha (2010:46), posit that what the head does not know the heart do not grieve about. They maintained influence of programme content which the individual has come in contact with in terms of exposure to that content. It is that perception can only take place when the audience, as come in contact with such programme.

Extent residents of Imo State view Goge Africa TV show

The finding shows that majority of Imo State residents were heavy viewers of Goge Africa TV show at 44.4%. A good number of Imo State residents adequately expose themselves to the programme. This finding is in accordance with the uses and gratification theory. According to the theory television viewers choose to tune in or watch any particular television show based on the ability of such programme to satisfy their needs. It means that Imo State residents choose to watch Africa TV show in preference to others because the programme was able to satisfy their needs, interest and desire.

To buttress this, Nwabueze (2014, p.62) posits that “mass media exposure refer to the act of reading, watching or listening to the mass media. It is a conscious effort directed at accessing, selecting and consuming contents of newspapers, magazines, radio, television, bill boards, posters books and the new media”. Exposure here refers to the amount of time spent in reading, watching or listening to a medium. So level of exposure is a stronger indicator of media effectiveness than exposure. (Baran 2004, cited in Nwabueze, 2014). In the same vein, Nwabueze (2014, p.62) asserts that “exposure is crucial to understanding what possible impact mass media messages could have on the society”. The level of exposure determines what types of effect mass communication messages could have on the audience.

Roles Goge Africa TV play in the promotion of cultural values

The findings show that Goge Africa TV show promotes cultural values especially dressing, food, marriage rites and festivities. It means that Goge Africa TV show played a significant role in the promotion of cultural values.

To buttress this, Chioma (2013), found that as far as cultural learning is concerned television play significant role to the promotion of cultural learning of norms and values. The areas promoted were dressing, music and food. The finding was supported by Ilonze (2013), according to him Goge Africa TV show is a television programme, aimed at propagating various African culture. The programme show cases the importance of the culture of a given people and the need for propagating such culture. In collaboration to this, Chioma (2013) observes that “television has the ability to activate, localize, homogenize and even adapt people to their own culture. It has the ability not only to reflect but also shape opinion, and to play a part in forming attitudes, which affect morality” she maintained that Nigerian

television has not lagged behind in revitalizing the nation's cultural heritage and promotion of the musical and dramatic talents.

Exposure to Goge Africa TV show broadening residents of Imo State's knowledge about cultural dressing, food, marriage rites and festivities

The finding in this study shows that Goge Africa TV show exposes the residents of Imo State's knowledge about cultural dressing, food, marriage rites and festivities. The respondents' knowledge about their traditional attire, food marriage rites and festivities were influenced by their exposure to Goge Africa TV show.

With reference to the theoretical framework, Gerbner, Gross, Signorelli and Morgan (1980) cited in Ndolo (2006, p.32), "opines that mass media especially television exerts a tremendous influence by altering individual's perception of reality". According to them, people watch a lot of television which subsumes other sources of information, ideas and socialization like religion, family and schools. The effects of all these exposures consequently produce cultivation or teaching of a common worldview, common roles and common values. This depicts that mass media especially television influence message consumer's knowledge about social realities. In corroboration to this, Ilonze (2013), found that radio through its various programme had really impacted positively in propagating cultural values among the people. According to Chioma (2013), electronic media in particular provide a global view that has allowed us to become involved in concern far beyond the scope of earlier generations cultural moral and community opinions have been changed largely by the fact that the mass media can provide seemingly uninterrupted news that have influenced community life, indigenous culture and morals as community life, indigenous culture and morals as well.

Exposure to Goge Africa TV show significantly re-awaking the residents of Imo State participation towards the promotion of cultural values

The finding revealed that Goge Africa TV show re-awakes the residents of Imo State's participation towards the promotion of cultural values. This clearly portends that a relationship exists between Goge Africa TV show and Imo State residents' participation in the promotion of cultural festivities, marriage rites, dressing and food.

This study's theoretical framework supported the above finding that Imo State residents, who are heavy viewers of Goge Africa TV show were re-awakened in their participation towards the promotion of their cultural values. In the same vein Adewoye and Jimoh (2010), found that "the mass media to a reasonable extent influenced the life style of Nigerian youths".

Conclusion

Goge Africa is a television programme, aimed at propagating various African cultures. The programme showcases the importance of the culture of a given people and the need for propagating such culture (Ilonze, 2013). The portrayal of Africa indigenous cultural values like dressing, food, marriage rites and festivities indicate that Goge Africa TV show is a major source through which residents of Imo state realized and appreciate their cultural values. Most of the people became aware of the indigenous cultural values for the first time considering their exposure to the programmes. Therefore, the familiarization within and

participation in the promotion of indigenous cultural values among residents of Imo state can largely be attributed to their exposure to Gogo Africa to show. This may be due to the manner presentation of the programme. The presenters Isaac and Nneka, who youth could be major motivating factors for the residents of Imo state to emulate this couple in the promotion of indigenous cultural values Gogo Africa show influenced the cultural reawakening of the people by reminding them some of the cultural values that have been then some of the cultural values that have been forgotten and emphasized the need not been forgotten and emphasized the need not one their cultural identity to go into extinction.

Recommendations

1. Television presenters and newscasters should dress in traditional attire when appearing on the screen. This is clearly evident as most residents of Imo State look up to these television personalities as role models, particularly in the aspect of dressing.
2. There is need for more programmes that portray authentic Nigerian traditional cultures. This will go a long way in familiarizing the residents with these cultural values, products and practices.
3. Producers and planners of television local cultural content should always put the tastes and preference of television into consideration when packaging such products. This will go a long way in making such programme production more appealing to the residents of Imo state, thereby attracting their patronage.
4. The Nigerian broadcasting corporation (NBCs) should intensify efforts to ensure the strict compliance with the mandatory local and foreign programme air time allocation quota as contained in the (NBS) code

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