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THE ROLE OF TELEVISION IN THE DEVELOPMENT
OF NIGERIA

THESIS

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The purpose of this study is to show how television has affected the politics, education, economy, and religions of Nigeria. The background of each area is outlined to lay the groundwork for showing the influence of television on these aspects of the lives of Nigerians.

A brief history of the development of radio and television in Nigeria is presented. Although government control of Nigerian television precludes unbiased political reporting, the medium has raised the consciousness and interest of Nigerians in political activities; education, however, is the area in which television proves its worth and potential. Under the direction of the government's unification goals, Nigerian television has been an informative, moderating, and conciliatory influence on the divisive elements in Nigeria.

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CHAPTER I

INTRODUCTION

Before the advent of radio and television in Nigeria, its social, political, and economic developments were unsupported by any system of mass media network. Communication, therefore, was accomplished by word-of-mouth and face-to-face message delivery. With the arrival of new communications media, however, of which television is the most effective, giant steps have been taken in the mass dissemination of information to the Nigerians, which has helped greatly to improve their lives.

A Nigerian educator, C. A. Ogunmilade of the Department of Educational Technology, University of Ife, Nigeria, identifies the need to use television to its full potential in Nigeria.

There should be recourse to modern technology of which television is one, to enhance the communicational needs of Nigerians and to use it to foster national development in all facets of Nigerian endeavor. Television has been used as a means to foster political, economic, religious and social ends but its full potential has not been harnessed (6, p. 7).

When, in 1935, the British began the first wireless radio distribution service in Nigeria, the direction was begun for improvement of the nation's communication needs (1). Although radio developed extensively from this date,

it was not until the late 1950s that television came to Nigeria with the opening of the Western Nigerian television station (WNTV), in Ibadan, Nigeria (7, p. 14). Radio and television broadcasting receives much of the credit for the rapid development of the country since the 1960s.

Nigeria contains many ethnic groups and therefore many different cultures and traditions; Nigerians do not accept change rapidly because of rigid adherence to their traditions. The arrival of radio and television may have been just in time to contribute to social changes in Nigeria and the development of its people.

Egbon notes the beginning of changes brought about by radio and television. "The growing awareness of Nigerians over mass media contents points out the possibility that television could be used as a real means of coping with the nation's political, social and economic problems" (3, p. 3). Writing for the daily New Nigerian and commenting on some of the problems that beset the Nigerian television medium, Udemgba Ilozue, who is president of Nigerian Guild of Television Producers and Directors, says,

In recent past, television had played a timid role in the public affairs of this nation. It almost became an extension of the faces and voices of the members of the government of the federation. It should now try to be independent and impartial in the sense of the phrase (8, p. 28).

Statements such as these suggest that Nigerian television has not achieved its full potential. This is why in 1980,

Jibola Dedenuola, chairman of the twentieth anniversary celebration of Nigerian television, pointed out in his address to guests (who were mostly politicians, government officials and broadcasters) that

There was need for television operators to identify their present positions, look into the past and re-define strategies for the future. The progress of a nation depends first and foremost on the progress of its people. Unless a country is prepared to invest in the development of the human potentialities of its people, which television is singularly placed to do effectively, that country which ignores such investment, could not develop materially, socially, politically, economically, culturally and spiritually (2, p. 31).

Even before this statement was made, however, steps had been taken to do just this. In 1977, the then Federal Military Government of Nigeria established the Nigerian Television Authority (NTA), as a corporate body to coordinate the activities of television broadcasting in Nigeria. Under this decree, NTA took over all former regional and state television stations (5).

Purpose of the Study

The purpose of this study is to determine the ways in which television has contributed to Nigeria's development, especially economically, socially and culturally. This study will ask the following questions.

1. How has the dissemination of information in Nigeria changed with the advent of radio and television?
2. What was the reaction of Nigerians to these new media?

3. How has television been used to improve the lives of Nigerians?

4. Has television been of use in helping to heal the social and political divisions in Nigeria?

Scope and Limitation

Although this study will not focus on the history of television in Nigeria, it will attempt to determine the impact of television on Nigerian society. Without delving deeply into Nigerian politics, this study will discuss briefly some areas in which politics has helped either to enhance the growth of television or hold it back.

Methods and Organization of the Study

This study is historical and descriptive research that relies on both published and unpublished works. The primary sources used are the Nigerian Television Authority (NTA) journals, Nigerian newspapers and broadcast magazines, and government publications. Secondary sources include books, journal articles, and published and unpublished dissertations and theses that deal with broadcasting in Nigeria. The chapters that comprise this study are entitled Introduction, The Growth of Television in Nigeria, The Role of Television in Nigerian Politics, The Effect of Television on Education, the Economy, and Religion in Nigeria, and Summary and Conclusions.

Definition of Terms

NTA, the Nigerian Television Authority, is the corporate authority that coordinates television broadcasting in Nigeria.

Regions are the three ethnic divisions that existed in Nigeria before 1967. After 1967, the Federal Military Government of Nigeria divided these three regions into states.

States are the nineteen political sub-groups in Nigeria, each of which is responsible to the federal government.

Recent and Related Research

Two theses from North Texas State University deal with the history of radio and television in Nigeria. Adejunmobi's (1) "The Development of Radio Broadcasting in Nigeria" provides an insight into the events that led to the start of the first wireless radio service in Nigeria in 1935. He provides a comprehensive account of the development of this medium and its spread throughout the country.

Inwang's (5) thesis, "Twenty Years of Nigerian Television: 1959-1979," is a historical study of the development of television in Nigeria. He limited his study to the first twenty developmental years of television in Nigeria.

Studies on broadcasting in Nigeria that have been done at other universities include Egbon's (3) doctoral dissertation at the University of Wisconsin, Madison; he wrote a comprehensive account of the origin and development of television broadcasting in Nigeria. Graettinger's (4) dissertation, "The Development of Broadcasting in the Former British West African Possessions of Sierra Leone, Ghana," also touches on the development of broadcasting in Nigeria. These four studies primarily emphasized the development of radio and television in Nigeria. This study, on the other hand, focuses on the role that television played in the development of Nigeria as a new nation.

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CHAPTER II

THE GROWTH OF TELEVISION IN NIGERIA

In order to trace completely the growth of television in Nigeria, a brief look at the development of radio will be helpful because when television was introduced into Nigeria, it operated along much the same lines as did radio. When wireless radio was established in Nigeria in 1935 by the British colonial administration, it was to have existed only in the capital city of Lagos. Later in the decade, however, the Federal Ministry of Information, which had responsibility for broadcasting, expanded radio services to other parts of Nigeria.

To assist in this effort, the British colonial administration sought help from England, which sent a team of engineers and broadcasters to do a survey of Nigeria and to submit its recommendations. This team was headed by A. W. Byron, then Crown Agent for Nigeria, and L. W. Turner of the British Broadcasting Corporation (5, p. 8). The team's recommendations emphasized the necessity of increasing the power of the Lagos base transmitter for longer range and clearer reception; it also recommended that short wave transmitting stations be built in all the regional headquarters of Nigeria: Ibadan for the Western Region, Enugu

for the East, and Kaduna for the North. In addition to the Kaduna station, the team recommended that another station be built in Kano to improve northern reception because that region was the largest in the nation (5, p. 9).

These recommendations were followed closely by the colonial administration. Although the BBC loaned a number of experts to Nigeria to help set up the broadcasting system and followed this pattern of action throughout its administration in Nigeria, when Nigeria became an independent and sovereign nation on October 1, 1960, the British home government discontinued the practice. However, the emphasis on the part of the British colonial administration that was concerned with broadcasting in Nigeria had been that of training Nigerians in all areas of broadcasting so that the Nigerians would be able to operate their own broadcasting service. One reason for this decision was the realization of the British home administration that it was expensive to maintain a British staff to do what Nigerians could be trained to do at far less expense to the government; at that time, Nigerian broadcasting was not generating enough funds to support itself (5).

By 1960, the Nigerian Broadcasting Service was making plans to establish television stations in all the regional headquarters. One of the flaws that existed in the Nigerian constitution at that time was its inability to restrict regional governments from establishing their own television

stations; in an attempt to prove its assurance of autonomy to the regions, the federal government had granted these regions some general powers to enact their own laws and to execute orders that could be useful to the regions. While doing this, though, the federal government did not relinquish some exclusive rights although these rights did not include the establishment or operation of television broadcasting (3, pp. 17-18). The regions quickly discovered and capitalized on this oversight. The Western Region government started its television broadcasting in 1959 because Chief Obafemi Owolowo, leader of the Action Group (one of the Nigerian political parties), was denied national radio network time to state his views on the MacPherson constitution of 1951. This prompted him to work toward the establishment of a medium that would allow voters to both see and hear him. Therefore, on October 31, 1959, the Western Nigerian Television was established (4, p. 29).

Other regions followed Western Nigeria's action and established their own television stations. Thus, in the three regions of Nigeria, television stations sprang up on independent levels which produced and broadcast programs of the same type as the radio networks of the federal government. Because they saw this as a successful venture, the federal government inaugurated television operations that worked hand-in-hand with the NBS stations in the

regions. While national television and radio worked together because they had a common sponsor, the regional stations operated independently; while the national networks promoted a national image and feeling in their programs, the regional stations primarily emphasized regional concerns and feelings and barely touched on national items except for news and commentaries. This is not to say that they produced programs that were not in accord with national goals and aspirations; the programs produced were intended for the entertainment and pleasure of their local audiences, and the federal head of state's state-of-the-nation broadcasts, New Year's messages, and independence anniversary messages, among others, were always relayed by these regional stations. Such was the trend of television broadcasting in Nigeria until the takeover in 1977 of all television stations by the federal government. Even after the creation of states in Nigeria in 1967, however, both the federal and former regional television stations continued to broadcast in like fashion (3, 4).

The former regional stations claimed that they were working toward national goals, and the sincerity of their claims could be seen in the design of their programs which, like the nation in general, emphasized economic development, cultural revitalization, and the education of Nigerians. The regional stations claimed to do this better than the national radio and television networks. There were those,

however, who doubted the truth of such claims; accordingly, Ian MacKay, the last foreign Director General of the Nigerian Broadcasting Corporation wrote that

The setting up of regional broadcasting corporations does not bring about true competition. That can only be achieved by setting up a number of corporations having national coverage and offering a range of programs which would benefit the whole country (3, p. 63).

Whatever the case, the fact remains that all these stations did what they set out to do and were the only source of Nigerian broadcast information and entertainment. WNTV, the first television station not only in Nigeria but in all of Africa (2, p. 37), had founders and sponsors who recognized the success of education by radio and therefore considered the addition of vision a valuable help to both adult and formal learning. They also realized that the emphasis on national unity, loyalty, and pride was important to the future of the nation and could be taught on any level--national or regional.

With the creation of the Nigerian states in 1967, the need was felt to establish television stations in all of the nineteen state capitals of the federation. This proliferation of television stations would make it possible for programs to reach more Nigerians than was previously the case. The federal military government absorbed all television stations into a federal government corporation, the NTA, on December 24, 1977; the Nigerian Television

Authority (NTA) was charged with regulating matters relating to television broadcasting in Nigeria (3).

The stated reasons for this action by the federal military government were to respond to and fulfill its national unification programs and to promote the nation's rich cultural heritage. According to Inwang,

From its inception, NTA was given the power to control and reorganize the existing television stations and to establish new stations in each state capital in which there was no television station. Only ten stations were in operation at the time of the takeover, but the Authority has since then established nine new ones, bringing the number of television stations to nineteen, one for each of the nineteen states of Nigeria (4, p. 54).

Nigerian States' Television Stations

With the advent of the NTA, a total of nineteen television stations were established. A brief discussion of each follows.

NTA Lagos

Lagos, the capital of Nigeria, is the broadcast headquarters of all NTA stations in the federation. NTA Lagos is one of the four stations that existed during the regional broadcast setup, and it has continued to be the key station for the entire national network system. Its programs are received in the neighbouring states of Oye, Kwara, Ondo, Bendel, and Ogun, and countries of Togo, Cameroon, and Dahomey. It produces about 78 per cent of its programs. As the national headquarters of the NTA system, it has a

reputation for having the best staff and equipment and the most powerful transmitters (2, 3).

NTA Ibadan

This NTA station, which was the first television station not only in Nigeria but also all of Africa, is both a production and transmission station for other NTA stations. NTA Ibadan, in the capital of Oyo state, has five powerful transmitters that send programs to all former western region cities and to the Lagos region. Its five transmitters are located in Ibadan, Abefon, Idominasi, Iju, and Asileke. Locally produced programs comprise 75 per cent of its format; the remaining programs are either foreign films or network programs. It specializes in light-hearted entertainment such as drama, music, and folklore. NTA Ibadan, a pioneer station in Nigerian communications, continues to be a model for other stations in the country (2, 3).

NTA Enugu

Enugu, the capital of the former Eastern Region, is the second regional television station to be established. It began in association with a foreign electronics company which was soon bought out. Although its first broadcasts were limited to Enugu, it expanded until it covered all parts of the former Eastern Region. A subsidiary studio

was established to serve the major eastern cities of Port Harcourt, Aba, Onitsha, and Calabar.

Both Enugu and Aba were commercially oriented; their operations were supported by commercial revenue and government subsidy. Expansion plans were underway--a 1,000 watt transmitter was ordered in 1965--when progress was disrupted by the Nigerian civil war of 1967 that destroyed the entire system. After the war, the state and federal governments appropriated money to rebuild the studios, and today NTA Enugu is an affiliate of the federation serving Anambra state (2, 3).

NTA Kaduna

NTA Kaduna, formerly the radio and television station for Northern Nigeria, was formed in 1961 as a partnership venture of the regional government and a British industry. Initial transmission was within only a ten-mile radius, but with the installation of new transmitters at Jaji and subsidiary stations at Kano and Zaria, it was able to reach more Nigerians than any of the other Nigerian stations.

When the partnership was dissolved with friendship and understanding, this station had a staffing problem because the indigenous staff was not properly skilled; this was a common problem for stations in the 1960s. Since the take-over by the federal government, however, trained Nigerians from all parts of the federation are posted to different

satations as the need arises. Today, NTA Kaduna serves only Kaduna state (2, 3).

NTA Aba-Owerri

Before the creation of Nigerian states, Aba was a subsidiary of Enugu station, and it was the only station in Imo state. When NTA was formed and it was mandated that each state should have an affiliate station in its capital, Imo state temporarily used the Aba studio until one was built at the capital of Owerri. Today, one of the best television programs in the federation is produced in the Aba-Owerri studios (2, 3).

NTA Benin

Benin is the capital city of Bendel state, which was created out of the former Mid-Western Region of Nigeria. Although this station, which began operation in 1973 under the Ogbemudia administration, covers only a small area of the federation, it is renowned for its production of good educational and light entertainment programs (2, 3).

NTA Port Harcourt

NTA Port Harcourt serves the Rivers state. One of the newer stations in the federation, it began transmission in December, 1974, to help disseminate the government's developmental and cultural information. Today, with its modern studio facilities and well-trained indigenous staff, NTA

Port Harcourt produces 80 per cent of its programs (1, 2, 3).

NTA Jos

Jos is the capital of Plateau state, which was created out of the Northern Region. NTA Jos began transmission in 1975, at which time it transmitted the first color programs in the history of Nigerian television. Today, NTA Jos has its own color processing, developing, and printing plant in its studios, and its programs are well produced (2, 3).

NTA Kano

The Kano studios were formerly an affiliate of the Kaduna station, which served the entire Northern Region of Nigeria. Since incorporation into the NTA system, new studio facilities have been installed that allow production and transmission of the station's programs to all of Kano state and the Niger republic. Since the NTA installed properly trained staff, the station has overcome its programming problems and now enjoys the reputation for producing programs that are frequently exchanged with other studios in the federation (2, 3).

NTA Sokoto

This station was first established in October, 1975, by the government of the North Western Region. It has

the tallest transmission mast of any station in Nigeria, which makes its reception very clear and interference-free. Although, initially, NTA Sokoto depended on foreign-produced entertainment programs, it now uses indigenous programs for 95 per cent of its transmissions (2, 3).

NTA Maiduguri

NTA Maiduguri was established in 1977 to serve Borno state. Its beginning transmissions coincided with the World Festival of the Arts and Culture in Lagos, which lasted from December, 1976, through January, 1977, and it was used as a relay station for those events. Subsequently, full production-transmission facilities were installed, and the initial staffing problems were solved through NTA affiliation. Plans for the purchase of a larger transmitter are being made so that its programs can reach the entire state (2, 3).

NTA Minna

NTA Minna serves Niger state, an area that was part of the Northern Region. It began transmission in October, 1978, in temporary studios, but new studios have been built that have modern production facilities which allow the station to produce 70 per cent of its transmissions, the bulk of which are news and current affairs discussions. National network programs make up the remainder of its program content (2, 3).

NTA Abeokuta

NTA Abeokuta is in the capital city of Ogun state. This station began operations in October, 1979. Although it is fully staffed, it transmits only six to eight hours a day. Plans are being made to install larger transmitters so that it can handle longer hours of transmission. Most of its programs are locally produced (2, 3).

NTA Akure

NTA Akure is located in Oba-Ile, the capital of Ondo state. The station started transmissions in 1979, but the programs lasted for only three to four hours daily. After NTA affiliation, the administrative and financial problems were solved, and today, NTA Akure enjoys the privilege of producing some of the best programs that are relayed on the network. Ninety per cent are indigenous programs (2, 3).

NTA Bauchi

NTA Bauchi began transmissions in February, 1977, in Bauchi, the capital city of Bauchi state, part of the former Northern Region of Nigeria. Under the NTA, the station has become a production center for indigenous programs, and it also picks up programs from Plateau, Makurdi, and Ilorin states (2, 3).

NTA Makurdi

NTA Makurdi, in the capital city of Benue state, began operations in August, 1977. Its production crew produces its own programs, but it also receives programs from Jos, Bauchi, and Ilorin because of its central position in the pleateau region of Nigeria (2, 3).

NTA Ilorin

NTA Ilorin also began operations in August, 1977. Its studios in Ilorin, the capital of Kwara state, produces among the best programs in the NTA network because its staff was trained by NTA in Lagos. Its programs are also received in Ogun and Ondo (2, 3).

NTA Yola

One of the last stations to be established by the NTA, NTA Yolo in Gongola state began operations in June, 1978, with only a five daily and seven weekend hours of transmission that were received from sister stations in Bauchi, Jos, and Makurdi. Today, NTA Yolo has new studios, larger transmitters, and an NTA trained staff, and it is able to produce its own programs and contribute to the network (2, 3).

NTA Makurdi

Formerly a relay station of Benue-Plateau Broadcasting Company which originated programs in Jos, NTA Makurdi began

independent broadcasting in August, 1977, as the station in the capital of Benue state. With the installation of new transmitters, it now reaches not only Gboko and Oturkpo but also most of the viewers in the Benue-Plateau area. Its program quality is now considered the best in the area (2, 3).

NTA Bauchi

NTA Bauchi's establishment coincided with the 1977 World and African Festival of the Arts and Culture; it was built primarily as a relay station for festival programs from Lagos through Jos to the Bauch state residents. After the festival, the station transmitted its own programs for only a few hours a day, but today it is in full production, has a 1,000 watt transmitter, and transmits programs that may be received 35 kilometers away (2, 3).

NTA Ilorin

NTA Ilorin is the NTA affiliate station in Kwara state. Although it began operations in August, 1977, the lack of trained staff and proper equipment caused it to cease transmissions for a short period. Today, however, NTA Ilorin has solved its problems and produces 76 per cent of its own programs. It boasts that it can reach all of its constituents with clear transmissions (2, 3).

NTA Akure

NTA Akure, which is one of the newer stations, was commissioned in 1979 to serve Ondo state. Its programs, which are received state-wide, are composed of music, drama, and talk shows (2, 3).

NTA Calabar

In November, 1978, NTA Calabar was established to serve the Cross River state--one of the states that was created out of the former Eastern Region. Prior to the establishment of NTA Calabar, this area of Nigeria received television programs from the Enugu-Aba stations; today, however, NTA Calabar's signal reaches all towns in Cross River state and those in Imo, Anambra, and Rivers states (2, 3).

NTA Ikeja

NTA Ikeja is the newest Nigerian television station, and it serves Lagos state and its capital city of Lagos. Even though this station is near the national NTA headquarters, it operates the same as any other state affiliate; it produces its own programs and contributes to the national network. Because of its nearness to NTA headquarters, it easily reproduces the style and methods of production of the headquarters station, which is demanded by its more sophisticated audiences. It appears to produce better

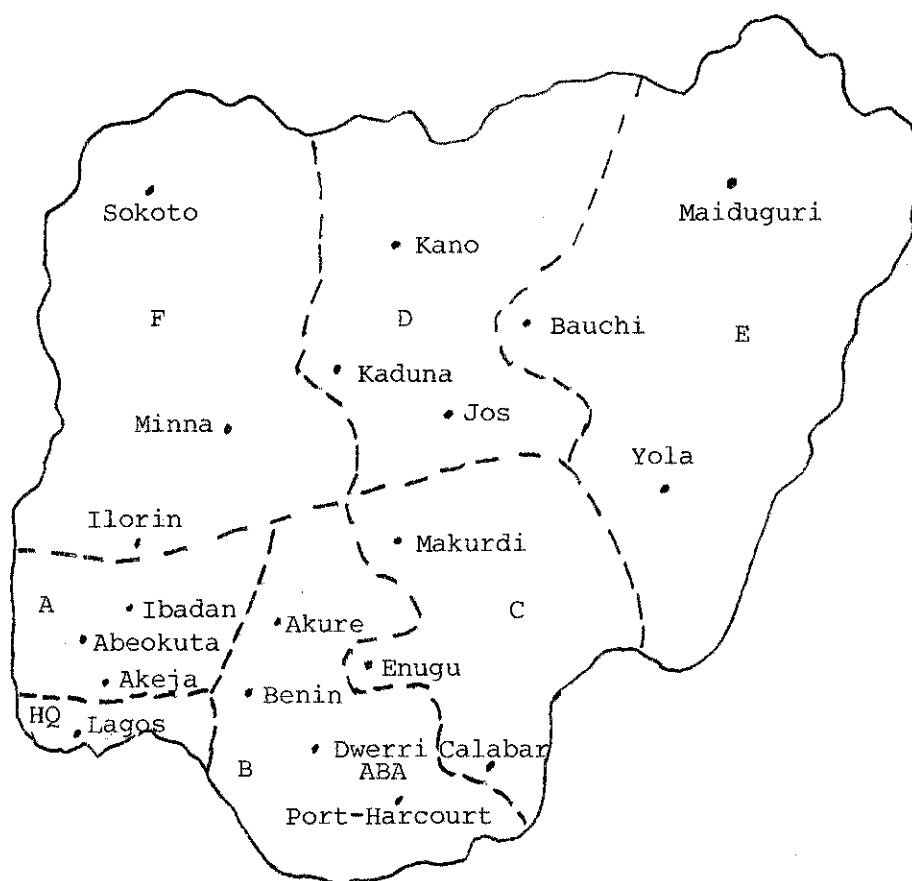
quality programs than most of the other state affiliates (2, 3).

The Six Zones of the NTA System

Because of the vastness of Nigeria and the number of television stations in the federation, the NTA divided the country into six zones, each of which supervises and supplies three or four affiliate stations (see Figure 1). The zone headquarters consult with the main NTA headquarters only if a problem is beyond their capacities to solve or if a policy decision is involved (1).

Zone A is headquartered in Ibadan, Oyo state, and it oversees the television stations in Lagos, Oyo, and Ogun states, which are NTA Ikeja, NTA Ibadan, and NTA Obeokuta. The headquarters of Zone B is in Benin, Bendel state; it controls the television stations in Bendel, Imo, Rivers, and Ondo states, which are NTA Benin, NTA Owerri-Aba, NTA Port Harcourt, and NTA Akure (1).

Anambra, Cross River, and Benue states' television operations are supervised from the Zone C headquarters in Enugu, Anambra state; the stations include NTA Enugu, NTA Calabar, and NTA Makurdi. Zone D includes the states of Kaduna, Plateau, and Kano, and its headquarters is in Kaduna, Kaduna state; the stations supervised are NT Kaduna, NTA Jos, and NTA Kano (1, 3).



Legend: • = NTA television stations;
 --- = Boundaries of NTA zones (1).

Fig. 1--Map of Nigeria that shows the NTA stations and the zones.

With headquarters in Maiduguri, Borno state, Zone E oversees NTA Maiduguri, NTA Yola, and NTA Bauchi, which are in Borno, Gongola, and Bauchi states. Zone F covers the states of Kwara, Niger, and Sokoto; its headquarters in Sokoto, Sokoto state, supervises NTA Ilorin, NTA Minna, and MTA Sokoto (1, 3).

Summary

This chapter has outlined the growth of television broadcasting in Nigeria since the establishment of the first Nigerian television station in 1959. With the centralization of television through the Nigerian Television Authority (NTA) under the auspices of the Federal Military Government of Nigeria, television has been able to develop into a medium of national influence that has both advantages and disadvantages as will be discussed in the following chapters.

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CHAPTER III

THE ROLE OF TELEVISION IN NIGERIAN POLITICS

Introduction

The number of Nigerian citizens who are interested and involved in the country's politics has increased greatly because the Nigerian Television Authority (NTA) has made such great strides in bringing about mass dissemination of information. Whereas the medium of television is said to have changed the political scene more than any other media in the country (14, p. 6), such change is most notable during election years. Mgbejume says,

Nigerian mass media policies (especially television) have been directed mainly towards the unification of the country. To this end therefore, the Nigerian television stations have been aiming at putting politics in its right perspective by steering the manner of political practice in the country (11, p. 70).

Unlike the United States, where, in part, for fear that the media might be inclined to manipulate the political system, Congress enacted equal opportunity and fairness laws, the Nigerian system operates differently. Basic to the difference between the systems is the fact that Nigerian television stations are owned and operated by the federal government. The general manager of NTV Ibadan says,

The relationship between television, politics and society is defined. A basic feature is the fact that

the tone, nature and structure of television cannot be divorced from the ideological orientation of the nation and the political structure of the society (4, p. 15).

Duyile, who is among the dissidents regarding federal control, says that "the media in Nigeria should not be in the pockets of politicians nor the politicians be in the pocket of the press" (2, p. 65). It is common for Nigerian politicians to be displeased with media criticism; they would rather that the media disregard wrongdoings but sing their praises for good accomplishments (2, p. 66).

Under this stricture, in which television cannot be divorced from the ideological orientation of Nigerian leaders, television fulfills its objective of mass dissemination of political information under government rules and guidance. This, obviously, limits its capabilities although television in Nigeria does a good job of constantly reminding politicians of their responsibilities by asking them to measure their campaign promises to meet the fulfillable demands of the people and "not to ride high on the crest of a devastating wave of stagemanaged popularity" (2, p. 19).

The relationship, therefore, between television reporters and the politicians is one of cautious compromise--very cautious. In situations where television is critical of certain politicians, the chances are that the reporter may lose his job or come to know (frequently from the lips of the errant politician) that he is aware of the criticism

and not too happy about it. Duyile says that "it is possible for Nigerian politicians to frown at criticisms but make use of gratifications to win favorable press comments" (2, p. 66).

This situation is not altogether peculiar to the Nigerian situation. In advanced countries--such as the United States--the press is also manipulated by political candidates. In the United States, Martin says, "in addition to greeting enthusiastically any national reporters who want to cover them, candidates often seek out reporters, to make themselves better known or even to ask for advice" (8, p. 4). This approach is not altogether bad because it shows the importance and strength of the media. In a not unusual instance, Martin continues,

Influential columnists and correspondents were regularly contacted and invited to visit Carter in Atlanta or at his home in Plains in hopes that they would emphasize his warm personality and impressive grasp of national attitude (8, p. 2).

The Nigerian situation is similar, but the big difference lies in the fact that Nigerian politicians can effect a type of retribution for criticism. The interpretations of the ideology and goals for Nigeria seem to be the crucial point; the federal government envisions using the media to further and achieve national goals, and the conflict arises when the media interpret the federally sponsored goals. This is where the constraint on media policies begins

between the opposing interests of Nigerian leaders and the militant Nigerian press (11, p. 2).

The Political Parties in Nigeria

The constitution of Nigeria is undoubtedly a conscious copy of the Constitution of the United States (15, p. 163). In its struggles as an emerging nation, Nigeria is trying to follow democratic principles under the tremendous constraints posed by economics and its diverse society. With the revenue from its oil bonanza, Nigeria is battling hard to develop its infrastructures and enhance its reputation. It is a country that, although still in the maturation stage and with the added burden of having to deal with the ravages of a civil war, has aspirations for world recognition (15).

There are five political parties in Nigeria, each of which vies for power under the political system. The parties are the Great Nigeria People's Party (GNPP), the Nigerian People's Party (NPP), the National Party of Nigeria (NPN), the People's Redemption Party (PRP), and the United Party of Nigeria (UPN) (15, p. 53). Each party plays politics in the way that suits it in the states that they control, following the guidelines set for them by the Federal Election Commission (FEDECO). Today, the party in power in the country is the National Party of Nigeria (NPN). Obviously, this party has more power than the other

parties, and this influence is reflected in the amount of television coverage it receives (15).

The Election Process

The Federal Election Commission (FEDECO), which is composed of Nigerians from all parts of the federation, is solely in charge of the election process in Nigeria. Besides registering, organizing, and supervising political parties, this commission is empowered to arrange annual examinations and audits of the accounts of the political parties (15, p. 20). While the commission supervises the conduct of the parties, television reports on the proceedings.

When the country was returned to civilian rule in 1979, television traced the events that had led to the installation of the previous military government and commented on techniques that could be used to prevent this kind of takeover from happening again. In this way, television acted as a guide in the formation of political parties and for measures that could be followed to insure adequate supervision of the parties, the elections and, eventually, the selection of the president (12, p. 14). At the same time, of course, the population was made aware of the happenings in the political arena; the political manifestos of the parties were compared in order to help people decide for whom to vote.

The manifestos of the parties are remarkably similar (a manifesto can be compared to a platform for an American political party). All parties believe in contributing to the oneness and prosperity of Nigeria; the differences lie in the priorities. While the NPN emphasizes an open society in which each citizen has full democratic rights, the UPN, the NPP, and others emphasize social activities that include medicare, education, agricultural reform, and job opportunities (15).

In 1979, the National Party of Nigeria (NPN) was elected to power. Oyediran says that "in the public mind, the NPN has become identified with two simplified slogans and images. The slogan of 'ONE NIGERIA' is linked with the raised single forefinger and the slogan of 'GREEN REVOLUTION'" (15, p. 68).

Since there were only differences of emphasis for voters to choose among for the political parties in 1979, it appears that publicity was a large contributing factor to the selection of the winner. Television was able to follow the activities of the politicians and profile the candidates for the voters' consideration (15).

Government ownership or control of the media is not new in Nigeria; since the colonial period, the media have been controlled by the government in power (5, p. 34). Under such a system, obviously, freedom of the press is limited. Media reporters, especially those in television,

live with a nagging fear that they may antagonize someone in power. For example, Mboho reports that

In April 1989, Governor Jim Nwobodo in a press conference held at government lodge, Enugu, said that he was not satisfied with the way NTA in his state was giving air time to people who he said were casting aspersions in the form of innuendos on his personality and his government. He then hinted that if the station did not improve, "I shall tell them that I am governor of Anambra state" (9, p. 7).

With this type of threat lurking in the background, it is difficult for a reporter to remain unbiased. The media try to remind politicians of different methods and approaches that have been successful around the world (9, p. 7). Those in the field of television agree with Walter Cronkite, who says,

Politics is the media and the media is politics. For whenever a nation's news is censored and disseminated only with official sanction or is free . . . the media are still as essential to government and the act of governing as a third leg is essential to a stool (1).

Compared to other developing nations, the Nigerian situation may not be quite so serious because there is some degree of freedom for television in reporting political happenings. The point is, however, that there are restrictions on reporting security and diplomatic occurrences, and there are limitations on political reporting (9, p. 7). Regarding this state of affairs in Nigeria, Egbon states strongly that

Those who rule here could be said to be behaving like "masters" and not the "servants" of the people. It should be noted therefore that communication can be used either as a national stimulant or tranquilizer.

In other words, much depends on the political sophistication of those wielding power, as to how the media should be used. It is left to their discretion, to use it honestly for uplift and general enlightenment, or to use it for propaganda (3, p. 7).

One must remember, also, that reporters may be partisan-- they may and often do accept party favors. In Nigeria, however, when a television reporter discusses the issues in favor of the party in power, he is doing so in keeping with the editorial policy of his employer--the government (2, p. 377). To complicate matters, government workers in Nigeria are constrained from taking part in politics although some do so out of ethnic or sectional loyalty (15, p. 68).

This points up one of the great paradoxes of the Nigerian situation; although a Nigerian government worker may not belong to--certainly may not be active in--a political party, he works for the political party in power--the government. It comes as no surprise, therefore, that the NPN--the political party that controls the government--is favored by television; NPN news is reported first; all else follows. Idong, a Nigerian political writer, complains that

Press partisanship is not even confined to editorial opinions; the newspaper editors are often tribalistic, and narrow-minded, while the press itself (television included) is not innocent of the evils of corruption, nepotism, and tribalism which continue to plague all aspects of the Nigerian society (6, p. 97).

The Nigerian Constituency

In the years before the advent of electronic media in Nigeria, the chiefs and elders in the rural communities were looked upon as agents of the government and attributed with vast political knowledge (13, p. 103). Political aspirants used these tribal leaders to gather supporters during elections and for appointments.

Political candidates and parties organized followers who campaigned in vehicles (usually jeeps) that were equipped with public address systems and were pasted with pictures of the candidate (13, p. 103). This was the closest that the vast majority of the rural population came to seeing a candidate because personal appearances were made only at divisional headquarters and transportation was a big problem for everyone.

Today, there is much less reliance on the tribal elite because not only are there more educated people--and families are more likely to take advice from their educated members--but television coverage allows people to see and hear the candidates for themselves and make decisions on a personal basis (17, p. 14). Furthermore, with the proliferation of television stations and sets in homes, television is no longer the plaything of the rich, educated, or privileged; it is an affordable necessity. Television's role as a medium that has helped to shape the political beliefs of Nigerians cannot be overemphasized.

Many people in Nigeria still cannot read or write (2, p. 356), and it is these people who are the primary target of television. For those who can neither read nor write, it is important that they receive information in an understandable form. The NTA therefore developed a vernacular version of programs such as news, commentaries, and current affairs discussions (13, p. 221). Since these illiterates also comprise the majority of the voters in the country, Nigerian television attempts to guide its audiences through political events.

The 1979 Nigerian Election

The greatest test of the innovative powers of television was made during the campaign process for the 1979 elections in Nigeria. The military government that assumed power in 1966 promised to turn the government over to the civilian sector as soon as possible, but this did not happen until the 1979 election. Television reported this process through the constitution's developmental period to the appointment of a Federal Elections Commission (FEDECO) to supervise the elections (15).

Television is credited with laying the groundwork for a political code of ethics (12). It also acted during this time to encourage and moderate debates among the candidates; this action alone is one of the most important achievements of television during this period. Bringing the candidates before the people allowed the population

to learn more about the candidates and their parties. This was a new concept for Nigerians (12).

During the actual election in 1979, television broadcast live reports of the election turnout in different states, and statistics on eligible voters were given; following the election, television compiled and presented the distribution of senate and house seats by states and by parties (15). An assessment of sources for political information shows that 52 per cent of the Nigerian respondents receives its information from television, 27 per cent from newspapers, 14 per cent from radio, and 7 per cent from political rallies (4, p. 15).

Even with its success during the 1979 elections, an even greater test is ahead for television during the 1983 elections. Many will be watching to find out how the medium handles the constraint of being owned, in essence, by the party in power. The potential of Nigerian television as an instrument for political influence has not been fully exploited--for either good or ill. Faroumbi claims that "audience research has established the superior reach of television in electoral campaigns, evoking reactions even in marginal segments of the electorate" (40, p. 15). It is to be hoped that television may be allowed to use this vast influence in a democratic manner.

Summary

The role of television in Nigerian politics may be described as one of innovation and monitoring within the confines of government ownership. Television has helped to revive the political interest of Nigerians by bringing its interplay into their homes; this revival is shown in the greater voter involvement and participation in the politics of the country.

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CHAPTER IV
THE EFFECT OF TELEVISION ON EDUCATION,
THE ECONOMY, AND RELIGION
IN NIGERIA

Introduction

Until recently, the economic base of Nigeria was almost totally agrarian. In such a society, education is not of primary importance, and tribal and religious differences do not have a great impact on a country's economic condition. Within the last twenty years, however, Nigeria has been catapulted into the twentieth century by independence from colonial rule and the discovery of vast oil reserves. Technology has been thrust upon Nigeria, and the country is having to deal with modernizing all segments of its peoples' lives. Television is playing a large part in helping to bring about these changes.

This chapter is divided into three sections. The first deals with education in Nigeria and the particular impact of television on education at all levels. The second section deals with the changing economy of Nigeria and the part that television contributes. The third

section is devoted to the religious problems of Nigeria and the role of television in healing these divisions.

The Effect of Television on Education

It is in the area of education that the effect of television on the Nigerian society is most notable. Nigerian television was viewed by educational planners and government officials as a medium that would not only entertain and inform but also help to educate the masses at home. The shortage of teachers, the illiteracy rate, and the almost total lack of workers who have technical skills has been an ongoing problem for decades. In a country that has a population of around 100 million, Nelson notes that "the literacy rate in 1970 was estimated at 25% in Lagos and among some sections of the Eastern States, but the estimate for the country as a whole was 10%" (7, p. 175).

The task of providing adequate education for all Nigerians has been one of the objectives of the federal government of Nigeria since the 1950s. The ways and means to accomplish this was not easily found until the advent of television. By the middle 1960s, television had begun to carry simple educational programs during the few hours of telecasting every day (2, p. 2).

It is of some importance to note that educational television (in fact, television itself) was received in some Nigerian circles with skepticism and rejection (14,

p. 8). Nigerian teachers protested against the involvement of television in education, seeing it as a threat to their profession. Their objections were to no avail, however, and today educational television is used for inservice training for teachers, and many teachers use television-produced aids in conjunction with their lectures (14, p. 8).

Traditional leaders also viewed television's effects with alarm because they felt the medium would disorient the formality of the people's culture and lives (21, pp. 50-51). The early use of foreign films is responsible for much of the opposition; in the minds of many, television was all about gun fights, women in bikinis, people kissing in the open, car accidents, and violence. School children were banned from watching television in some areas of society (6, p. 7).

In other circles, Nigerians rejected television because they felt its contents were fallacious. Their reasoning was based on the Nigerian feeling that communication is never effective if the sharing aspect of it is removed (6, p. 15). In their view, therefore, television was a one-way medium, and the sincerity of its messages was not believed. Stories circulated that some of the elderly Nigerians, especially women, felt very upset at the fact that someone, another woman's child, would be put in a box all alone to talk all day without food and drink; they often asked if the person in the box ever took a break to have something to

eat or drink (6, p. 16). Later on, when they found that the person they were watching was not actually "in the tube," they believed that it was some form of magic that the white man had invented; they totally disbelieved and rejected whatever television presented. Others also feared that television could be used as a propaganda machine to persuade Nigerians to do things that they were not used to doing before--things that they feared would destroy the reality and sanctity of their culture (6, p. 16).

As in many old cultures, stories and legends were handed down by word-of-mouth. Village elders were very respected for the stories they could tell. In the late evenings, villagers would gather in the square or in the home of an elder to listen to stories of how the village came to be, the coming of the white man, the world wars, land allocation procedures in the villages and families, and other interesting stories that enriched their understanding of situations around them. This was a very important part of Nigerian life before the advent of television (13, pp. 8-9).

Nigerian television, however, not only took over the telling of these stories but also revolutionized the way in which they were told. The need to gather in the village square or homes was eliminated. The oral tradition was swept away by television's presentations which were nevertheless better researched and narrated so that they made

more sense and had greater meaning. The people no longer cared for the elders' versions of the stories; this situation, though modern, hurt the country's culture and life (13, p. 9).

Some opinions began to change, however, when television started producing programs about how to grow crops, hygiene, how to fight malaria, doctors' advice, and school debates and quizzes (9, p. 2). The literacy rate also began to grow; from 10 per cent in 1970, the literacy rate has risen to 25 per cent today (19). Television takes much of the credit for these changes.

Since the creation of the nineteen states in 1967, the federal government has encouraged the states to build their own universities and colleges of education and gives them some financial aid for this purpose. The National Youths Service Corps, which was started after the Nigerian civil war, makes one year's service to the nation mandatory for all Nigerians who graduate from institutions of higher education above the secondary level whether at home or abroad. All aspects of national job manpower needs are filled from this pool of graduates which includes teachers, who are used mostly in the rural areas, and technicians, some of whom join the NTA system (18).

These universities and colleges are also urged by the government to produce television programs to help educate the people. The University of Ibadan, the University

of Lagos, and Nsukka University are pioneers in this undertaking. The Nigerian Television Authority (NTA) has established production facilities for the production of educational programs at some universities. In 1980, the NTA established a television college in Jos, the capital of Plateau state (8, pp. 130-133).

A period of great involvement by the government in education came during the 1970-1974 Second National Development Plan when it took steps to expand the facilities for educational television and appropriated more funds for the broadcasting media. Television was charged with the responsibility to use this money effectively by formulating ways and means to improve the educational content of their programs and to reach more people in the rural communities (2, p. 3). Realizing that Nigeria does not have a lingua franca, although English is taught in the schools, the government felt that the state television affiliates would be able to extend the opportunity for education to the less privileged people in the rural communities. Nelson says,

The main focus of national educational policy was on the ultimate provision of formal education for every child of school age, at least through the primary level, and the creation of adequate stock of skills needed for social and economic development (7, p. 175).

Educational television programs in Nigeria not only teach formal theoretical subjects but also skills in different artistic and scientific fields. Subjects such as

English, history, mathematics, and geography are the fundamental programs of the broadcast schedule for both primary and secondary schools (22, p. 6). Programming has branched off into skill areas that include arts and crafts, masonry, and carpentry--skills that can be used outside school and classroom environments. These television series are often followed by test questions that are designed to sample the effectiveness and impact of these television programs on viewers (22, p. 6).

Within the Nigerian Ministry of Information there is an educational audio-visual unit that produces only educational programs. This unit is responsible for distributing the materials to the different affiliate NTA stations that will fit these educational programs into their daily schedules (14, p. 9). As previously mentioned, the NTA also trains people to fulfill its staffing needs in both the technological and production areas. Furthermore, the NTA educational units are usually staffed with educational planners, teachers in different fields, and researchers. Program concepts are designed, written, and produced by these teams. Outside help is sought only in areas where there is a lack of knowledge about the field among these personnel (14, p. 8). As an example of the training given, Table I presents a 1980 NTA central training calendar (15, p. 3).

TABLE I
1980 NTA CENTRAL TRAINING CALENDAR

	Time	Length of Course	Place
A. MANAGEMENT			
1. Top Management	Sept	1 wk	Lagos
2. Advance Management	July	3 wks	Jos
3. Middle Level Management	Oct	2 wks	Kaduna
4. Management Appreciation	Mar	1 wk	Ibadan
B. TECHNICAL SERVICES			
1. Workshop on Operation and Maintenance of VTR to Eng.	July	6 wks	Lagos
2. Engineering Seminar	Oct	1 wk	Ilorin
3. OB Van and Studio Equipment Course	Aug	4 wks	Kaduna
4. Film Equipment Maintenance Course	May	2 wks	Lagos
5. Maintenance of Transmitters Course	Sept	3 wks	Jos
6. Workshop on Maintenance of Microwave Links	April	2 wks	Kaduna
C. CINEMATOGRAPHY			
1. Film Production Course	May	12 wks	Lagos
2. Studio and Outdoor Sound Recording Course	July	4 wks	Ife/Sokoto
D. PRODUCTION			
1. Basic Course for Producer and Technical Operators	Aug	12 wks	Enugu
2. TV Lighting Course	Sept	4 wks	Sokoto
3. Basic Course for Presenters and Reporters	Sept	6 wks	Lagos
4. TV Screen Writing Course	May	4 wks	P H
5. TV Design Workshop	Oct	4 wks	Jos
6. TV Design Seminar	Nov	1 wk	Benin
7. Production Seminar	Nov	1 wk	Kaduna
8. Film and Eng. Editing Seminar	Aug	2 wks	Kano
9. Film Processing Course	June	4 wks	Lagos
10. TV Make-up	April	3 wks	Lagos

TABLE I--Continued

	Time	Length of Course	Place
E. NEWS			
1. New Editing Film and Eng. Course	April	4 wks	Lagos
2. TV News Reporting and Commentaries	June	2 wks	Lagos
3. News Analysis and Editing	Oct	2 wks	P H
4. Newscasting	July	1 wk	Lagos
5. TV News (General Orientation)	Aug	1 wk	Ibadan
6. TV Sports Commentaries	Mar	3 wks	Ibadan
F. ADMINISTRATION			
1. Personnel Management	June	3 wks	Lagos
2. Supervisory Management	Oct	1 wk	Lagos
3. Personnel Administration	July	1 wk	Lagos
4. Orientation Course for Secretarial Staff	Aug	1 wk	Ibadan
5. Management Appreciation Course for Secretaries and Personal Assts.	July	3 days	Enugu
6. Switchboard and Reception Efficiency Course	Nov	3 days	Lag En Kad
7. Professional Drivers Improvement Course	Oct	3 days	Lagos

The federal and state ministries of education also produce educational television programs. These programs are both broadcast by NTA affiliates and sent to schools for use as support materials. In some cases, the state ministries take these programs to the schools in mobile units. All these efforts, according to Oni, are aimed at "augmenting the efforts of our educational institutions of higher learning so as to reach many more students, who for one reason or the other, lack access to colleges and universities" (15, p. 60).

In Nigeria, the broadcast period on television lasts for about eight hours. Within this period, educational programs are shown for at least 90 minutes, usually at the beginning of the broadcast period (17, pp. 20-21). Programming usually begins at four p.m. and ends at midnight; on weekends, however, programming is extended to nine or ten hours. Educational series are normally produced in fifteen- and thirty-minute segments. Educational programs that are produced by the national headquarters are incorporated into the affiliates' schedules by advance notice (17).

The normal broadcast period is sometimes preceded by educational programs for children in the morning hours. These programs run from about 10:30 a.m. to about 12 noon. During this period, educational programs are run that are designed to embrace all areas of education. A typical

Nigerian television schedule for one broadcast day is presented in Table II (17, pp. 20-21).

TABLE II
TYPICAL DAILY NIGERIAN TELEVISION SCHEDULE

Program	
Station signal tone and ID	10:00 a.m.-10:30 a.m.
Educational programs	10:30 a.m.-11:55 a.m.
Sign off and signal tone	11:55 a.m.-12:00 m.d.
Station signal tone and ID	4:30 p.m.- 4:45 p.m.
Children's programs and cartoons	4:45 p.m.- 5:30 p.m.
Variety (Younger Brains) Education	5:30 p.m.- 6:00 p.m.
Children's Hour (Sesame Street)	6:00 p.m.- 7:00 p.m.
National News (Network)	7:00 p.m.- 7:15 p.m.
Personal paid announcements	7:15 p.m.- 7:30 p.m.
Magazine program (Legal Angle)	
Education	7:30 p.m.- 8:00 p.m.
Variety Hour (Feminine Fancies)	8:00 p.m.- 9:00 p.m.
World News (Network)	9:00 p.m.- 9:30 p.m.
Brains Thrust (Adult Education)	9:30 p.m.-10:00 p.m.
View Point (Variety)	10:00 p.m.-10:30 p.m.
Movies; On the Band Stand	10:30 p.m.-11:50 p.m.
Station call and sign off	11:50 p.m.-12:00 m.n.

The Effect of Television on the Economy

The effect of television on the economy of Nigeria can be measured, in part, in terms how television has made Nigerians aware of national resources and the uses to which these resources could be put to raise the living standards of all Nigerians. The NTA is directly involved, according to Augie (3, p. 7), in promoting the following economic objectives of the nation for 1981:

- a. Increase the real income of the average citizen;
- b. Even out the distribution of income among individuals and socio-economic groups;

- c. Reduce the level of unemployment and underemployment;
- d. Increase the supply of skilled manpower;
- e. Reduce the dependence of the economy on a narrow range of activities;
- f. Balance development; that is, achieve a better balance in the development of the different sectors of the economy and the various geographical areas of the country;
- g. Increase participation by citizens in the ownership and management of productive enterprises (3, p. 7).

Until the late 1960s when oil became the primary export for Nigeria, the country had depended heavily on the export of agricultural products. According to Nelson,

The proportionate contribution of agriculture was declining as commercial petroleum production grew. The contribution of agriculture, forestry, and fishing, which had been 65 to 70 percent of gross domestic produce in the late 1950's, dropped to about 54 percent in 1966 and 1967. Tentative projections thus estimated that in 1970 about 14 percent of gross domestic product would be derived from petroleum and 43 percent from agriculture and that by 1973 some 19.3 percent would come from petroleum and 38 percent from agriculture (7, p. 297).

The earlier projections were right, but the later ones are wrong because today Nigeria relies more heavily on oil as its primary export. Although this trend has certainly helped the economy of Nigeria, there are concomitant disadvantages to such a heavy dependence on oil revenues (7).

Nigeria, which used to be a self-feeding nation, today relies heavily on imported food (20, pp. 175-178). The discovery and production of oil has resulted in the migration of rural, agricultural workers to the urban centers

in search of employment and the good life; villages and family farms have fallen into neglect with the result that those who have remained in farming are increasing prices in line with demand (20).

Hoping to counter this population shift, the government and NTA are producing special programs that they hope will encourage people to return to the villages and farms. This type of programming is not new, however. When the Nigerian civil war ended in January, 1970, the nation embarked on a program called "Operation Feed the Nation" (5, p. 317), which was aimed at encouraging Nigerians in all walks of life to grow any kind of crops, anywhere. This program had a great deal of backing from the media, and television was conspicuous in its efforts; television was used to show Nigerians how people in different areas of the country were following the program, and it gave tips for improvement of agricultural productivity (5, p. 317).

The economic trends in manufacturing, construction, and foreign trade are being given greater emphasis by Nigerian television. In addition to running daily economic reports, NTA also reports on the world oil trade and how market fluctuations affect Nigeria (16, pp. 141-161). This report is usually broadcast during the evening world newscast. Television, therefore, is helping to make people aware of world economics in addition to reporting on the chief economic support of the nation--oil.

Through NTA's educational programs, television is also contributing to the economic growth of the country by teaching skills that elevate the job and production performance of citizens. Most of these less-educated Nigerians work in factories and in artisan areas. These skilled and semi-skilled workers help the factories, which are mostly government owned, to grow; as the factories grow and efficiency increases, more funds will be invested in similar industries which will help to improve and broaden the nation's economic base (20, p. 258).

The improved economy has had a positive effect on the television industry; NTA affiliates could not have been established in all of the nineteen states without a good economic base. While the government uses the NTA to further the accomplishment of its goals, the NTA also gains through growth, skilled training, and more efficient functioning (11, p. 3). Nigerian television is not yet a self-supporting venture; it is still subsidized by the government. Its commercial advertising rates are still too low (4, p. 4).

The Effect of Television on Religion

Religion plays a very important role in Nigeria by the way it affects the lives of the people and the government. The tribal affiliations in Nigeria are primarily religious differences; when the nineteen states were created, tribal and religious territories and background were primary considerations (8, p. 85).

Although there are many minor religions in Nigeria, two major denominations predominate--Christian and Islamic. In the north among the Hausa tribe, the people are Muslims; because the Hausas comprise 50 per cent of the country's population, Nigeria has been called a Muslim country. In western Nigeria, the people, who are predominantly from the Yoruba tribe, are both Christian and Muslim. In the eastern part of Nigeria, the Ibo tribe and the Christian religion predominate (8, pp. 75-76).

There are also Nigerians who are religious moderates. They have amalgamated the indigenous religions and the concepts of Christianity and Islam into a creed that believes in the worship of God along nonsectarian lines; they preach unity rather than segregation on religious matters.

Ancient religious practices still flourish in the underdeveloped areas of Nigeria; these cults are many and varied and are grouped under the term paganism. Before colonialism, all tribes had different ways of ministering to different gods (8, pp. 6-7). In the Ibo culture, sacrifices are made to Ala, the earth; any sacrifice (produce and animals) offered to Ala is believed to reach god. Nelson says,

In Ibo land the gods are more democratic towards each other. The attitude of the people is also less propitiatory and has an air of bargaining about it. If a

supplicant's prayers are not answered, he may resort to threats to stop all sacrifices so that the god will starve to death (7, p. 149).

The Yorubas of the west have an elaborate pantheon of gods over which presides a higher god, Olorun. The choice of the minor god whom one favors is a family tradition; one usually worships the particular minor god who was worshipped by one's forefathers. However, Nelson says,

It is possible to change one's cult. In the event of a series of misfortunes, when obviously divine protection is not operative, an individual may consult the Ifa oracle to determine the cause. It may be necessary to make amends to one's deity for some offense, or a change of deities may be recommended. A more dramatic occasion for change occurs in cases of spirit possession. The possessed individual must change his cult to the god who is believed to have caused his affliction in order to be relieved of his torment. Such gods are spoken of as "riding" their devotee (7, p. 148).

In the Hausa tribe, the god Bori is worshipped very emotionally and usually by the women of the tribe. Nelson tells us that

the Bori cult has an important social function in assisting women to obtain divorce. Under Muslim laws men divorce their wives by a simple verbal formula, but divorce for women is more difficult, contrary to the general African custom. A woman desiring a divorce may seek refuge with the Bori cult leader or with her parents; she then seeks out a judge who considers her case. The Bori refuge is the more dramatic because of its association with fallen women (7, p. 150).

These different ancient religions form a basis of interaction with one's ancestors, who are believed (even among the Christians) to interact with those who are living in order to protect them from harm. Communication with

ancestors is rarely an individual matter; it is usually undertaken through the oracles who act as intermediaries (7, p. 151).

The religious problems of Nigeria are caused by widespread intolerance or indifference, and there has been no mediating force. The religious sects carry their differences into the political and social arenas of the country. It is recognized that the causes behind the Nigerian civil war of 1967-1970 were partly political and partly religious (8, pp. 100-110).

Television is making an attempt to become the mediating force within the religions of Nigeria by discouraging ritualism but upholding those aspects of the culture that are good and that give the nation an identity and image. Television is being used to highlight the harm and disadvantages brought to the country through religious intolerance (12, p. 4). It is not television's aim to unite the nation along a religious line. Television's aim, however, is to encourage tolerance by emphasizing that religions are no more than a choice of belief because all pray to the same God.

The religious programs on television carry out this theme (1). In addition to broadcasting Christian services on Sunday and Jumat services on Friday for the Muslims, the NTA designs and presents religious discussion programs. These discussion programs bring together people from the

different sects to discuss ways and means to solve their differences. Some of the NTA-produced educational programs also deal with religion; these are designed for both adults and children. The viewpoint of all these programs is that there is one God who is the father of all people and who does not favor one religious sect over another or approve of killing one another over religious dogma. The Nigerian television audience is reminded that although Christianity was brought by the white man, it was to help and not hurt them; instances are cited of how in England and America people who hold different religious beliefs coexist in peace and harmony. The Muslims are reminded that since the Koran emphasizes peace and tolerance, they should be able to coexist with both Christians and pagans. It is in these ways that television is credited with helping to ease religious tensions in Nigeria (1).

Summary

This chapter has examined the role of television in Nigeria in relation to education, the economy, and religion. The historical background of the area was covered in each instance to show what problems exist, how these problems developed, and what television is doing to alleviate them. Chapter V is a summary of the study that will present conclusions which are drawn from the research questions that were posed in Chapter I.

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CHAPTER V

SUMMARY AND CONCLUSIONS

Summary

Television, which came to Nigeria in the early 1960s, has had a notable impact on the country and its society. In 1977, the Federal Military Government of Nigeria promulgated a decree that established the Nigerian Television Authority (NTA) as a corporate body to coordinate the activities of television broadcasting in the country. Under this decree the NTA took over all former regional television stations in the nation, which gave the government of Nigeria full control over all aspects of the country's television services. Television remains under the government's control to this day.

Today there are twenty-two television stations in Nigeria. Each of the nineteen states has a station in its capital city; the national headquarters station is in Lagos, and two other stations have been commissioned recently. All these stations are supervised by the NTA.

Television has been a witness to the greatest changes that have taken place in the nation's history. It has watched the growing pains of an emerging nation and has transmitted these pictures to an interested population.

This study has shown how television has had a part to play in the country's political life, education, economy, and religion.

The problems of Nigeria are the result of ethnic differences. Tribal rivalries and religious intolerance have created monstrous political and social problems, and the country's development has suffered as a result. In addition to being the voice of the government for its unification and development plans, television has and is playing the parts of teacher, moderator, conciliator, mediator, and entertainer. Under the umbrella of the NTA, all programs reflect the government's goal of unification; regional, tribal, and religious diversities are deemphasized.

Obviously, Nigeria still suffers from the benevolent paternalism of its government. Although fashioned along democratic lines, the Nigerian government's elected officials appear to view themselves as rulers who know what is best for the people without consulting them. Government ownership of the media is a good example of this control; there can be no actual freedom of the press when policy and program content are dictated by a government and criticism of government officials and actions is subject to some type of retribution. Although the civilian government of today is less restrictive toward television than

previous governments, freedom of the press is not an actuality in Nigeria.

Conclusions

The conclusions of this study are presented as answers to the research questions that are posed in Chapter I. The first research question asks, "How has the dissemination of information in Nigeria changed with the advent of radio and television?" Information dissemination made a giant leap in Nigeria with the advent of radio and television because previously information was relayed primarily by word-of-mouth. Newspapers circulated in the cities, but with the majority of the population being illiterate, news still traveled primarily from person to person. People depended upon the elite--tribal leaders or the few educated people--for information and guidance. The media has gone a long way toward replacing these individuals--in some instances this has been a cultural loss--because the people now have the opportunity to make their own decisions about issues without depending upon the viewpoint or vested interest of others, and they do not necessarily have to be literate to do so. It must be pointed out, however, that since television is controlled by the government, the people still receive news that is slanted toward the government's position, but the fact remains that more people receive more news than ever before in Nigeria, and they

are more involved in and informed about the events of the country and the world.

The second research question asks, "What has been the reaction of the Nigerians to these new media?" Television was received in some Nigerian communities with skepticism, in others with cautious tolerance, and in still others with rejection. The greatest areas of acceptance were the larger cities that were accustomed to European influences. The areas of least acceptance were the rural communities wherein television was viewed as an agent of immorality and social decadence.

Teachers, among other groups, had a negative attitude toward educational television because they believed that it would affect their job security. Soon, however, they found that television is a valuable adjunct to teaching, and they were also accepting television-produced programs as part of their in-service training.

It took longer for there to be wide acceptance of television in the rural communities. In some areas, children were forbidden television because of the "immoral influence" of foreign movies, which were shown to a large degree in the early days of Nigerian television. Other rural people had trouble understanding the technology involved, and perceived television with distrust as a form of white-man's magic. Acceptance is now widespread,

however, since more sets are available and the rural people largely accept its educational and entertainment value.

The third research question asks, "Has television been used to improve the lives of Nigerians?" Television has been an agent for improvement in the lives of Nigerians in virtually all aspects. In the area of politics, television has brought the candidates for public office, the government officials, and the workings of the government itself into the homes to the people of Nigeria. Because television is owned by the government, the media has had only a limited degree of influence in the area of reporting the malfunctions of the government and its officials, but it is able to point out how other governments work and the comparison makes a point. Television has also helped people to form their own opinions about issues since they are now able to be less dependent upon the decisive opinions of elders and the elite.

Television has been most successful in the area of education. Because more people can be reached through this medium, adult education is having a great impact on the people of Nigeria in vocational and skill areas. Teachers are receiving some of their training from the medium, and they are using television-produced visual aids in their classes. Television takes part of the credit for helping to raise the literacy rate in the country.

Television has also helped to relieve the insularity of Nigerians. They are now more aware of not only other parts of their own country but also of the relationships of their country with its neighbors and the world.

The fourth and last research question asks, "Has television been of use in helping to heal the social and political divisions in Nigeria?" The largest period of growth for Nigerian television was during the years following the Nigerian civil war. Because the causes of the civil war were partly political and partly religious, there was a great need for a conciliatory influence. At this time television was able to exert a moderating influence, and its role in this regard has grown and flourished.

As previously discussed, the most serious problems that confront Nigeria are ethnic, and all parts of its people's lives are touched by this discord. When the nineteen states were created out of the former regions, the fact that the boundaries were delineated by religious predominance indicates the seriousness of the problem. One of the most important goals of the government is to unify the nation in every way, and television is one of its most useful tools in this regard. The NTA produces programs that are devoid of regional, tribal, or religious bias; the primary thrust of all programming is unification and tolerance. With the encouragement of the government and television, more young people are receiving relatively

unbiased educations at home and abroad, and these young educated Nigerians are the disciples of unification. The government also furthers this principle by assigning jobs to graduates in all parts of the country--not in their home regions. The NTA, with its nineteen stations and numerous personnel, plays a large part in this program of the government. For all these reasons and more, there is no doubt that television is a positive influence for the country and people of Nigeria.

In 1977, Egbon predicted that

the growing awareness of the Nigerians over mass media contents points out the possibility that television could be used as a real means of coping with the nation's political, social, religious, and economic problems (1, p. 3).

It appears that his prediction is being fulfilled.

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