

**CULTURAL PROMOTION THROUGH RADIO PROGRAMMING; LAGOS
BROADCASTING CORPORATION IN VIEW**

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ABSTRACT

The research is aimed at promoting the culture of the people through radio programming. The media has been identified as one of the agents that advocate change in the society. The effect of their packaged and presented messages or programmes affects various cultures. Radio is one of the media which brings about behavioural changes in the society due to its added advantage of possession of audio qualities. The researcher defines culture as a way of life of a particular people. This includes languages, laws, beliefs, religion, customs, way of dressing etc. of progress or success of any organization. He also defines programme as a sequence of instructions encoded in a specific computer language. The study is limited to Lagos Broadcasting Corporation (LBC) Radio stations Yoruba programmes only, within a quarter will be analyzed to discover the content value of the Yoruba programmes and find out how they promote Yoruba culture.

Keywords: Culture, Radio Programme, Society, Computer Language and Behavioural Change

Introduction

Twenty years ago, what used to be the way of life or culture of the Yoruba's is no longer the same with what is obtainable now. This is because of changes brought about due to the influx of either culture in the society.

Foreign cultures affect our perfection of culture. It tends to make us see our culture as barbaric, archaic and unsuitable in this present age. This has made them neglect the other certain aspects of their culture, the conformity to the changes in the society at large which is irresistible.

The media have been identified as one of the agents that advocate change in the society. The effect of their packaged and presented messages or programmes affects various cultures. Television is one of the media, which brings about behavioral changes in the society due to its added advantages of possession of both visual and audio qualities.

In traditional African societies, like the Yoruba society for instance, immoral acts like sex are not displayed in the public. Exposure to foreign TV programme has made some Yoruba's to imitate the foreign culture that they do not find it as an offence anymore. Then Youths no longer exercise restraints in sex and sex related issues as a result of learning from these media.

Also exposure to foreign TV has also affected the mode of dressing of the Yoruba's. This has made them modify their forefathers mode of dressing as archaic, the women now wear lacey dresses, shirt and trouser suits, Aso-oke and others neglect the wrappers and beads their fore-parents wore. The youths now wear tight fitted dresses, such as skimpy shirks, stretch skirts and gowns, trousers, body hugs" and shorts. They also wear different hair styles such as weavon, wig, perming of hair, jerry curls and various hair styles.

Havilland Robert (2003) says that culture has been neglected due to one reason or the other while some have been changed or modified, some still need modification. Yoruba's now prefer to speak English instead of Yoruba. It is more rampant amongst youths in the higher institutions.

In Nigeria, there are different cultures. The Yoruba for instance struggle hard to keep certain aspects of their culture going and if need arises modify some of conformity with what is obtained in the society. Havilland (2009) defined acculturation as "that which results when groups of individuals having different cultures come into intensive firsthand contact, with subsequent major changes in the original culture pattern of one or both groups.

In the electronic media the television is in a better position to promote the culture of the people since it involves the use of the audio and visual elements in their production of programmes Owuamalam (2012) in his book audio visual media states that: "Television uses programmes to control all the senses of the viewer as the audience is invaded with a variety of sound, colour and movement. He went ahead to say that "it is a medium of social communication.

Creativity is an element of culture since through it adaptations of diffused culture as managed and used in solving societal problem. The radio through creativity in their programmes manages and also promotes those aspects of the people's ancestral culture which they hold.

The Yoruba society for instance despite the influx of the other foreign cultures, hold certain aspect of their culture tenaciously. Those aspects include their mode of dressing, language, ways of greetings, occupation and certain norms customs and traditions. The radio being an agent of social change is one of the avenues to promote these aspects of their culture. The radio has being an agent of social change to promote its culture through packaging and presentation of programmes. It is the responsibility of the Yoruba's to show that they-the Yoruba people, exist culturally and that they have something to contribute to the world bequeathed to them by their ancestors. This research therefore carries out on study on the LBC Lagos radio Yoruba programmes to see how it promotes the Yoruba culture.

The researcher therefore, believes that the media should inculcate in its audience the importance of promoting their language like other people. The media ought to give cultural promotion a place in their programme. The broadcast media have a great role to play in the promotion of Yoruba culture, the television in particular has a greater role to play in cultural promotion since people tend to believe more what they see than in what they hear. This research work therefore studies whether the Yoruba programmes actually promote the Yoruba culture and how they promote it.

Statement Of The Problem

The Yoruba's seems to have neglected their culture. They seem unaware of certain aspects of their culture which make them unique. It becomes imperative, therefore to see why they do so in a competitive cultural environment.

The presentation of foreign programme on local radio stations tend to influence perception of culture and affect its attitude and behaviour towards cultural issues and objects should local stations adopt foreign programmes without considering the impact of cultural presentations of such programmes on their target audience. Why would such local stations not contemplate the production and presentation of more local programmes as strategy for promoting indigenous culture?

Radio stations were designed to serve the interest of their sphere of coverage. It is expected that the stations should be capable of promoting the language, arts, norms, ethics, history and religion of the areas they serve. It becomes important therefore to ascertain how radio stations address the cultural promotion roles particularly in the Yoruba speaking areas of Nigeria.

Statement Of Hypothesis

In order to answer the above questions the following hypothesis will be tested:

- H₀: Planning and scheduling of radio programmes do not affect cultural promotion
- H₁: Planning and scheduling of radio programmes affect cultural promotion
- H₀: Production, packaging and presentation of radio programmes do not affect the culture of the people
- H₁: Production, packaging and presentation of radio programmes affect the culture of the people
- H₀: Radio programmes do not promote culture
- H₁: Radio programmes do promote culture.

Contribution Of The Media To Cultural Development

The mass media are the medium in which communication or message is targeted towards more than one audience at the same time. Conventionally Okonkwo (2008) defined mass communication as the process of transmitting information, ideas and attitudes to large heterogeneous and far-flung aggregates of people who are dispersed in time and space.

The transmission being of means of technical media developed for the purpose. In this process of transmission, the communicator is not in contact with the recipient i.e. the audience. The entire sender knows is that there is likelihood that the message he is sending is capable of being received simultaneously by thousands of people.

In every developed or underdeveloped country, the media have six (6) distinctive roles to play. These roles are news or information, public relations and persuasion, -entertainment and art, sales and socialization function has to do with inculcation and reinforcement of attitudes, principles and values of the accepted norms of a society culture.

These roles Harold Lassuele (2003) also described in his three (principles functions of communication processes as :)

- Surveillance of the environment, disclosing threats and opportunities affecting the value position of the community and other component parts.
- Correlation of the society in making response to the environment.
- Transmission of social heritage from one generation to the next.

These functions were also summarized by Wright (2002) as the "transmission of social heritage" the focusing on the communication of knowledge, value and social norms from one generation to another or from one member of a group to new comers. This is the education function of mass communication.

Schramm (2007) used simpler term to explain the communication functions watcher, forum and teacher. He said that "every society has its watcher, who provides other members with information and interpretation of events. They survey the environment and on the threats and dangers as well as on the good omens and opportunities. He also said that the society uses its communication systems as a teacher to pass social heritage from one generation to the next. It correlates responses to the environment so that it can be compared to the institutions of homes, church and school in its role as a teacher.

The broadcast media is a branch of mass communication. It is a very potent mass media as it combines audio visual and motion and is capable of reaching a variety of audience simultaneously. It is also a medium of communication through which the individual shares in the world around and beyond his immediate environment. By means of broadcasting, every individual becomes a partner of ideas and experiences that will enrich his life and help him live in a complex dynamic and human society. The broadcast media fulfills its educational function of the mass media through featuring of programme which are educative in nature. The functions of the communication system of society are often interrelated as in the folktale that entertains while educating the young to the values of their society. In planning programme both for radio and television, the audience are put into considerations. Some of these programmes contain the people's culture and social life.

Promotion as defined in Oxford Advanced Learners Dictionary "is any activity that helps or encourages the progress or success of an aim, principal or a movement. Cultural promotion is then any activity that helps and encourages the people's way of life. It involves educating people on activities mapped, planned and executed that affects man's way of life. It embraced all aspects of life in mankind. Cultural promotion must be comprehensive all embracing, yet integrated according to the Me Bride et al (2002).

Media performance extends from the dissemination of cultural and artistic products for the purpose of preserving the heritage of the past, the development of culture by widening the individual horizons, awakening his imagination and to stimulating his aesthetic needs and creativity.

The broadcast media is not left out in carrying out this cultural promotion campaign. They aid to promote the cultural value and customs of the societies they serve. The National Broadcasting Commission (NBC), the body which sees to broadcasting in Nigeria ensures that broadcasting in Nigeria influences societal values positively and in so doing, improve and strengthen the social, cultural, economic, political and technological aspects of the nation.

In view of the negligence of certain aspects of the Nigerian culture due to influx of other cultures, the broadcast media thought of inculcating in its-audience the importance of promoting their language and culture. This is why the National Broadcasting Commission deem-it-fit to have as their cultural objective the following. "The cultural objectives of broadcasting-cover various aspects of community life, including aesthetic, religion, ethics, philosophy, language history and art, broadcasting shall among others.

- i. Seek, identify presence and promote Nigeria's diverse culture.
- ii. Select critically, the positive aspects of foreign cultures for the purpose of enriching Nigerian culture.
- iii. Develop and promote the application of indigenous aesthetic values.
- iv. Promote the development of a high level of intellectual and artistic creativity and
- v. Foster (dignifying) and spiritual values.

From the above NBC objectives, one could see that broadcasting stations are aimed at finding out the various cultures of the people they serve then preserve and promote those aspects that are dogmatic to them. The objectives are not against the influx of foreign cultures but are against the filtration of cultures with negative implications or those that does not enrich their existing culture. Culture here includes morals, aesthetic artistic (artworks) and others.

MEDIA Effects On Culture

The television and radio have become singularly powerful media to do good and evil in society. Programme offering in these media usually reflect the desire and values of our society while their persistent command of attention tends also to make them important creatures of our values, desires and tension. Due to the sole dependence of the populace on the media for information of event happening around, they are prone to real happening of importance which made people direct eye witness as second hand.

Owuamalam (2001) described media effect as a "magic carpet". He said that audio visual medium is a creative marvel that transports its audience to places other than physical locations at a particular time. According to him, it is the artistic presentations designs whose purpose as a communication event changes the audience from their immediate location to places far away from their respective vicinities. The medium uses costumes, scenic designs, language and plot to transform the imagination of the said audience to a second hand reality. The mental imagination or pasteurization could stimulate fantasy or dwell on reality as provided through the screen experience."

It is not possible to taste the cultural cosines (dishes) of the various nationalities or even appreciate the quality through a telephone. Letter writing cannot bring the actual picture of a presidential palace of our vision. The telex or even the electronic mail (Email) cannot make use of, enjoy the beauty of the sunny beaches of the West coast of Africa. One needs to be there physically to Saviour the describe environment and have a valid comment or hold an authentic opinion on the reality of life.

The themes and values of television programmes do have some effects of television programmes. No comprehensive analysis and evaluation has been made, for instance, through repletion of sounds over the TV and popularizing of a song, the television tends to form peoples tastes thereby leading them to purchase the records for home listening. Also, on specific matters like mode of dressing manner of special (language and accent) large segments of the public are quick to imitate what they see and hear on air.

The coverage of news events by broadcasters particularly on TV seems to have a profound effect on the way people feels about the issue involve. Some extensive studies have been carried out in the area of "Broadcasting and its effect on attitudes. Farounbi (2001) observes that: "Radio and Television are very, crucial in the conveyance of information, definition of problems and explanations of the world of their audience.

He further observed that radio and television are development ventures which are important agents of social change and action. They assist in the transformation of old customs and practices to new ones. Broadcasting has been found out to be good affecter of cultural uplift and propaganda. The aspiration of most broadcast stations includes propagation of social ideas in a society. Broadcasting should aim at elevating the norms cultural standards and its diffusion to the general public.

Joseph (2002) said the mass media plays the role of perception and beliefs. He said that the media especially television may become important agencies in determining the attitudes of young people. According to him; "the TV will be influential force when the following factors are operatives.

1. The same ideas, people or behaviours race become consistent from programme to programme i.e. they are presented in a stereotyped manner.
2. A child is heavily exposed to TV content.
3. A child has limited interaction with parents other socializing agents and lacks on alternative set of beliefs to serve as a standard against which to access media portrayals.

All this means that under certain conditions, television will be an influential force in shaping what certain topics. Attitude can be changed by mass communication. These occur as a result of message translated by one medium or more. Attitudes by the definition of AllPort (2000) can be said to be a mental or natural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individuals' response to all objects and situations with which it is related.

It could also be seen as a disposition to respond in a favourable or unfavourable manner to a given object. In simple definition, it can be explained as likes and dislikes. The belief system of each group tends to influence its attitudes on issues. According to Lambert et al (2003). Attitudes is an organized and constant manner of thinking, feeling and reacting to people, group, social issues or more generally any event in one's environment.

Belief is defined as statements indicating a person's subjective probability that an object has particular characteristics. They also assert the truth or falsify the propositions about the object while values are the goals a person strives for and which help to determine many of his/her attitudes and beliefs.

A radio station should be able to support certain values, beliefs and practices as knowledge by that particular group it is more involved with. People belonging to a given group who possess the same cultural background are more likely to be in the same systems, belief and dispositions. They are equally perceived as their identification marks. In studying the problems in press and broadcasting, Cartel et al (2001) observed that "in order to maximize the use of communication, the media do not try to cater for the whole of the population of one time, they rather direct themselves at fairly specific common interest and attitudes".

This perhaps accounts for the increasing popularity and acceptance of different media organization in different parts or states of Nigeria. Certain organizations become more popular in states where they are located because they design their programmes to be capable of fostering the spread of the behavioural patterns of their members. They tend to serve the specific interest and needs of their primary audience. Stations operate to reach as many people as possible in a limited audience environment.

A radio station has to be sensitive to its immediate cultural environments. For a station to capture and retain the preference of its immediate audience and to remain in business, it must make its programme content relevant, interesting and useful to the members of its target audience. The programmes concerned include news, discussion programmes, debate, films, movies, musicals, drama, sports and ethical ones. Stations ought to ensure that most of the broadcast material aids concern their local language to make more impact. This is so because, language has always been a strong vehicle of cultural development and transmission and a major identification mark of an ethnic group. Kretch et al (2004) in describing language as an identification mark of an ethnic group further stated that "language reflects both the personality of the individual and the culture of this society and in turn helps in shaping personality and culture.

People are more likely to take to those broadcast materials that are presented in styles and languages capable of promoting their consciousness and values than those in unfamiliar or foreign languages.

Programmes aired in a station could be gotten through;

- a. **Local Production:** This consists of programmes that are produced in the local stations own studios or on location with the use of the stations equipment. The most common local productions are the stations daily newscasts, interview-programmes and public affairs discussion shows.

- b. **Syndication:** Many independent products on companies sell their show to syndication firms. Programmes distributed by syndication companies could be bought and aired on stations, the programmes are gotten through subscription from the syndicate firm. They include programmes such as shows.
- c. **Network Programmes:** Stations can affiliate with network stations such as NTA to air programmes with national audience. The stations transmit them to its viewers as they are received or it is videotaped and presented at a later time. Example of programmes that could be obtainable through network is soap opera's national news among others.
- d. **Satellites and Cables:** These constitute another source of programmes. These programmes are beamed through microwave to satellites and are down linked to subscribers.

Programmes obtained from satellite and cables are mostly foreign produced ones. The content of the important or foreign programmes are often alien to the values and imagery of the importing or receiving country. It is this that caused the Nigerian Broadcasting Corporations to raise its home/local production to about 70 percent of its output. This is adopted by most TV stations during programming.

Programming ranges from network to a local station programme. Bittner (2004) says "programming goods or low farm sell advance broadcasting sells programming.

Programming is usually done by talented strategies that combine creative decision with economic technical reality and political constraints if programming should be irresponsible on not meet the public need, then like the lawyer who gives bad advice or the store owner who sells inferior goods, broadcasting will be out of business. Therefore it is then during programming that the cultural needs of the people should be met. The programmes director and planners in TV stations should always bear in mind the promotion of the people's culture when designing, scheduling and presenting programmes.

METHOD OF DATA ANALYSIS

Analysis is the presentation of collection of data into constituent parts. It is the selection of data and its segmentation into different components. According to Wimmer and Dominic (2002) "content analysis can be used to described communication content" this approach is considered the most appropriate technique for making repairable and valued inferences from the obtained data thus ascertaining the role of radio programmes with particular references to culture promotion.

The weekly LBC programme schedule for July-September 2011 quarter is divided into two (2) major categories:

- (a) Information
- (b) Entertainment

This was represented in simple percentage. And the hypothesis posed in chapter one of this work where analyzed using Chi-Square table test.

CLASSIFICATION OF PROGRAMME SCHEDULE ACCORDING TO PROGRAMME TIME

Here the total broadcast time for the day is calculated in minutes.

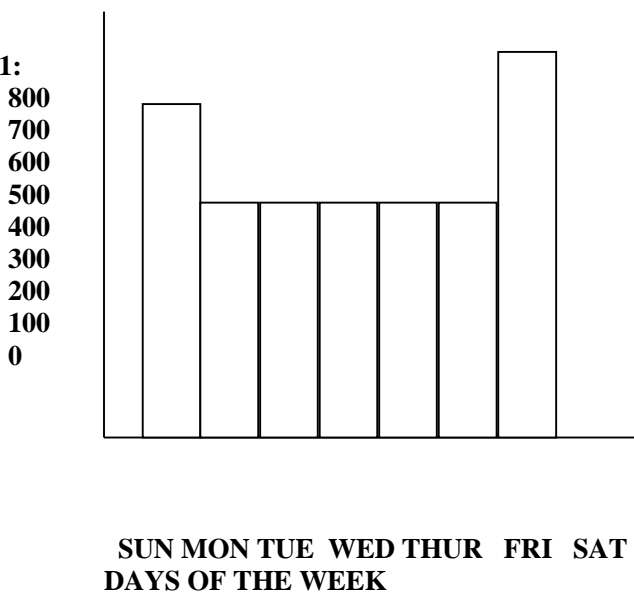
Table 1

TABLE SHOWING DURATION OF PROGRAMME BROADCAST TIME PER DAY.

DAY OF BROADCAST	DURATION OF BROADCAST	TOTAL BROADCAST PERIOD IN MINS
Sunday	12pm- 11. 50pm	710mins
Monday	4.00pm- 11. 50pm	470mins
Tuesday	4.00pm- 11. 50pm	470mins
Wednesday	4.00pm- 11. 50pm	470mins
Thursday	4.00pm- 11. 50pm	470mins
Friday	4.00pm- 11. 50pm	470mins
Saturday	7.30am- 11. 50pm	800mins

Note: On Saturday, there is 3 hours break in transmission from 1pm-4pm. Therefore, total broadcast time per week $710 + 470 + 470 + 470 + 470 + 470 + 800 = 3,860$ mins.

Figure 1:



A HISTOGRAM SHOWING DURATION OF PROGRAMMES PER DAY

The histogram is used because it shows vividly the respective frequencies at a glance for easy comparison.

CLASSIFICATION OF PROGRAMMES ACCORDING TO LANGUAGE OF PRESENTATION

Here, the LBC programme schedule is classified into three (3). The classification is based on language used in the production and presentation of the programmes - these are:

- i. English
- ii. Yoruba
- iii. Both

The third class named "both" consists of programmes in the language used is undefined. It could be either of the two major languages used to ensure that greater part of the audience is carried along and to satisfy their various needs.

Table 2
TABLE SHOWING WEEKLY ENGLISH PROGRAMME PRESENTATION

Sunday	Opening formalities	15mins
	Kiddies club	60mins
	Drama	120mins
	Covering news	30mins
	Sports update	30mins
	Petroleum perspective	30
	One cubed	30mins
	Major news in English	60mins
	The Assembly	30mins
	Newsline	30mins
	Insight	95mins
Monday	Opening formalities	15mins
	Children's cartoon	30mins
	Evening news	30mins
	Today in the press	30mins
	Young generation	30mins
	News corner	30mins
	Major news in English	30mins
	Government house special	30mins
	Network news	30mins
	Drama	45mins
Tuesday	Opening formalities	15mins
	Morning news	30mins

	Today in the press	30mins
	Thrift collector	30mins
	Turning point	30mins
	Major news in English	30mins
	Medicare	30mins
	Spotlight	30mins
	Network news	60mins
	Tuesday night live	80mins
Wednesday	Opening formalities	15mins
	Children's cartoon	30mins
	Morning news	30mins
	Today in the press	30mins
	One cubed	30mins
	Your rights	60mins
	Network news	60mins
	Midweek sports	95mins
Thursday	Opening formalities	15mins
	Morning news	30mins
	Today in the press	30mins
	700 club	30mins
	Major LBC news in English	30mins
	Spotlight	30mins
	Network news	60mins
	Encounter/ Drama	95mins
Friday	Opening formalities	15mins
	Super book	30mins
	Morning news	30mins
	Today in the press	30mins
	Wedding bells	30mins
	Major LBC news in English	30mins
	Arrow in the heart	30mins
	Eye witness news	95mins
	Variety time /music	95mins

Saturday	Opening formalities	15mins
	Breakfast show	30mins
	Super book	30mins
	Heartland city	30mins
	Peak of the week	30mins
	Drama	30mins
	Brain teaser	60mins
	News at noon	30mins
	Disc on video	45mins
	Today in print	30mins
	Talking in sports	90mins
	Music	30mins
	News digest	30mins
	Too Club	30mins
	Network news	60mins
	TOTAL = 71	2,925 minutes

Therefore, total minutes for the 71 English programmes per week = **2,925** minutes.

Table 3

TABLE: SHOWING WEEKLY YORUBA PROGRAMMES PRESENTATION

DAYS OF THE WEEK	NAME OF PROGRAMME	DURATION MINUTES
Sunday	Irohin (News)	30mins
Monday	Irohin	30mins
	Baba Ijebu (Ere)	30mins
Tuesday	Irohin	30mins
Wednesday	Irohin	30mins
	Labe Orun	30mins
	Ore ⁷ ke ⁷ le ⁷ wa ⁷	30mins
Thursday	Irohin	30mins
	Ere	30mins
	Orin	30mins
Friday	Irohin. Labe orun	60mins. 30mins
Saturday	Irohin	30mins
	Ere /Orin	55mins
	TOTAL = 14	575mins

Therefore total minutes for the 14 Yoruba programmes per week = 575minutes.

Table 4
TABLE SHOWING "BOTH" PROGRAMMES PER WEEK PROGRAMME PRESENTATION

DAYS OF THE WEEK	NAME OF PROGRAMME	DURATION OF MINUTES
Sunday	Sunday service	45mins
	Praise and Worship	60mins
	Commercials	15mins
Monday	Musicals	15mins
	Commercials	15mins
Tuesday	Musicals	15mins
	Children's programme	30mins
	Commercials/ Public	30mins
	Announcement	30mins
Wednesday	Musicals	15mins
	Commercials	15mins
Thursday	Musical	15mins
	Children's programme	30mins
	Commercials	15mins
Friday	Musicals	15mins
Saturday	Commercial/ Public	15mins
	Announcement	15mins
	Total = 16	345mins

Therefore, total minutes for the 16 units of "Both" programmes per week = 345 minutes.

Note: "Both" in the above implies those programmes schedule in which no language is used in the broadcast. They include musicals, commercials, children's programme and others often; the particular language to be used in the musicals depends on the choice of the presenter continuity announcer on duty. Also, the language used for the commercials often depends on the choice of the producer or advertiser of the product. The Sunday service also depends on the language used by the clergy at the church chosen to be cured. One cannot therefore classify such programmes into a straight jacket of either Yoruba or English.

Table 5
TABLE SHOWING PROGRAMME LANGUAGE CLASS, DURATION OF PROGRAMMES IN PERCENTAGE AND APPROXIMATED VALUES

PROGRAMME LANGUAGE CLASS	DURATION PERCENTAGE (%)	DURATION IN DEGREE VALUES
i. English	75.8	273°
ii. Yoruba	14.9	54°

iii. Both	9.3	33°
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Note: Degree is approximated to the nearest whole number on a scale of 360° degrees as the value of a whole circle representing the entire programme class and time.

To calculate duration in percentage

$$= \frac{\text{Total broadcast time per language} \times 100}{\text{Total broadcast time per week}}$$

To calculate duration in degree value = Percentage per language x 360

100

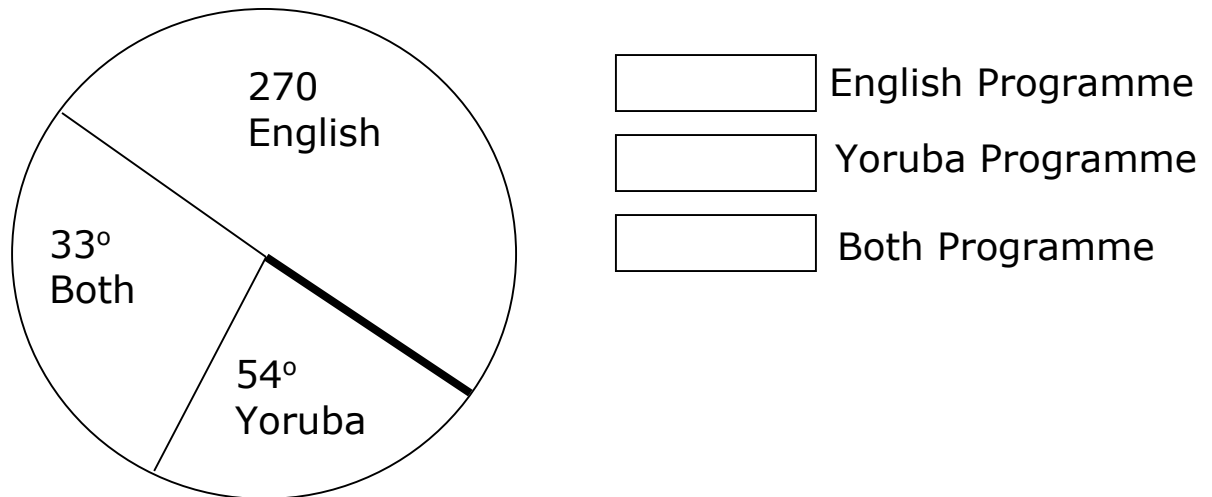


Figure 2: A PIE CHART REPRESENTING PROGRAMME

A pie chart is used for easy comparison between the language classes. It also provides the summary of the data at a glance.

YORUBA PROGRAMME TYPE CLASSIFICATION

The Yoruba programmes in the schedule for clearer analysis could further be classified according to the major programme types which are:

a. Information Programme:

This consists of programmes such as news, current affairs, discussion and educational programme.

b. Entertainment Programme:

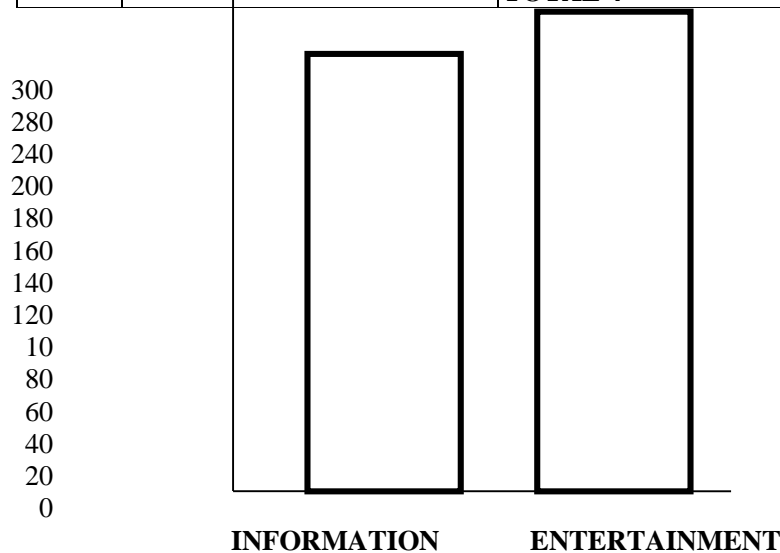
This consists of programmes such as musicals, drama, variety shows and movies. These are the two major classes of programme to be considered in this research work.

**Table 6
TABLE**

SHOWING YORUBA LANGUAGE CLASSIFICATIONS PER WEEK IN MINUTES

NO	PROGRAMME TYPE	NAME OF PROGRAMME	DURATION OF MINUTES
A.	Information	Irohin	240mins
	Ere Yoruba		30mins
	TOTAL		270MINS
B	Entertainment	Baba Ijebu (Drama)	90mins
		Labe Orun	30mins

		Majekodunmi (Drama)	30mins
		Nigerian movie	5mins
		TOTAL 4	155MINS



PROGRAMME TYPE

FIGURE 3: A BAR CHART REPRESENTING YORUBA PROGRAMME TYPE/CLASSIFICATION

The bar chart is used to represent each component of the variable i.e. programme type. The heights of the bars are proportion to the frequency in minutes of each component of the variable.

ANALYSIS OF RESEARCH QUESTIONS

QUESTION 1: DO PLANNING AND SCHEDULING OF RADIO PROGRAMMES AFFECT CULTURAL PROMOTION?

By inculcating the people's culture in their programme schedule the research classified the programmes schedule into the basic language used in the production, the presentation of porgammes in the station. The use of English and Yoruba language are shown in table 2 and 3 respectively.

The Yoruba programme is classified into major programme types which are informational, entertainment programmes. Table 6 shows the two classes of programmes and duration allocated to each. Information programmes consume 273minutes (equivalent of 45hours 30mins) while entertainment programmes consume 305minutes and an equivalent in Yoruba language. These data are represented in a bar chart in figure 3.

QUESTION 2: DO PRODUCTION, PACKAGING AND PRESENTATION OF RADIO PROGRAMMES AFFECT THE CULTURE OF THE PEOPLE?

Yes radio programmes promotes culture because table 5 shows the programme language duration in percentage and approximated degree values. It could be seen from the above representation that English programmes consume a greater percentage of the total broadcast time per week. It was also aspects of the people's culture were promoted such as mode of dressing, customs, traditions etc.

QUESTION 3: TO WHAT EXTENT DOES RADIO PROGRAMME PROMOTE CULTURE?

The promotion of culture through radio is evidenced because the attention of the audience relies solely on the message passed across on information given. The audience pays less attention to programme aesthetic but more language figure of expression and speech mannerism.

Also the attentions of the audience rely mostly on aesthetic qualities of programmes less on language. This explains why the audience tends to observe the mode of dressing, hairstyles, habits and behaviour.

RESULTS AND DISCUSSION OF FINDING

In analyzing the programmes in the programme schedule, the researcher first calculated the total broadcast period per day: The calculation of the broadcast time per day, the calculation of the broadcast time per week in minutes. This information is expressed in Table 1.

The total of each of the seven day broadcast time gave the total broadcast time per week, presented by 3,860minutes and equivalent of other 20mins. This is also the duration in which the station is operational. The result is represented with a histogram in figure 1. The longest bar, which is Saturday represents the day with the longest broadcast time.

CONCLUSION

According to Swan (2000)"the radio is a democratic institution. It has more things for everyone. It offers instant gratification for all moods, interest and desires. That is why radio became more powerful than any other medium".

The radio is a powerful medium of communication. Its audio quality enables its programme planners and manages to produce and present programmes that should promote the local culture of its primary audience. This promotion function is also emphasized by the National Broadcasting Commission (NBC-the body that regulates and control the broadcast industry in Nigeria). The commission states that stations would "promote Nigerian's indigenous cultures moral and communication life through broadcasting."

It could be deducted from the findings in Chapter four (4) that LBC radio Lagos carries out the above broadcast functions as stated by the NBC. This could be seen in their production and presentation of programmes. The research also shows that most of their programmes have local content even when presented in English language. LBC radio aids in the promotion of aspects of Yoruba culture such as dressing (as shown in appendix ii) language, morals, norms, customs and tradition.

The researcher did not imply that foreign programme should not be aired at all but that the station should ensure that programmes with foreign content do not outweigh the local content programmes.

Hence, the radio stations should be sensitive to the needs of its immediate environment and should assist in their cultural marketing. In carrying out the cultural marketing role, they also communicate to all classes of people such as the children, the youths and even the adults through their programmes. Hence, that is why they are said to be a democratic institution.

RECOMMENDATION

The researcher draws inspiration from a statement of a renounced communication Scholar Nzekwe (2002) who said "mass media policy and programme planners cannot afford to set in motion a force of change and take their eyes off them. They cannot afford to use the powerful weapon of public information and mass communication without keeping watchful eyes on their public.

The opinion suggest that once a programme or project is initiated, there is need for valuation or assessment from time to time that proper evaluation of stations and their programmes should be done by NBC to assess if they are actually performing their statutory function. This period monitoring is necessary on a frequent basis since the study is a dynamic one.

Programme planners in stations should allocate more time to the language of its primary target audience since it serves the communication needs of their main publics. So, they should initiate more programmes especially children programme in the local language of its publics.

Communities should contemplate packaging programmes that explore and market their various customs and traditions. This could be aired in place of foreign movies and soap opera that do not have any to the performance environment.

The movie and home video industries should engage in boosting the human society rather than tarnishing image.

Radio stations should engage in the production of radio guides (which is scheduled to be aired by a radio stations). Here, the programmes descriptions are articulated. It stated time, type of programme its intended target audience it should be produced quarterly.

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