

BROADCAST MEDIA AS TOOLS FOR PROMOTION OF INDIGENOUS LANGUAGES IN NIGERIA: A STUDY OF HIT FM CALABAR

DAVID NANDI ETIKA^{*}, EKPONG ABUO EDWIN^{*}

ABSTRACT

The importance of broadcast media cannot be over emphasize, it has been notice through its effective reporting of broadcast programmes that are sacrosanct to the society. Broadcast media play a significant role in shaping, reforming, uniting and unravelling societal doldrums for the growth of humanity. The cardinal objectives of broadcast media is to inform educate and entertain, as well as mobilized. In other hand, indigenous language is key for communication effectiveness amongst the people. This article assesses Broadcast Media as tools for Promotion of Indigenous Languages in Nigeria. The article adopted survey method, to achieve the objectives and answer the research questions. Two sets of questionnaire were used to gather data for the study. The Agenda setting theory was employed for the study. Data gathered were analysed and presented in tables and percentages. Broadcast media, such as radio and television play a significant role in shaping the society, it is considered as a vehicle for social change. Findings shows that Hit FM Calabar does not air programmes in local languages. The study recommends that The threats of indigenous languages going into extinction is obvious, so therefore, broadcast media should design programmes that encourages the teaching of indigenous languages across schools to avoid extinction.

KEYWORDS: Broadcast Media, Tools, Promotion, Indigenous Languages And Hit FM

INTRODUCTION

Broadcast media is the invention of present day or modern society and have performed marvellously for the enhancement and advancement of human coexistence and promotion of cultural heritage. Its programmes and effective reportage has help to improved

promotion of indigenous languages in Nigeria and across other countries of the world. In every society, broadcast media play an imperative function in shaping the society through it cardinal role of informing, educating, entertaining, mobilising and persuading.

^{*}Department of Mass Communication, Cross River University of Technology, Calabar.

Correspondence E-mail Id: editor@eurekajournals.com

Indigenous languages is very peculiar to our culture. History has it that, our cultural values is best communicated through our native tongue. But the challenge of extinction of cultural heritage, depletion of cultural values as well as extinction of indigenous languages is a severe threats to humanity. English has come to take over most languages. The situation is not different in Nigeria, as most children nowadays hardly speak or understand their native languages, then talk more of writing. Experts have ascribed it to intertribal marriage, migration as well as urbanization. From the forgoing, it is quite voracious that most parents are deliberately not teaching their children/wards their native languages. And the situation is gradually exacerbating if urgent action is not taken.

Olaekan, Onjefu and Mikaila (2013) explained that to broadcast is to disseminate information through mechanical means, simultaneously to a wide, diverse and heterogeneous audience made up individual within and outside a society. Broadcasting is indispensable in any society, permeating and fulfilling all individual, social, political and hedonic needs of people pivoted by the transfer of meaning communication. The societal importance of broadcasting is underscored by Folarin (2000) when he defines the endeavour as: “the planned provision of information, education and entertainment to large and heterogeneous audiences through the medium of radio or television” (P.35).

Broadcasting which involves radio and television broadcasting, as noted by Folarin (2000), expresses the assumption of “scattered dissemination to anonymous, undefined destinations made up of listeners and viewers” (Udejah, 2005).

This implies that, within a society, broadcasting operates not in a vacuum but as an element within a system comprising of mutually interactive, interdependent constituent parts or

elements. This suggests that broadcasting, as an institution within a society, derives its functional relevance from its interaction or relationship with other societal elements, both within its organisational structure (i.e. operational managers, owners, etc.) and outside (i.e. sources, audiences, advertisers, government, etc.). Hence, logically, it can be posited that broadcasting, in any society, operates within an environment made up of dynamic, interactive internal and external forces.

The term broadcast was adopted by the early radio engineers from the Midwestern United States, the modern in communication is marked by the use of electricity. The electric telegraph from his dependence on transportation to transmit his message. Wireless telegraph, (the earliest form of radio) was developed in 1901 to be used in sending message across the Atlantic Ocean. For the first time, ships at the sea were able to communicate over long with the growth of broadcast system, news of the world was available to millions within a minutes of its occurrence Akpan (2000 p.87).

Ayeomoni (2012, p.12) stated that the number of languages spoken in Nigeria is still not clear. There have been various views and opinions about it, for instance, (Osaji 1979, Bamgbose 1971; Brann 1990) put the number at about 400 (Adegbija 1991a 1989). The most recent speculation puts the number between 450 and 500 (Omodiagbe 1992 and Adegbite 2010). Undoubtedly, there are many languages in Nigeria both indigenous and foreign that exist side by side. These languages are assigned different roles or functions depending on the domains and occasions. Therefore, language use situation in Nigeria is different from what obtains in other bilingual and monolingual countries like Canada where there are two languages: French and English, and Japan where a single language is used for all activities.

There is government policy concerning domains of language use in the Constitution of the Federal Republic of Nigeria (1979), and the National Policy on Education (1977, 1985, and 2004). It is obvious that government understands the importance of clear allocation of roles to languages (both indigenous and foreign languages). Government also recognizes that in Nigeria, language is a means of promoting social interaction, national cohesion and cultures; hence every child is mandated to learn the language of the immediate environment.

Furthermore, in the national interest, it is expedient that every child is required to learn one of the three Nigerian languages: Hausa, Igbo and Yoruba. Furthermore, it is stated that: For smooth interaction with our neighbours, it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official language in Nigeria and it shall be compulsory in primary and Junior Secondary Schools but as a non-vocational Elective at the Senior School (cf. NPE, Revised, 2004).

STATEMENT OF THE PROBLEM

Since the introduction of broadcast media, such as radio and television, people of all classes, social status and ages have been inundated with the language services programmes of these media houses. Radio and television plays a significant role for the growth of the society. As the result of its informative and surveillance role, it is seen as the fourth esteem of the realm and the watchdog of the society.

Broadcast media is a tool that is designed to disseminate information to the public. It is an apparatus for change and national conscience. The fact is that, the broadcast media play a salient role in reforming, revamping and shaping the society. The statutory function of the broadcast media is to inform, educate, and

to entertain. Educative programmes have significant impacts on viewers and listeners. Indigenous languages is advocated and implemented across schools of every nation through the use of broadcast media to avoid been extinct or going into extinction.

However, there is no doubt that the broadcast media educate and enlighten the public through news analysis, documentaries, commentaries, drama, talk shows, and many more of its programmes. The question is, do broadcast media broadcast programmes in native languages? If they do, how often do they broadcast?, and how effective are these programmes in terms of outreach? These and many more are some of the problems this study attempts to deal with.

OBJECTIVES OF THE STUDY

The following are research objectives set out for the study:

1. To examine the functions of broadcast media in promoting indigenous languages in Nigeria
2. To ascertain the relevance of broadcast media in propagating indigenous languages in Nigeria
3. To find out the extent which broadcast media have been promoting indigenous languages in Nigeria

RESEARCH QUESTIONS

These research questions were formulated to guide this study:

1. What is the function of broadcast media in promoting indigenous languages in Nigeria?
2. Of what relevance is broadcast media in propagating indigenous languages in Nigeria?
3. To what extent have the broadcast media help in promoting indigenous languages in Nigeria?

THEORETICAL FRAMEWORK

AGENDA SETTING THEORY

Agenda setting describes a very powerful influence of the media – the ability to tell us what issues are important. As far back as 1922, the newspaper columnist Walter Lippman was concerned that the media had the power to present images to the public. McCombs and Shaw investigated presidential campaigns in 1968, 1972 and 1976. In the research done in 1968 they focused on two elements: awareness and information. Investigating the agenda-setting function of the mass media, they attempted to assess the relationship between what voters in one community said were important issues and the actual content of the media messages used during the campaign. McCombs and Shaw concluded that the mass media exerted a significant influence on what voters considered to be the major issues of the campaign.

Core assumption of Agenda-setting is the creation of public awareness and concern of salient issues by the news media. Two basic assumptions underlie most research on agenda-setting: (1) the press and the media do not reflect reality; they filter and shape it; (2) media concentration on a few issues and subjects leads the public to perceive those issues as more important than other issues. One of the most critical aspects in the concept of an agenda-setting role of mass communication is the time frame for this phenomenon. In addition, different media have different agenda-setting potential. Agenda-setting theory seems quite appropriate to help us understand the pervasive role of the media. https://www.utwente.nl/en/bms/communication-theories/sorted-by-cluster/Mass%20Media/Agenda-Setting_Theory/.

Agenda-setting theory rests on two basic assumptions. The first one states that the

media filters and shapes reality instead of simply reflecting it. For example, news stories are not presented chronologically or according to the number of people affected by them, but rather in an order that a producer or editor determines to be the most “sensational, or most appealing to audiences. The second assumption states that the more attention the media gives to certain issues, the more likely the public will be to label those issues as vital ones. In other words, agenda setting doesn't necessarily tell people how they should think or feel about certain issues, but rather what issues they should think about. <http://www.communicationstudies.com/communication-theories/agenda-setting-theory>.

LITERATURE REVIEW

THE BROADCAST MEDIA

The broadcast media is a part of the production machineries of nations and they also serve as lubricant to the economy and development. This lubrication functions through entertainment, information and education which they provide through news and movies etc. from radio and television.

Broadcast media consist of radio and television, it is believed that between 1887 and 1888 a German scientist Heinrich hertz (1859-1894) had a scientific breakthrough by demonstrating vibration through electric current in space and form wave like beam of light carrying sound from place to place through this effort, he laid the foundation for radio waves (Sterling and Kitrose 1999, p. 20).

According to Nwanza (2003, p. 20) opined that broadcast media comprise of radio and television, and it is a tool that is main to deliver information to the public. Radio broadcasting was used by the colonial Master to disseminate cultural norms, values and philosophies.

Akpan (2006, p.5) stated that the broadcast media comprise of radio and television. They are different from the print in that both radio and television are mouth-to-ear and face to face media, on the other hand, being a face-to-face medium, utilizes person-to-person communication with the audience.

BROADCASTING IN THE FIRST REPUBLIC (1963 - 1966)

Olaekan, Onjefu and Mikaila (2013, p.46) informed that following the trail of the regional governments which had established television and radio stations, the federal government, "as a matter of political necessity" (Udejah 2005), established the Nigerian Television Service (NTS) to complement its pioneer radio station (NBS) which on October 6, 1956, had been renamed Nigerian Broadcasting Corporation (NBC). By the advent of Nigeria's First Republic in 1963, from independence in 1960, the regionalisation was maintained, with each region having and managing its broadcasting establishment; while the federal government continued to manage the broadcasting institution inherited before independence (The RDS, NBS and later NBC) as well as the newly created NTS. The peculiarity of broadcasting during Nigeria's First Republic is aptly presented by Udejah (2005, P. 48) as follows: "The organisation of broadcasting during the civilian rule in the First Republic was the privileged responsibility of the political elite in power. All the broadcasting systems (radio and TV) were government owned and controlled. Lagos city, for example, operated its radio system that largely served federal government interests. Similar situations were obtained in the regions".

Also, the NBC, throughout the First Republic, operated a three-tier programming system covering national, regional and provincial interests. The NBC was broadcasting nationally and concurrently with regional stations, an arrangement which lasted until 1966.

From the medial environmental context, operators of the broadcasting system during the First Republic contended with the government as the principal social force or source of demand on, or constant for both the federal and regional broadcasting organisations. The reality of the potential of broadcasting as a means of raising political consciousness and sensitizing the populace towards particular interests, made the government element to be the domineering social force. Other environmental elements in contention, and with whom the broadcasting organisations had to relate, were advertisers, the general audience and the political institutions (the political parties from the various regions and at the Centre (Action Group, NPC, UPGA, NNDP, NCNC, NEPU etc.

Going by McQuail's submission on the media's relations with sources, the First Republic broadcast media organisations, federal and regional, promoted their owners' interests and derived the bulk of their programming contents from government sources including government agencies, ministries etc. And as McQuail has noted (1992:84), these broadcasting establishments were assimilated to the goals of their owners, and on their own, had to compromise because of their sole dependence financially on these governments, apart from other minor sources of funding. By implication, adoption of McQuail's suggested source-related normative responses by these organisations was not practicable in the circumstance.

Also, in terms of relations with the wider society, the broadcast media during the First Republic promoted, not public interest, but majorly, the self-interests of their owners. Neither could they be considered as neutral observer, public advocate, guardian, critic, adversary or watch-dog; nor did they provide a forum or platform for diverse voices of society

to be heard. Olalekan, Onjefu and Mikaila (2013, p.46).

OBJECTIVES OF BROADCAST MEDIA

Akpan (2006, p.88) opined that the major objectives of the broadcast media is to entertain. He further states that these objectives are carried out through specific modes of communication. The modes include:

- News broadcast-which involves local network and satellite news on what happens around us and beyond.
- Interview-which is a question and answer programme used to educate us on issues and policies in the society.
- Announcement -which at times is view of individuals, organisation or government aim at informing, educating and probably entertaining the public.
- Drama-which teaches morals and exposes ills in the society.
- Documentary-which explores topical issues of value to the society.
- Music- which teaches morals, entertain and project cultural values.
- Sports- for entertainment etc.

Ugande (2005, p.50) stated that the objective of broadcast media is to educate, to inform, to entertain and to mobilize. Broadcast media radio/television play a cardinal role of informing the society on up-to-date events, they also perform a crucial role of educating the people. The broadcast media also perform the function of entertaining and mobilizing the society.

LANGUAGE

Ramlatu, J. D. (2014) asserted that language is central to the sustenance of a group of people for it is the vehicle through which other constituents of cultures are communicated. It is the primary vehicle through which human

culture is acquired, shared and transmitted. Without language, there is bound to be problem in the society for thoughts, ideas, information, and the society would become incommunicado. Hence, Schaefer (2000: 52) in Hanafi (2014) sees language as the foundation of every culture. Language is “an abstract system of word, meaning and symbols for all aspects of culture which includes speech, written characters, numerals, symbols, and gestures and expressions of non-verbal communication”.

Language is therefore ‘central to the interactive process’ (Bewaji 2002) in Ademowo (2012). Identified four ways by which language is used in the society, namely, as a means of expression, for the purposes of record, to set matter in motion and as an instrument of thinking. It will not be wrong for culture to be described as inconceivable outside of language. It is with language that such non-material aspects of cultures, which give identity to a group, such as folklore, proverbs, are conceived, shared and transmitted. This explains why languages are regarded as a reservoirs of culture which controls human thought and behaviour and sets the boundaries of the worldview of its users (Alebiosu, 2013). Language is so important to the growth and sociability of a people that it is among the very first forms of behaviours that we learn as children, and later when we learn other skills and acquire more knowledge, much of this reaches us only through the medium of language. Indigenous languages are the tribal, native or local languages spoken. The language would be from a linguistically distinct community that has been settled in the area for many generations.

Indigenous language are not necessarily national languages and the reverse is also true. There are about 400 indigenous languages spoken in Nigeria, and only few of these languages have written forms (Adeniyi and

Bello, 2006).Grimes (2000) reported that there are about 500 languages in Nigeria. These languages comprise both minority and majority languages as well as some few non-Nigeria languages such as English, Arabic and French.

INDIGENOUS LANGUAGES

Ramlatu (2014, p.11) stated that Events have shown that the active participation and use of indigenous languages by the people have not been considered very important in the transformation agenda. This shows that the notion of the success of the transformation agenda is not taken seriously. Nigeria has not done well to promote and use the indigenous languages for the effective transformation of the country. Advance countries such as Japan, China and Russia have achieved growth and development because they see their indigenous languages as tools for transformation and have made efforts in integrating them in their developmental strategies.

The disregard for the promotion and use of the indigenous languages came to fore when the African union made 2006 as the year of Africas indigenous languages. Unfortunately it was the year Nigeria closed the institute for the study of Nigerian languages in Aba. All developed and developing countries make use of their indigenous languages for development.

Indigenous languages are languages spoken by people of a certain tribe or native. Every country have its own language or languages that are generally spoken by the people to enhance human communication. In American and Britain, English is their basic language. While in some countries like France, French is the language that they used to communicate to each other. While in Spain, Spanish is what is spoken there.

In Nigeria, we have up two hundred and fifty (250) ethnic groups and we have about four

hundred and fifty to five hundred languages. But there are three major languages in Nigeria which are; Hausa, Yoruba and Igbo. This made up the three major ethnic groups in Nigeria.

English is a general language used across Nigeria for official or formal interaction and even most parts of the world. Though not everywhere in the world that they used English, but majority of places or countries speaks English. And 80% of Schools around the world uses English to teach their students. Though they also employ their native language or languages in their curriculum.

Ayeomoni (2012, p.14) stated that at the societal level, language functions appear to be more fixed. The functions of languages especially in multilingual contexts, such as Nigeria include roles relating to official use of language, being used as national language, media language of wider communication, international communication purposes, school subjects, judiciary functions, roles relating to national identity, solidarity and for cohesiveness of the citizens.

Indigenous languages are so powerful in terms of when communicating amongst family members, most especially when you want to communicate with your children and you don't want your visitor to understand what you are communicating. But the situation today is worrisome, as most indigenous languages are going into extinction. Many scholars have had their take on the reasons most languages have gone extinct and many would still face extinction if proactive steps are not put in place. Some pundits attributed the reason why most native languages are experiencing extinction to intertribal marriage, urbanization and migration being a causative factor to extinction of indigenous languages in Nigeria and even across the world.

Obafemi (2008, p. 8) maintained that a people cannot talk of national growth and development without language at the fore front. If you imagine today the power of language as a sole vehicle of ethnic identity, in a multi-lingual country like Nigeria, it will become obvious that language is central to national growth and development. The question continues to linger as to which language to adopt to propel our nationhood and motivate our citizenship towards development.

FUNCTIONAL CLASSIFICATION OF LANGUAGES IN NIGERIA

There are different domains of the use of various languages in Nigeria and are classified into three categories as follows:

- Indigenous or native language: Hausa, Yoruba, and Igbo have been constitutionally recognized as major.
- Exogenous or non-indigenous: In this category, we have English, French Arabic and other languages like German and Russia which have a rather restricted functional scope.
- Pidgin languages: This is represented by Nigerian Pidgin English, with a dual status of being at once indigenous and now exogenous.

The indigenous languages vary greatly in functional, structural, and spatial characteristics. It has been noted that the celebrity of Hausa, Igbo and Yoruba is as a result of their numerical strength in terms of their number of speakers (Harm 1991). These languages are followed by Fulfulde, Ibibio, Efik, Kanuri Tiv, Nupe, Ijo, Edo, Igala, etc. It is discovered that over 500,000 people speak each of these languages. (Akinaso 1991, Jibril 1990).

The three major languages in Nigeria perform official functions side by side with the English language. They are used in some cases for the conduct of business in the civil service, law,

commerce and education and all other official domains. For instance, English, Hausa, Igbo, Yoruba are allowed for conduct of legislative functions in the States' Houses of Assembly in Nigeria. They also play a prominent role in education in recent years. It is officially stated in the National Policy on Education (NPE) that the mother tongue should be used as the medium of instruction in the first two years of primary school Ayeomoni (2012, p.13).

BROADCAST MEDIA AS TOOLS FOR PROPAGATING INDIGENOUS LANGUAGES

The broadcast media play a sacrosanct role in shaping the society through its content that is disseminated to the society. Radio and television have been very instrumental for development.

Utor (2005, p.57) posited that broadcast media objectives and functions are interrelated. Broadcasting serves a variety of functions depending on individual interest and societal means; the main functions are; informing, educating, enlightening, entertaining and persuading.

Nwanze (2003, p.3) opined that the functions of broadcast media, radio broadcasting is the most effective medium of mass communication as it transcend geographical, linguistic and other traditional barriers. One of the functions of radio is that, it disseminate information to the masses, mostly the grassroots. The broadcast media perform an existing function or role of entertaining the public with programmes that apparels the interest of the public such as movies, music, cartoons, illustrations and drama.

Broadcast media is a vehicle that convey information to the public and they have the ability to put up campaign to promote indigenous languages through language service

units by packaging programmes that will teach the people how to speak their languages and also advocate the use of indigenous languages across all schools to enable children at kindergarten level to learn how to speak their local languages as recommended by National Policy on Education (NPE) that the mother tongue should be used as the medium of instruction in the first two years of primary school.

More importantly, broadcast media present programmes in native languages. For instance, Federal Radio Corporation of Nigeria (FRCN) relayed programmes in Hausa, Yoruba and Igbo to educate their listeners on issues of public interest and events as it unfold within their domains. Most of the programmes are those ones that encouraged parents to educate or teach their children their native languages.

RESEARCH DESIGN

The research design that is adopted in this study is survey method. Ohaja in Ibituru, Inyang and Jaquelyn (2017,p.167) opined that survey is a study of the characteristics of a sample through questioning that enables a researcher to make generalisations concerning a researcher's population of interest. Survey studies both large and small population to discover the relative incidence, distribution and interrelation of variables.

AREA OF STUDY

The area of study is Hit FM Calabar. Hit FM is located along Murtala Muhammad Highway Calabar Cross River State Nigeria. It is the first private radio station in Cross River State. It was set up to give Crossriverians an alternative voice in radio broadcasting. Hit FM is one of the urban radio station, they are transmitting on 95.6 FM, and the station operates 24 hours.

The philosophy of the station is to deliver best music best talk and it is owned by Patrick Ugbe.

POPULATION OF THE STUDY

Ohaja in Ibituru, Inyang and Jaquelyn (2017,p.167) stated that population of the study to be all those persons or things that falls under the umbrella of the topic or that can be examined to address the research problem or meet the research objectives. The population of the study; based on the peculiar nature of this research work are males and females that listen to Hit FM radio and reside in Calabar Municipality.

SAMPLE SIZE

The sample size of the study were two hundred and (200) people residing in Calabar. 120 of which were males and 80 were females.

SAMPLE PROCEDURE

The questionnaire was administered personally to the respondents that were available at the time the questionnaire was administered. This was carried out with the aid of research assistant.

DISCUSSION OF FINDINGS

The findings of the study were discussed in consonance with the research questions.

RESEARCH QUESTION ONE: WHAT IS THE FUNCTION OF BROADCAST MEDIA IN PROMOTING INDIGENOUS LANGUAGES IN NIGERIA?

The function of the media in promoting indigenous languages determining its effectiveness and usage. Without media campaigns for promotion of indigenous languages and implementation across schools, it may go into extinction.

Table 1. Function of broadcast media in promoting indigenous languages

Characteristics	Category	Frequency	Percentage %
Broadcast media play a significant role	Yes	170	89.4
	No	20	10.6
Frequency of broadcast media local programmes	Regularly	140	73.6
	Rarely	40	21.1
	Never	10	5.3
Time allotted for local programmes	1-hour daily	50	26.3
	30-minutes daily	130	68.4
	15-minutes daily	10	5.3
Total	Answers	190	100

Source: Field Study 2018.

The table above shows that 170 or (89.4%) of respondents said Yes broadcast media play a significant role in promoting indigenous languages in Nigeria, 20 or (10.6%) of respondents said No broadcast media does not play significant role in promoting indigenous languages in Nigeria. In the frequency at which broadcast media aired local programmes in indigenous languages, 140 or (73.6%) said they broadcast local programmes regularly. 40 or (21.1) said they rarely broadcast local programmes while 10 or (10.6%) of respondents claimed broadcast media never

aired local programmes that promote indigenous languages in Nigeria. The time allotted for local programmes, 50 or (26.3%) said the broadcast media used 1-hour daily for local programmes, 130 or (68.4%) said they allotted 30-minutes daily for local programmes, while 10 or (5.3%) of respondents claimed that broadcast media aired local programmes for 15 minutes daily.

RESEARCH QUESTION TWO: OF WHAT RELEVANCE IS BROADCAST MEDIA IN PROPAGATING INDIGENOUS LANGUAGES IN NIGERIA?

Table 2. Relevance of Broadcast Media

Characteristics	Category	Frequency	Percentage %
Relevance of Broadcast Media	Yes	190	100
	No	----	----
Broadcast media is relevant in propagating indigenous languages	Yes	170	89.4
	No	20	10.6
Do Hit FM broadcast programmes in local languages	Yes	25	13.2
	No	165	86.8

Source: Field Study, 2017.

The table above indicates that 170 respondents representing (89.4%) said Yes that broadcast media is relevant in promoting indigenous languages in Nigeria, while 20 or (10.6%) of respondents said No broadcast media is not relevant in promoting indigenous languages in Nigeria. 25 or (13.2%) said Yes Hit FM broadcast local programmes, 165 or (86.8%) of

respondents said No Hit FM does not broadcast local programmes.

RESEARCH QUESTION THREE: TO WHAT EXTENT HAVE THE BROADCAST MEDIA HELP IN PROMOTING INDIGENOUS LANGUAGE IN NIGERIA?

One of the greatest challenge of the present generation is to speak their local or indigenous languages, the extent to which the media push

or promotes the use of indigenous languages could help a great deal in encouraging young people to learn their languages.

Table 3. The extent which the media have helped in promoting indigenous languages

Characteristics	Category	Frequency	Percentage %
The extent which media have helped in promoting indigenous language	Very high	90	47.4
	High	70	36.8
	Very low	20	10.6
	Low	10	5.2
Total	Answers	190	100

Source: Field Study, 2018

The above table shows Majority of the cumulative answers considered the extent which broadcast media have helped in promoting indigenous languages. High percent of respondents (47.4%) said the extent which broadcast media have help in promoting indigenous languages is very high, (36.8%) of respondents reacted that the extent which broadcast media have help in promoting indigenous languages is high. However, (10.6%) of respondents claimed that the extent which broadcast media have help in promoting indigenous languages is very low. While (5.2%) said the extent which broadcast media have help in promoting indigenous languages is low.

CONCLUSION

Broadcast media such as radio and television play a significant role in shaping the society, it is considered as a vehicle for social change. Findings from the study shows 20 or (10.6%) of respondents said No broadcast media does not play significant role in promoting indigenous languages in Nigeria. that (89.4%) of respondents said Yes broadcast media play a significant role in promoting indigenous languages in Nigeria,

However, the study found out that 25 or (13.2%) said Yes, Hit FM broadcast local programmes that promotes indigenous languages in Nigeria, high number of respondents representing (86.8%) said No, Hit FM does not broadcast

local programmes that promotes indigenous languages in Nigeria. Therefore, from the above findings it shows that Hit FM calabar does not air programmes in local languages. The article used agenda setting theory to buttress the study.

RECOMMENDATIONS

In line with the findings of the study, certain recommendations were made.

1. Indigenous languages should be encouraged because it is our native languages, English is not original language of Nigerians. Even though it is recognized as official language for communication at sundry levels.
2. Governments at all levels should cajoled the implementation of incorporating indigenous languages at both public and private schools in Nigeria.
3. Monitoring team should be set up to monitor schools that flogged students for speaking native or local languages during school hour to reprimands them and review how to combine English and local languages for effective communication and to avoid situations of young generation not able to speak their languages.
4. The threats of indigenous languages going into extinction is obvious, so therefore, broadcast media such as radio and television should design programmes that

encourages the teaching of indigenous languages across schools to avoid extinction.

REFERENCES

- [1]. Akpan, C. (2006). The pillars of broadcasting: Communication studies forum publishers.
- [2]. Ayeomoni, M. O. (2012). The languages in Nigerian Socio-political domains: Features and functions.
- [3]. Ibituru, I. P. Inyang, E. N. & Jaquelyn, I. A. (2017). Television cartoon and its influence on children: CRUTECH Journal of communication Vol.1 No.1.
- [4]. Jenifer, O. (2015). The use of broadcast media as a tool for propaganda: Unpublished BS.c project.
- [5]. Nwanze, I. (2003). Broadcasting in Nigeria: Renaissance Communication publishers.
- [6]. Obafemi, O. (2008). Public discourse on the humanities: Ibandan university press plc.
- [7]. Olalekan, Onjefu and Mikaila, (2003). Ideological implication of broadcasting practice in Nigeria: from pre and post-independence regulation to deregulation. IOSR Journal of humanities and social science (IOSR-JHSS). Vil. 15 Issue 2.
- [8]. Ramlatu, J. D. (2014). Transformation of Nigeria through indigenous education: JORIND 12 (1) June, 2014. ISSN 1596-8308.
- [9]. Ugande, G.B. (2012). A journal on propaganda and national interest in a new world order. Manson publications
- [10]. Utor, M. (2005). A journal on readings in mass communication: Setters publication Makurdi. Vol.2.
- [11]. Wikipedia, (2018). Retrieved on the 26th of March via [.http://www.communicationstudies.com/communication-theories/agenda-setting-theory](http://www.communicationstudies.com/communication-theories/agenda-setting-theory).
- [12]. Wikipedia, (2018). Retrieved on the 26th of March via https://www.utwente.nl/en/bms/communication-theories/sorted-by-cluster/Mass%20Media/Agenda-Setting_Theory/.