A HISTORICAL APPRAISAL OF BROADCASTING IN NIGERIA

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ABSTRACT

The role and importance of the media in today's life cannot be overemphasized. From education to entertainment and to information, they exert influence on people's perceptions and views about the world around them. Broadcasting occupies a fundamental stance in Nigeria's communication system and this work consciously examines the broadcasting experience in Nigeria, providing a historical background. It also examines the boundaries of broadcasting operations in Nigeria with regards to principles, policies and regulations. This study was anchored on the authoritarian and libertarian theories as frame works this study identifies potential challenges impeding on smooth operations the industry. It was therefore recommended that the government should avoid the unnecessary censorship of media houses, while also reviewing the NBC code to make the regulatory body independent as this would encourage pluralism and healthy competition in the industry.

INTRODUCTION

Actual broadcasting in Nigeria kicked off in 1932 with the radio, and subsequently in 1959 with the television. The Western Region of Nigeria was a pioneer in television broadcasting. Prior to this time, thetelegraph and telephone were the first systems of communications in Nigeria. Britain provided Nigeria with its first telegraph lines in 1895, to facilitate construction of the railway between Lagos and Abeokuta. The first recorded use of wireless telegraphy in Nigeria occurred in 1913(Adejunmobi, 1974, p.40). As an improvement on the communication system at that time, the newspapers were later considered the formal medium or idea of broadcasting in Nigeria. In 1859, "IweIroyin fun Awon Ara Egbaati Yoruba" (translated in English as "A Newspaper for the Egba's and the Yoruba) became the foremost newspaper to be launched in Nigeria.

However, the year 1950 marked the first real inception of NBS (Nigerian Broadcasting System) in Nigeria and this gave the country a significant level of radio broadcasting. At the time, the broadcasting services of the NBS spanned across several Nigerian cities including: Ibadan, Enugu, Lagos, Kaduna and Kano.

Going by the provisions of the Bill of the House of Representatives, 1956 marked Nigeria's attainment of its first broadcasting corporation. Several years after, the establishment of the Federal Radio Corporation of Nigeria came about and in the early 1990s, the country established its first external radio service named the "Voice of Nigeria''.

For television broadcasting, which seems to be the most cherished medium of broadcasting in Nigeria, its history can be traced back to the late 1950s when the former Western Region launched Nigeria's foremost TV signal, marking the beginning of television broadcasting in Nigeria, with Western Nigerian Television being the first TV station established in the country.

0. S. Coker, a then press attaché with the Embassy of Nigeria in Washington, D.C., and professional journalist, had this to say concerning the origin of broadcasting in Nigeria:

"Broadcasting in Nigeria dates back to 1932; in fact, December 1932, when the BBC started what they called the 'Empire Service' and Lagos was one of the receiving centers. For a short while, Lagos would only receive; it could not re-broadcast, and even then if it had wanted to re-broadcast, there were not many receiving sets. So, between 1932 and 1934, the primary duty of the station was to receive, but the station evolved a system in which it could redistribute BBC news. The program was wholly BBC--nothing local, and in fact until 1951, when the Nigerian Broadcasting Service was inaugurated, most of the programs on the wireless (because it was under the Posts and Telegraphs Department then) were BBC programs, with one or two local items." (Adejumobi, 1974, p.44)

Udomisor (2013) puts it this way, "the introduction of radio broadcasting in Nigeria was an experiment of the empire service of the British Broadcasting Corporation (BBC). Relaying the overseas service of the BBC through wired systems with loud speakers was one of its many tasks. A service, which was then referred to as the "Radio Rediffusion System" (RDS) later became the Nigerian Broadcasting Service (NBS) in April 1951. This relay system of the BBC was replicated mainly in English speaking countries across the globe and succeeded in taking BBC news and programmes to many parts of the world."

As a support to Udomisor's view, Agba in Agba (2012) opines that radio broadcasting in Nigeria began in 1932, when the British colonial government established a Rediffusion Center in Lagos, for the reception and rebroadcasting of the British Broadcasting Corporation's programmes. Onabanjo (2000) explains further by stressing that "the objectives of this innovation by the BBC were to:

- Develop links between Great Britain and English speaking people, throughout the world;

- Propagate the British way of life, particularly in the empire and;

- Keep British citizens out of Britain informed about happenings back home.

Without doubts, Nigeria as at today is equally in the trend of modern broadcasting practice as obtainable in many parts of the world. Digital technology has integrated the idea of broadcasting and Nigeria is not lagging behind in utilising the many benefits associated with this. It is an incontrovertible fact that digital technology has made it possible for people to enjoy broadcasting regardless of where they are in the world. Today, information travels rapidly across media platforms like TV, radio, and newspapers.

Over the years, Nigeria's broadcasting industry has experienced tremendous growth with a plethora of media channels like daily newspapers, TV systems and radio stations. Today, radio stations are found in virtually every Nigerian State.

According to the Nigerian Infopedia Report of 2021, there are more than 300 radio stations in Nigeria today with some States having multiple radio stations. Lagos, Oyo, Kaduna, Abuja and Anambra tops the list with 33, 23, 19, 17, and 16 radio stations respectively. Most of these radio stations are owned by private individuals while a greater number of them are owned by the government.

Also, about 70 of Nigeria's entire TV channels are owned by the Nigerian government while a considerable number of other TV channels are under private ownership. Worthy of note also is the fact that Nigerians have been gaining access to satellite subscriptions since 2007.

Some of the prominent privately owned TV channels in Nigeria are Silverbird Television, AIT (Africa Independent Television), TVC (Television Continental), Arise Television and Channels Television.

International transmission is obviously one of the exciting features of modern broadcasting and Nigerians have been gaining access to it since 2007.

OBJECTIVES

This work sets out to achieve the following:

- To provide a historical background to the concept of broadcasting in Nigeria.

- To demonstrate the approaches to broadcasting regulations in Nigeria.

- To identify notable drawbacks to effective broadcasting in Nigeria.

THE CONCEPT OF BROADCASTING

Broadcasting is essentially an act of disseminating information through television or radio stations to a huge audience. The concept of broadcasting primarily covers radio and television channels, as well as other various channels. Broadcasting entails the distribution of audio or video content to a dispersed audience through any electronic mass communication medium. Folarin (2000, p.35) for instance defines broadcasting as planned provision of information, education and entertainment to a large heterogeneous audience through the two major media of mass communication of the radio and television. What this means is that broadcasting is not a haphazard activity; it is planned, coordinated and targeted.

Radio is considered to be an important medium for primary education in Africa because of its ubiquitous nature while the television on the other hand is considered to be the most powerful mass medium because of its ability to provide and engage its audiences combining the senses of hearing and sight.

Also, Onabanjo (2000) defines broadcasting as the transmission of information through radio waves from a radio or television station, to the intended audience in far and near places, through their receivers, which help in decoding such information.

Agbanu and Nwammuo (2009) provides a more technical explanation by defining it as the use of electromagnetic spectrum rather than cables to simultaneously reach people of different race, culture and creed dispersed in different locations.

Elaborating further on this, Akpan (2002, p.3) describes broadcasting as the systematic dissemination of entertainment, information, education and other features for simultaneous reception by a dispersed audience, individually or in group, with electronic media, known for their immediacy of impact, their potentially wider reach, and their ability to transcend the barriers of literacy and education to particularly diverse audience.

From the forgoing, it is abundantly clear that as opposed to other forms of mass communication like newspapers, magazines and books, broadcasting is an entirely electronic means of communication because it uses electronic technology

to encode, distribute and decode messages unlike the newspaper which does not use electronic technology in all the stages of encoding.

However, there are now online or internet based newspapers designed, produced and distributed electronically using new forms of technology.

THE NATURE OF BROADCASTING IN NIGERIA

Ideally, the broadcasting media covers a wide range of different communication methods that includes; podcasts, blogs advertising, websites (internet media), many thanks to the rapid evolution in technology that has taken place in recent times.

However, the term 'broadcast media' remains a catch-all term that describes all media contents or products transmitted as a signal. This in most cases is referring either to television or to radio. This notwithstanding, broadcasting encompasses;

Television (digital and analogue);

Radio;

Internet media like websites, blogs and podcasts; and

Online streaming

In terms of general availability, radio has proven to be the leading mass communication medium, having the capacity to persuade and effectively influence large audiences thereby contributing substantially to the building of a national consensus. In Nigeria for instance, it is a powerful instrument in the area of public enlightenment, on health issues, family planning, cultural re-awakening, business improvement and other social development issues.On the other hand, television is not just a mere transmission device, but it is a medium, which brings its massive audience into a direct relationship with particular sets and values and attitudes. Its compact structure makes it an intimate medium which brings the world into our homes. Television is team work, in the sense that it requires so many hands to perform a wide variety of duties, in order to produce a single programme. Each area of responsibility requires expertise and every production passes through many hands and stages. The content is scrutinized, so that something worthwhile is produced and beamed to its viewing public (Onabanjo, M'Bayo & Onwubere, 2006, p.11).

Justifying the strength and capability of the television medium, Akpan (1988) explains further by saying that "television is an electronic device that brings to us informational, educational and entertainment programmes. It is the greatest communications mechanism ever designed and operated by man. It pumps into our brains an unending stream of information, opinion, moral values and aesthetic taste. Television influences our perception of politics, religion, governance, fashion and culture".

Also, an entirely new generation of media, relying on computer technologies, emerged in the 1980s. These disparate forms of media, often called the "new media", have capabilities that differ significantly from the previous generation of mass media. One significant difference is that the new media can be used for interactive communication. This revolution in the mass communication media landscape accounts for the breakingof the hitherto one-way nature of "mass" communication, thus, imbibing the characteristics of face-to-face communication. What this portends is that, new

media technologies accord citizens the means to do more than just receive information. Audience members can now respond to messages they receive, select which images they want to receive, or even send out their own messages.

Broadcasting is very important in Africa (Nigeria inclusive) because a majority of Africans presumably get their information, education and entertainment from primarily radio and then television. The press tends to have an urban bias and is dependent on literacy. Radio uses more African languages than television and is therefore more accessible. However, the influence and role of television has grown among urban dwellers in Africa. Television has low penetration because of the high costs of sets, lack of electricity and weak coverage. In the overwhelming majority of African countries, broadcasting has been the most controlled medium for both technical and political reasons (Udomisor, 2013, p.1).

THEORETICAL FRAMEWORK

Applying the theories of the press as a framework for this study seems ideal. Dominick (2009, p. 418-420) opines that the theories of the press articulates the relationship between the government and the media. These theories range from authoritarian, libertarian, social responsibility, communist, and developmental theories. However, for the sake of focus, this work shall dwell on the provisions of the first two.

In authoritarianism for instance, the government deployed strategies like licensing, censorship, closure, and other punishments to bring about compliance from the media. On the other hand, libertarianism advocates that the media should be practiced freely without government interference so as to serve the people better.

The two theories are relevant to the study because NBC was established by government to control broadcasting by protecting the interest of the government while also seeing to the fact that the citizens' interests are protected.

On this note, these theories would serve as a ground to presume the amount of control and, or, the shape of regulation handed down to broadcasting organizations in Nigeria.

Ethical Concerns and Broadcasting Regulations in Nigeria

Issues bordering on broadcasting ethics and broadcasting regulations in Nigeria has been very sensitive and has continued to elicit debate from key players and stakeholders in the industry. This is not only because of the diversity of the Nigerian society but also because of the failure of majority of Nigerians and their leaders to sincerely appreciate the role of the mass media in the development of Nigeria.

The inconsistencies in policy formulation with regards to mass media regulation in Nigeria lend credence to this argument.

Harvey (1999, p.1) maintains that the study of broadcasting regulation "has started to creep into the edges of the media studies curriculum." This wind of change should be welcomed, because it will aid the apprehension of the major forces that shape the communication environment. It has been noted that "literature on media regulation were predominantly produced by legal scholars following Eric Barendt's comparative study on law" (Harvey 1999, p.1).

Setting the Records Straight, Harvey (1999, p.2) States

Regulation involves intervention by the state in areas of economic, social or cultural life according to whatever political norms are characteristic of that nation state. Regulations may be issued by presidential decree, by religious prescription or by legislative action within a system of representative democracy.

Explaining further, Ihechu & Okugo (2013, p.13) opines that regulations may be administered directly by government, as it was in Nigeria before 1992. It could also be through statutory agencies that enjoy some degree of independence from government. This is exemplified by National Broadcasting Commission (NBC) of Nigeria; the Federal Communications Commission (FCC) of USA; and Independent Television Commission (ITC) of Britain.

In Nigeria for instance, the National Broadcasting Commission (NBC) is solely in charge of broadcasting regulation. The body was established by Decree 38 of 1992 that was later amended by the National Broadcasting Commission (Amendment) Decree No 55 of 1999 under the administration of General Abdulsalami Abubakar (MRA, 2001, p.10). It should be noted that the state monopoly of broadcasting ended with the promulgation of the deregulation decree. Hence, private concerns started operating radio and television stations. Also, foreign investors were allowed "to participate, for the first time in the establishment, ownership and operation of broadcasting; something which had been prohibited under the system imposed by the Wireless Telegraphy Act" (MRA; 2001, p.10).

Nwanze (2003, p.94) explains it more clearly saying that government relies on the commission for expert judgement on regulatory problems and formulation of general broadcast policies. Having established the constitutional basis for broadcast regulation in Nigeria, let us now consider the ethical boundaries of broadcasting in Nigeria.

Ethical theory serves as a foundation for ethical solutions to difficult situations people encounter in life or in an organization. Pate (2013) defines ethics as a branch of philosophy that studies human actions in terms of being right or wrong, licit or illicit. Both ethics and morality are about custom and profound manner of conduct that are not only customary but also right (Research Clue, 2020, p.2)

Ethical considerations are important as it compels media practitioners to commitment and thoughtful decisions when faced with alternatives that could lead to the highest good of enhancing his/her credibility as a person, media practitioner or platform.

The Nigerian Press Council for instance, established by CAP N128, whose mandate amongst others, is to promote high professional standards for the Nigeria Press, is of the view that;

"Journalism entails a high degree of public trust. To earn and maintain this trust, it is morally imperative for every journalist and every news medium to observe the highest professional and ethical standards. In the exercise of these duties, a journalist should always have a healthy regard for the public interest.

Truth is the cornerstone of journalism and every journalist should strive diligently to ascertain the truth of every event.

Conscious of the responsibilities and duties of journalists as purveyors of information, we, Nigerian journalist, give to ourselves this Code of Ethics. It is the duty of every journalist to observe its provisions."

These provisions are anchored on the following guiding principles;

- **Editorial Independence**: Decisions concerning the content of news should be the responsibility of a professional journalist.

- **Accuracy and Fairness**: The public has a right to know. Factual, accurate balance and fair reporting is the ultimate objective of good journalism and the basis of earning public trust and confidence.

A journalist should refrain from publishing inaccurate and misleading information. Where such information has been inadvertently published, prompt correction should be made. A journalist must hold the right of reply as a cardinal rule of practice.

In the course of his duties a journalist should strive to separate facts from conjecture and comment.

- **Privacy:** As a general rule, a journalist should respect the privacy of individuals and their families unless it affects public interest.

- **Privilege/ non-disclosure:** A journalist should observe the universally accepted principle of confidentiality and should not disclose the source of information obtained in confidence. This means that a journalist should not breach an agreement with a source of information obtained as "off- the-record" or as "back ground information.

- **Decency:** This means that a journalist should – (i) dress and comport himself in a manner that conforms to public taste. (ii) refrain from using offensive, abusive or vulgar language. (iii) not present lurid details, either in words or picture, of violence, sexual acts, abhorrent or horrid scenes. (iv) carry out enquiries (in case involving personal grief or shock) using approaches made with sympathy and discretion.(v) Unless it is in the furtherance of the public's right to know, a journalist should generally avoid identifying relatives or friends of persons convicted or accused of crime.

- **Discrimination:** A journalist should refrain from making pejorative reference to a person's ethnic group, religion, sex or to any physical or mental illness or handicap.

- **Reward and gratification:** A journalist should neither solicit nor accept bribe, gratification or patronage to suppress or publish information. It is common knowledge that demanding payment for the publication of news is inimical to the notion of news as a fair, accurate, unbiased and factual report of an event.

- **Violence:** A journalist should not present or report acts of violence, armed robberies, terrorist activities or vulgar display of wealth in a manner that glorifies such acts in the eyes of the public.

- **Children and Minors:** A journalist should not identify, either by name or picture, or interview children under the age of 16 who are involved in cases concerning sexual offences, crimes and rituals or witchcraft either as victims, witnesses or defendants.

- **Access to Information:** A journalist should strive to employ open and honest means in the gathering of information. Exceptional methods may be employed only when the public interest is at stake.

- **Public Interest:** A journalist should strive to enhance national unity and public good.

- **Social Responsibility:** A journalist should promote universal principles of human rights, democracy, justice, equity, peace and international understanding.

- **Plagiarism:** A journalist should not copy, wholesale or in part, other people's work without attribution and/or consent.

- **Copyright:** Where a journalist reproduces a work, be it in print, broadcast, art work or design, proper acknowledgement should be accorded the author. By this, journalists are expected to abide by all rules of copyright, established by national and international laws and conventions.

- **Press freedom and responsibility:** A journalist should strive at all-times to enhance press freedom and responsibility (NPC Code, 2021).

According to Leman (2014, p.1), "journalism is very often being criticized and hardly enjoys public confidence as a result of what the journalists do or fail to do. As we all know, every profession is usually guarded and guided by certain laws, rules and regulations-whether formally coded or only recognized as conventions. The professional must therefore maintain some decorum and keep to certain standards of integrity to earn trust and command respect in the performance of his chosen career. Media houses all over the world are subject to pressures by special interest groups. Among these are public relations people who are employed by special interest groups to help them look good, not only in the news but also in-between the news. No media house can ever be sure that none of its staff engages in the distortion or omission of the truth. For some, the trouble even starts from the top where the owners or their managers pass policies designed to help one group or so against another down the line."

To earn and maintain public trust, it is morally imperative for every journalist and every news medium to observe the highest professional and ethical standards. Moreover, broadcasting regulation is dependent on the cultural norms and also "contributes to the shaping of these norms, and can at times have a significant impact on the form and content of programmes" (Harvey; 1999, p.3), thereby affecting the economic and management structures of broadcasting (Ihechu & Okogu, 2013, p.13).

Udomisor (2013, p.) on the other hand is of the view that although the Nigerian government has laid down these broad policies and invested a large sum of money to improve the quality of the nation's mass media, it is still argued that the government does not have a clear-cut policy' for its media. This weakness is revealed in the statement that it is not the duty of the Nigerian government to formulate ideologies for Nigeria, rather 'Nigerians can flirt with any ideology of their choosing.

Currently, in addition to the deregulation policy of the Federal Government, there is freedom of speech as provided in Nigerian Constitution and the press can now broadcast the opinion of the citizens and any occurrence in the country without fear. This is why broadcast stations are springing up everywhere, because in addition to providing entertainment and information, television stations often offer the public opportunities to learn new things through educational programmes.

The Deregulation of the Nigerian Broadcast Industry

A new wind of broadcasting in Nigeria was witnessed in 1992 when the Federal Government under the then Commander in Chief, General Ibrahim Babangida signed the National Broadcasting Decree 38 into law. This marked the deregulation of the broadcast industry, which did not only terminate government monopoly of broadcasting in Nigeria, but opened doors for private participation through ownership and operation in the industry.

Before the deregulation, Oyebola (2003) observes that, the nearly forty government-owned electronic media have all virtually become government megaphones. Some were barely surviving with serious dearth of infrastructure and even personnel who have gone for greener pastures (sic) after months and months of unpaid salaries. The few staffers (sic) remaining were just hanging on under serious censorship (either self-imposed or directed from above). ….morale is at its lowest ebb and creativity neither allowed nor encouraged.

By the deregulation, the broadcast media automatically became divided into two broad categories of: Public and Private owned media. While the public media includes all Federal and State owned radio and television stations, the private media includes all radio and television stations owned and managed by individuals, group of individuals, and organisations. It is pertinent to note that the deregulation of the broadcast media also led to the establishment of the broadcast regulatory body known as the National Broadcasting Commission (NBC).

Section 2(i) of the Act no 38 of 1992 adequately prescribes the powers and functions of the Commission.

Notable Challenges of Broadcasting in Nigeria

The broadcast deregulation must have paved the way for the establishment of privately-owned radio and television stations in Nigeria, it was however not devoid of challenges. Umechukwu (2001) puts it this way, "with regards to the law, it must be accepted that the media houses, private or otherwise, function under strict government regulations, they are not free to air every news item as they arrive. For the private media, they must contend with law enabling their establishment."

Categorically, one major challenge highlighted by Iruene (2003), cited in Azubuike & Ikiriko (2019), to what he referred to as technology backwardness, he puts it thus: "technology backwardness of African countries such as Nigeria causes a big challenge to the Nigerian media…" Umechukwu (2001) opines that funding is a big challenge. In the same vein, Sanusi et al in *Sunday Times* of August 24, 1997, cited in Azubuike and Ikiriko (2019) made it clearer when they established the problems associated with media ownership in Nigeria this way, "…some of these problems could be traced to non-standardization of equipment in the industry such that there is equipment incompatibility, lack of local technological input into broadcasting and lopsided coverage of the country. These, coupled with low economic programmes sponsorship almost mar smooth operation…" Another problem encountered by private media organisations is the issuance of licenses. No doubt, this is the nucleus of the problem bedeviling private media owners, as some government officials use it to show the aura of hegemony. The issue of license is also used to battle opponents who venture into the business of broadcasting.

Another area of interest is the use of the media by rival political interest groups to discredit political enemies. As a matter of fact, this forms a pattern of control in the broadcasting sector. Supporting this claim, Akpan (2002) avers that rival political parties set up radio/television stations to discredit perceived political enemies. What this means is that the owners of these media outfits, especially politicians dictate what happens in their outfits, thereby impeding on professionalism in the sector.

Censorship is another major challenge facing the broadcast media. It is a 'cog in the wheel' of progress of media houses. Yalaju (2001) had this to say, quoting George Bernard Shaw, "censorship is extreme form of assassination of truth."

According to Okoro & Agbo (2003), censorship comes in many forms but the worst of them is what he describes thus: "the clampdown on media (private) houses, arresting journalists, carting away publications and sometimes proscribing the media houses". Recently, the Nigerian Broadcasting Commission (NBC) announced and directed the revocation of the operating license of Daar Communications Plc, operators of Africa Independent Television (AIT), Raypower and Faagi FM radio stations for unprofessional conducts, promotion of hate speech and inability to renew the operational license. This move was however challenged in a competent court of law citing the failure of NBC to follow due

process in issuance of the revocation order, as well as inhibiting the known principle of fair hearing. The court later granted the parties the leave to settle out of court and, consequently, Daar Communications license has been restored following the resolution of the crisis by the parties.

Aside from the forgoing, another crucial challenge facing the broadcast media is ethnicity. This is very common in Nigeria where diversity is natural. The private media owners tend to protect their ethnic group. Udoakah (1998) points out thus:"…instead of the information media in capitalistic societies to lift men up and educate them, they tend to labour their sights and keep them at the level of docile consumers". In that same vein, he explains that: "…media of mass information now shut out issues that are fundamental to the harmonious co-existence of the various ethnic groups and trade on sensational news stories and official explanations that often raise more questions than they answer".

Worthy of note also is the case of workers welfare. It was on the strength of this that **The Guardian**, June 28, 2004, cited in Azubuike & Ikiriko (2019) wrote: "salaries are not paid regularly and indispensable empowerment programmes are recklessly abandoned". The situation has been responsible for the incessant failure of journalists to adhere to the ethics of the profession as they have to 'keep body and soul together' by looking inwards to survey, thereby destroying the dignity of the profession and reducing the productivity level of the workers with inherent disadvantages.

Programming too is another challenge. It is common knowledge that programming is the life-wire of any broadcast outfit, and so, in the vent of non-creation of good programmes, the station is left to the fate of dependence on other sources of programmes, especially on foreign programmes. Obviously, a myriad of problems constantly confronts broadcasting services in Nigeria a great deal, especially the television services.

CONCLUSION

Broadcasting occupies a fundamental aspect of mass communication. Pundits believe the broadcast media appeals the most to the audience; constantly witnessing transformation from traditional television and radio broadcasting to digital satellite and webcast broadcasting through the internet. It is however incontrovertible that broadcasting is a force to reckon with as it fosters development in the society.

The deregulation of the broadcast industry also is a welcome development. However, some legal limitations in the enabling laws establishing NBC have not really enhanced the desired broadcast pluralism in Nigeria. For nearly six decades, the Nigerian broadcast industry was under the economic and political control of the federal, regional and state governments (Ndolo, 2005).

In view of this, the importance of mass media as vehicles of development cannot be over-emphasized, therefore a robust media practice is the only way out for playing this role effectively. Just as Akeem, Oyeyinka, Qasim, Lateef, Omolayo & Onyinyechi (2013) rightly notes, "the fourth estate functions of the media are inevitable in as much that we wish to live in a virile and information oriented society."

RECOMMENDATIONS

Considering the forgoing, these recommendations are hereby suggested:

- The government should endeavour that the unnecessary censorship of media houses is brought to a halt. This will give them the opportunity to express themselves freely.

- The government should enact laws that protect broadcasters and broadcasting organisations.

- Government should build and sustain enduring infrastructures to help broadcasters and the profession of broadcasting.

- The National Broadcasting Commission should properly regulate the broadcasting industry by ensuring that broadcasters present content that conform with international best practices. They must enforce quality assurance on programme content and depth, coverage and audience viewership.

- The Nigerian Broadcasting Code should be reviewed to make the regulatory body independent as this would encourage pluralism and healthy competition in the industry.

- Media houses should emphasize competence in their recruitment process.

- Proprietors of broadcasting houses should place premium on staff remuneration, ensuring that they are well paid and as at when due.

- The government should ensure that entitlements of retirees are paid on time. For those still serving, their welfare must be improved as this could motivate them to give their best.

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