

**PERCEPTUAL INFLUENCE OF FEDERAL RADIO CORPORATION OF NIGERIA'S
(FRCN) IGBO PROGRAMMES ON THE PROMOTION OF IGBOLANGUAGE
IN SOUTH-EAST NIGERIA**

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ABSTRACT

This study was aimed at ascertaining the influence of FRCN's Igbo language programmes on the promotion of Igbo language in South-East Nigeria. The survey research method was used to carry out the study, while the questionnaire was utilized as a data collection instrument. The residents of South-East Nigeria constituted the population of the study from where; a sample of 400 was drawn, using the Taro Yamane formula. Findings showed that, FRCN has not adequately promoted the Igbo language. It was consequently recommended that FRCN should fulfill the cultural promotion function of the media, by giving adequate attention to the promotion of Igbo language.

KEYWORDS: FRCN, Igbo, Language, Nigeria

INTRODUCTION

The place of language in any human endeavor cannot be replaced by anything else. This is because of the central nature of language in human history. Language is a form of expression which is generally conceived as an arbitrary set of codes used for communication (Eze, 2011, p.1) cited in (Johnmary, 2012, p.110). Long before the postmodernist, the value of language began; the primacy of language in human history has never been in doubt. Language functions as a vehicle of interaction and an instrument of communication. Linguists of all persuasions seem to agree that a language should be viewed as a system; a set of elements, each of which has a capacity of contributing to the workings of the whole (Beau Grande and Dressler 1992, p.31) cited in (Danladi, 2013, p.2).

Language also covers a more potent and characteristic of human behaviour. It consists of a comprehensive and overlapping set of "sub-languages," both ethnically and geographically defined territory, known as dialects--some are in some cases defined by sharing settings known to be registered, while others are linked to profession, class or educational level or a combination of these elements. The language includes a wide range of variation from a variety of human activities in a system of interacting with somebody, society, or culture. It also plays a crucial role in the social, political and economic life support of the people in a given geographic entity. Language has been widely studied and acclaimed as the most valuable human institution and is indispensable in all spheres of life (Crystal, 1987) cited in (Danladi, 2013, p.2).

During colonisation, the Colonial Masters were so much aware of the power of language in the colonization process that they introduced the English language to the Anglophone colonies, and did everything possible to teach, promote and sustain the language at the expense of local vernacular languages. Through its rude interference,

many African indigenous languages suffered neglect, suppression and retrogression. This happened because “colonial mentality” made people to perceive the English language as a status symbol, language of elites, the highly educated and respected, the most enlightened and leaders of today and tomorrow (Ifejirika, 2014, p.335). Accordingly, Peter (2006, p. 3) Asserts that during the period of colonization, the colonizing territory takes over the resources, labour and markets of the colonized territory and may even impose their social-cultural, religious and scholastic structures of the conquered population, of situation known as cultural imperialism. Hence, one of the most enduring legacies of British colonization of Nigeria is the overwhelming influence of their language – English language, on the Nigerian people especially the Igbo.

Therefore, based on the aforementioned power of language, the English language dealt a heavy blow on African indigenous languages, but the Igbo language suffered the heaviest blow from the English language. This was, perhaps, as a result of the Republican nature of the Igbo man, who mixes up easily with other people, imitates freely, adapts and acclimatizes easily in all kinds of environments. In this manner, he the (Igbo man) deeply embraced, learnt, and spoke the English language in all circumstances and situations to the detriment of his mother tongue. The situation became so bad when serious efforts were made by educating Igbo men and women to hammer the final nail on the coffin housing the remains of the Igbo language (Ifejirika, 2014, pp.335-336). Ekwueme (2011, p.85) also notes thus:

Igbo language seems to be the worst hit by this development. The rate at which the language is eroding has become a source of grave concern for many people as well as organizations, both local and international. Not only that the language is no longer spoken on a wide scale by most Igbo people, even when in conversation with compatriots, some Igbo have shown open contempt for the language. Nwadike (2008:39-40) notes bitterly that, “many Igbo parents do not want their children to speak Igbo. Once, a mother who teaches at the University of Nigeria, Nsukka, asked her children to desist from speaking that useless language, [Igbo]. This class of parents gets offended with teachers who teach Igbo as a subject to the children.

As a result of the declining popularity of Igbo language, the United Nations Educational, Scientific and Cultural Organization (UNESCO) warned that the Igbo language could disappear in the next fifty years, if nothing is done. “While one wonders what the agency means by that – whether no one would remember how to speak, read and write Igbo by then, - it is nonetheless worrisome that such a doom can be predicted for the first language of one of the most populous African ethnic nationalities, whose semigrant adventurism ought to have produced a counter effect – propagate and spread the 5,000-year-old language across the whole world, where they have dispersed to in quest of greener pastures” (Culture Digest, Nov/Dec. 2010, p.1) cited in (Ekwueme, 2011, pp.85-86).

The media have been considered an important public domain in the use, promotion and maintenance of language in line with the sociolinguistic nature and dictates of their host communities (Silent man, 1995; David, 2004; Adegoju, 2008) cited in (Obadun, 2014, p.13). They(the media) have the capacity of enhancing the status of, giving prominence to, promoting, maintaining, sustaining, retaining, projecting, popularizing, developing and revitalizing languages (indigenous languages inclusive) used by them (Adegbija, 2004;Jowitt, 1991: 10-11; David, 2004; Ezikeojiaku, 2006: 289) cited in (Obadun, 2014, p.42).Given their vast powers of informing, educating, entertaining, mobilizing and even fostering attitudinal change, the mass media are believed to possess the ability to save the Igbo language from its apparent free fall (Ekwueme, 2011, p.86).

According to Sonderling (2009, p.85) "Language is important and central in all aspects of our lives, from face-to-face situations for communication through the mass media". For that reason, using indigenous languages to interact with the masses through the media, particularly radio, enhances the effectiveness of mass communication. Studies have shown that indigenous language radio broadcasting is the most effective channel of mass communication since it reaches more peripheral areas than other media, and is easily understood by the audiences (Mufwene, 2002; Manyozo, 2009) cited in (Mabika, & Salawu, 2014, p.2391).

Indigenous languages are very important in development (Ndhlovu, 2008), and radio is perceived as the far reaching medium, which can help to promote the usage of indigenous languages. (Skuntnabb-Kangas, 1981; Brenzinger, 1992; Crystal, 2003; Salawu, 2006; Manyozo, 2009; Mabika, 2011) cited in (Mabika, & Salawu, 2014, p.2391).

PROBLEMITISATION

One fundamental function of the mass media is cultural transmission. This function places a demand on the media to ensure the sustainability of societal cultures, including the language of such given society. As a critical part of culture, the media promote a given language by constantly featuring it in their daily reports.

In Nigeria, the Igbo language is one of the languages the Nigerian media have made efforts to promote. One of such media that have continued to feature the Igbo language in their programs is the Federal Radio Corporation of Nigeria (FRCN). Virtually, all FRCN stations in the South-East geopolitical zone of Nigeria have at least a programme devoted to the promotion of Igbo language among the audience.

The critical question here is, to what extent has the FRCN Igbo programmes influenced audience understanding of Igbo language? This formed the basis for this study. The researchers, therefore, investigated the influence of FRCN's Igbo language programmes on the understanding of Igbo language among the residents of South-East Nigeria.

OBJECTIVES OF THE STUDY

The broad goal of the study was to ascertain the influence of FRCN's Igbo language programmes for the residents of South-East Nigeria. Specifically, the researcher sought to:

- Find out the frequency of exposure to FRCN's Igbo language programmes among the residents of South-East Nigeria.
- Determine the extent to which FRCN's Igbo language programmes have aided the understanding of Igbo language among the residents of South-East Nigeria.
- Ascertain South-East residents' perception of the contents of FRCN's Igbo language programmes.
- Ascertain the views of South-East residents regarding the timing of FRCN's Igbo programmes.

RESEARCH QUESTIONS

In line with the objectives of the study, the researchers advanced the following research questions:

- What is the frequency of exposure to FRCN's Igbo language programmes among the residents of South-East Nigeria?
- What is the extent to which FRCN's Igbo language programmes have aided the understanding of Igbo language

among the residents of South-East Nigeria?

- How do the residents of South-East Nigeria perceive the contents of FRCN's Igbo language programmes?
- What are the views of South-East residents regarding the timing of FRCN's Igbo programmes?

SIGNIFICANCE OF THE STUDY

- FRCN shall find the study very relevant because, it will help them to know the extent to which their Igbo language programmes have aided the understanding of Igbo language among the South-East audience. In other words, the study shall serve as a feedback mechanism.
- Future researchers shall also benefit from the study as it will serve as valuable literature for reference.
- Institutions of higher learning shall also find this study valuable in the teaching and learning of indigenous language broadcasting.

LITERATURE REVIEW

The introduction of the English language by the Colonial Masters as a facilitating agent of colonialism produced multifarious challenges to African vernacular languages. It's not only dwarfed and dominated the local languages, but also introduced other variants of itself in a bid to have direct communication with Africans. Through its influence, the pidgin variety of English and, as some language scholars call, Engli-Igbo (code-mixing) emerged in the Igbo language community. The effect of this is the steady suppression, and deterioration of the Igbo language. The situation has come to a height, where, Igbo leaders and elder statesmen express fears that the Igbo language would go into extinction within a foreseeable future (Ifejirika, 2014, p.333).

In the not so distant past, conscious efforts were made by some parents, classroom teachers, some members of the society and class prefects in some Nigerian secondary schools not only to suppress the Igbo language, but if possible, to kill the language completely. For example, the English language was at the point under review made the sole means of communication in schools and colleges. School debates were regularly organized to encourage the learners to think and speak in the English language and good prizes were given to the best speakers of the language. On the other hand, class prefects, and hostel spies were nominated to write the names of unfortunate students, who spoke the Igbo language in the classroom, hostels, bathrooms, churches and playgrounds. Any student caught in the "deadly act" of speaking Igbo would face physical punishment such as flogging, hard labour or the payment of fine or both. This was discouraging enough. Similarly, students who opted to choose Igbo language as a core undergraduate course were openly discouraged on the grounds that the subject has no academic prestige. In addition, the few teachers who opted to teach Igbo language were heavily mocked because they were involved in the teaching of "Igbo – Igbo Bk." That is, the teachers were lowly rated, and Igbo graduates were without any job prospects in relation to courses like law, medicine, pharmacy and engineering among others (Ifejirika, 2014, p.336).

Indigenous languages are vital to the speakers, since they allow people to think and express themselves freely. Radio broadcasting in indigenous languages is vital, since it can help to add value to the dying languages, particularly among various social groups such as the youth, who no longer see the value of their own languages. Indigenous language revitalisation involves the usage of moribund or threatened languages so that they can be gradually

restored (Laoire, 2008). If exploited fully, radio is a mass communication medium that can offer almost limitless possibilities to minority languages and communities (Ndamba, 2008) cited in (Mabika, & Salawu, 2014, p.2395).

Allowing listeners to speak in their language encourages them to participate fully in various discussions, and to contribute in decision-making on issues affecting their everyday lives. When a language, which is understood, is used, the radio station facilitates effective communication. However, if a language that is not well understood is used, the radio station becomes a hindrance to effective communication (Webb, 2002). Each time the station switches to a language not understood by speakers of minority languages, the station frustrates these listeners. They are left with no choice, at that particular time, but to search for alternative entertainment which might not really be in their language, but in universal languages such as English. This renders the assertion that indigenous languages can enhance overall cognitive development of the speakers a joke (Mabika, & Salawu, 2014, p.2396).

The media which use indigenous languages are important for the purpose of information democratization and decentralization, access to resources, information comprehension and utilization, mobilization, socio-political empowerment, cultural and linguistic development and survival, among others (Salawu, 2006: 8; Mavesera, 2011; Capo, 1990:2; Chibata, 2006:266). Traditional formal domains like storytelling, songs, proverbs, parables, music, dance, celebrations, which often help promote languages are positively enhanced in the broadcast media (Onyeché, 2002) cited in (Obadu, 2014, p.13). Reinforcing the above indispensable benefits accruable from the use of indigenous languages in the broadcast media, Salawu notes that without the use of the language of the people, "development will only be communicated at the people; not to the people, and not with the people" (Obadun, 2014, p.13).

Radio as an electronic medium, and like any other media, serves three major purposes. These major purposes include informing, educating and entertaining. One important factor that has always made these tripod purposes reliable is the use of language. Therefore, if particular information is to be disseminated and appropriate language is not used, then, such information may not reach the audience in a way that they will be able to understand. Language, therefore, plays a major role in the usefulness of electronic media to the populace. As such, the language employed by a media house goes a long way in determining the listenership strength and effectiveness of its services (Aladesanmi, 2014, p.564).

David (2004) cited in Obadun (2014, p.119), expatiates the important roles and influence of the broadcast media in the revitalization of indigenous languages to include fostering a sense of indigenous language pride among youths, encouraging them for involvement in the use of such languages in local, regional and national initiatives as well as the socio-political processes, legitimizing and validating the use of indigenous languages, among others. He does show the overriding influence of the broadcast media through the anecdotal evidence of the audiences' survey conducted in Australia. However, he succinctly captures broadcast media influence thus:

...Broadcasting is an important part of any serious Maori language promotion, revival and revitalisation programme. In our view TV and radio are important to the minority language revitalisation because of their tremendous influence and cultural' power. TV and radio are two of the main carriers or conveyors of culture via their presentation of news, views, the weather, entertainment, music and sport.

Most of the electronic media operating in Nigeria are English based. That is, the major language used in many of Nigerian electronic media is English. This is so since English language has grown all over the world as the predominant language at the expense of other languages. English, as a medium of disseminating information, enjoys high prestige to the

detriment of the indigenous languages spoken in Nigeria since it remains the language of officialdom. This, and some other reasons, makes the electronic media in Nigeria stick to using English.

Where there is any use of indigenous language in such electronic media at all, it only carries insignificant per cent of the whole period allotted to other things in the station (Aladesanmi, 2014, p.564).

In an attempt to ensure compliance with an earlier directive to all NTA stations in the country, that is, indigenizing local news (presenting news in indigenous languages), the then Executive Director News at NTA Headquarters, Usman Magawata in September 2007, sent a letter containing the following information to the stations; "I wish to know the position of local language (s) broadcast in your station both in news and local news programme. In addition, I will like to draw your attention to the need to seriously de-emphasize the use of English as vehicle for communication in your domain and come up with many more news programmes in the local language(s) of your community. This is with immediate effect". The primary emphasis of this directive was for local languages take preeminence over the English language in every broadcast news presentation considering who the primary audience for the programme often is (Nwagbara, 2013, p.155).

Scholars over the years have carried out a number of studies on the media and the promotion of indigenous languages. Adeniyi and Bello (2006) did a study entitled "Nigerian Media, Indigenous Languages and Sustainable Development." A number of methods were employed in eliciting data for the study. One of the various ways employed was the participant observation research method. Being citizens of the country, these researchers examined the attitudes of the Yoruba (informants under study) to their language, the Yoruba culture, the media and national growth and unity. The questionnaire is another means through which information was gathered. To test how much the media has contributed or done otherwise to the linguistic, cultural and social development of the instruments, the researchers designed a questionnaire that tests respondents' attitudes to and reasons for watching or listening to Yoruba programs, if they do. Informants (sourced from Lagos, a metropolitan city) were classified into two groups of educated and uneducated speakers. Our educated informants constitute Yoruba who has had the National Certificate of Education (NCE) in the least. One hundred and twenty (120) questionnaire forms were distributed in all, out of which one hundred (100) were analyzed. The informal interview was yet another method used for collecting data. Here, researchers used pad and pen to take down important facts. In addition, the researchers requested the contents of each day as outlined in the programs of both radio and television media. Such breakdown of contents provided insight into what programmes are featured in the television and radio stations. They equally furnished the researchers with the time each programme comes up (Adeniyi and Bello, 2006, p.157).

Findings revealed that eighty informants, that is, 80% of the total respondents acknowledge that they watch and or listen to indigenous language programs on both AIT and LTV. The findings also showed that informants could gain knowledge of indigenous language. Thus, every informant who takes time to watch or listen to these programs becomes educated in indigenous languages. More importantly, however, informants see the major function of these indigenous programs as that of presenting to the entire world, a distinct person with an identifiable ideology (Adeniyi and Bello (2006, p.158).

A study carried by Ibadan (2014) "Youths' Attitude towards Indigenous Languages in Broadcast Media: A Study of Edo State Broadcasting Service, Edo State, Nigeria" revealed that 76.7% youths confirm that they listen to indigenous language programmes on radio. This confirms the findings of Olusola (2007), and Ojebode (2007: 33) which indicate that

youths' preference for Radio Lagos 107.5 F.M is because of its use of indigenous languages as against other stations which do promote indigenous cultures and languages. However, out of the above percentage, while 19% always listen and 18% listen most of the time. The percentage of those who rarely and sometimes listen is troubling. In other words, 27% rarely listen, 35% listen sometimes, while about 2% never listen to EBS radio. Nonetheless, it does appear that as shown in table 7, those who watch indigenous language programs on EBS TV is higher than those who listen to EBS radio probably because of the duality of visual and audio features possessed by television. 78.8% against 21.2% watch indigenous language programmes on EBS TV. This further implies that more indigenous language programmes should be aired on television. Just like radio, the proportion of those who watch EBS TV rarely and sometimes appears to be higher than those who watch always and most of the time. The result further shows that the use of indigenous languages on EBS radio and television has resulted in language and culture development among youths in Edo state. The respondents' response also reveals that more time is given to foreign language programmes more than indigenous language programmes on both television and radio in EBS (Obadun, 2014, p.117).

Hassan (2014) did a study on "Mass Media and the Promotion of Hausa Language in Northern Nigeria." The researcher utilized the survey research method for the study while the questionnaire was used for data collection. Findings revealed that the media have significantly promoted Hausa language in the region. The respondents indicated that they have gained better knowledge of the Hausa language via the various Hausa language programmes of the media. Similarly, Dishu (2013) a study entitled "An evaluation of Media Promotion of Indigenous Languages in Jigawa State of Nigeria." Using survey as the research method and questionnaire as the measuring instrument, it was revealed that a significant number of Kaduna State residents were exposed to indigenous language programs in the media. And that the programmes have enhanced their knowledge of the indigenous languages. It was also revealed that there is a need for the duration of the programmes to be increased to provide enough time for the audience to learn.

Kalu (2014) did a study entitled "Perception of Broadcast Media Indigenous programmes in South-South Nigeria." This was a purely qualitative study aimed at ascertain how the residents of South-South Nigeria perceive the indigeneous language programmes of broadcast media in South-South Nigeria. Using the in-depth interview research method, it was revealed that the contents of most of the programmes were poor and the times allotted to the programmes were considered not sufficient by the respondents. On the whole, the respondents stated that the programs have not significantly aided their knowledge of the indigenous languages in the South-South geopolitical zone. A similar study by Alfred (2014) also showed that the indigenous programmes of NTA stations in the South-South Nigeria have not enhanced the audience understanding of the indigenous languages. Findings showed that the programmes were lacking in contents and time.

THEORETICAL FRAMEWORK

A study such as this, requires a suitable theory to provide explanation for better understanding. The sequel to this, the researchers anchored the study of the Development Media theory. This is one of the normative press theories propounded by Dennis McQuail in 1987. The theory is on the assumption that, the media should promote the development of a given society. Among others, it states that the media should give priority to national culture and languages (Anaeto, Onabajo and Osifeso, 2012, p.63). National media should give priority in their content to national micro culture in so far as this can be abstracted from the national milieu; then to regional cultures, all in a descending order of priority. Regional media are of course normally expected to accord priority to regional cultures (and languages), while local media

give priority to local culture(s) and language(s) (Folarin, 2002, p.37).

In line with this study, FRCN is expected to give priority attention to the promotion of indigenous languages in Nigeria including the promotion of Igbo language. This is in line with the cultural promotion function of the media, which requires the media to ensure the sustainability of societal cultures via consistent reportage/coverage. Therefore, FRCN must promote the Igbo language to the extent that the people understand and proudly speak the language as their unique indigenous language of communication.

METHODOLOGY

The Survey research method was used to carry out the study, while questionnaire served as the measuring instrument. The residents of the five states in South-East Nigeria constituted the population of the study. The states are Abia, Anambra, Ebonyi, Enugu, and Imo States. A projected figure of 21,078,834 was used as the population of the study from where a sample size of 400 was drawn using the Taro Yamane's sample size determination formula. The Multi-stage sampling technique was used to select four LGAs from each of the five states.

In Abia State, Umuahia-North, Umuahia-South, Aba-North, and Aba-South, LGAs were chosen; in Anambra State, Awka-North, Awka-South, Onitsha-North, and Onitsha-South, LGAs were selected; LGAs that were selected in Ebonyi State are Abakaliki, Afikpo-North, Afikpo-South, and Ebonyi. In Enugu State, Enugu-North, Enugu-South, Enugu-East and Nsukka LGAs were selected; while in Imo State, Owerri-North, Owerri-South, Owerri-Municipal, and Okigwe LGAs were selected for the study. Selected residents of these LGAs were therefore studied Tables and percentages were employed for data presentation and analysis.

DATA PRESENTATION AND ANALYSIS

Here, data collected were presented and analyzed. Out of the 400 copies of a questionnaire administered, 9 were not returned while 391 copies were returned. To this end, the researchers made do with the returned 391 copies.

Table 1: Frequency of Exposure to FRCN's Igbo Language Programmes among the Residents of South-East Nigeria

Variable	Frequency	Percentage
Regularly	382	97.7%
Occasionally	7	1.8%
Barely	2	0.5%
Do not listen to Igbo programmes	0	0%
Not sure	0	0%
Total	391	100%

Table 1 above shows that the majority of the respondents regularly listen to FRCN's Igbo language programmes.

Table 2: Extent to which FRCN's Igbo Language Programmes have Aided the Understanding of Igbo Language among the Residents of South-East Nigeria

Variable	Frequency	Percentage
Large extent	2	0.5%
Moderate extent	17	4.3%
Little extent	368	94.1%
Do not listen to Igbo language programmes	0	0%
Not sure	4	1.0%
Total	391	100%

Table 2 above shows that FRCN's Igbo language programmes have not significantly aided the respondents' understanding of Igbo language.

Table 3: Respondents' Perception of the Contents of FRCN's Igbo Language Programmes

Variable	Frequency	Percentage
Adequate	11	2.8%
Inadequate	374	95.7%
Can't say	6	1.5%
Total	391	100%

Table 3 above shows that the majority of the respondents believe that the contents of FRCN's Igbo language programmes are not really adequate for them to learn and understand many things about the Igbo language.

Table 4: Respondents' Views on the Timing of FRCN's Igbo Language Programmes

Variable	Frequency	Percentage
The time allotted is sufficient	89	22.8%
The time allotted is not enough	302	77.2%
Can't say	0	0%
Total	391	100%

Table 4 above shows that most of the respondents think that the timing of FRCN's Igbo language programmes are not sufficient enough for them to learn much about the language.

DISCUSSION OF FINDINGS

Here, all the findings are discussed to provide more insights for clearer understanding of the results.

Research Question 1: What is the Frequency of Exposure to FRCN's Igbo Language Programmes among the Residents of South-East Nigeria?

Here, the intention of the researchers was to ascertain the frequency to which, residents of South-East Nigeria expose themselves to FRCN's Igbo language programmes. Data collected and presented in the table were used to answer this research question. From the table, 382 respondents constituting 97.7% indicated that they regularly expose themselves to FRCN's Igbo language programmes, 7 respondents representing 1.8% occasionally expose themselves to FRCN's Igbo language programmes, 2 respondents constituting 0.5% barely expose themselves to FRCN's Igbo language programmes. This means that the majority of the respondents regularly listen to FRCN's Igbo language programmes. Accordingly, Adeniyi and Bello (2006) in their study found that eighty informants, that is, 80% of the total respondents acknowledged that they watch and or listen to indigenous language programs on both AIT and LTV. Obadun (2014) also found that 78.8% against 21.2% of the respondents watch indigenous language programmes on EBS TV. Dishu (2013) also found that a significant number of Kaduna State residents were exposed to indigenous language programmes in the media.

Research Question 2: What is the Extent to which FRCN's Igbo Language Programmes have Aided the Understanding of Igbo Language among the Residents of South-East Nigeria?

Here, the researchers intended to ascertain the extent to which FRCN's Igbo language programmes have aided respondents' understanding of Igbo language. The data generated and presented in table two above, were used to answer this research question. The table shows the extent to which FRCN's Igbo language programmes have aided the understanding of Igbo language among the residents of South-East Nigeria. From the table, 2 respondents constituting

0.5% indicated that the programmes have to a large extent aided their understanding of Igbo language, 17 respondents representing 4.3% said the programmes have to a moderate extent aided the understanding of Igbo language, 368 respondents constituting 94.1% indicated that the programmes have to a little extent aided their understanding of Igbo language while 4 respondents constituting 1.0% indicated that they were not sure of the extent the programmes have aided their understanding of Igbo language. The implication is that FRCN's Igbo language programmes have not significantly aided the respondents' understanding of Igbo language. In line with this finding, a qualitative study by Kali (2014) showed that the indigenous language programmes aired by broadcast stations in South-South Nigeria have not significantly aided the knowledge of the indigenous languages in the zone. Alfred (2014) also revealed in his study that the indigeneous programmes of NTA stations in South-South Nigeria have not enhanced the audience understanding of the indigeneous languages.

Research Question 3: How do the Residents of South-East Nigeria Perceive the Contents of FRCN's Igbo Language Programmes?

In order to ascertain the perception of the respondents on the contents of FRCN's Igbo language programmes, the researchers advanced this research question. This was important to enable FRCN to properly enrich the contents of the programmes for maximum impact. This research question was addressed by the researchers using data presented on table three above. The table shows the respondents' responses on how they perceived the contents of FRCN's Igbo language programmes. The table showed that 11 respondents constituting 2.8% indicated that the contents of the programmes are adequate enough to properly promote Igbo language, 374 respondents constituting 95.7% said the programmes are inadequate while 6 respondents constituting 1.5% indicated that they cannot really say anything regarding the contents of the programmes. This implies that the majority of the respondents believe that the contents of FRCN's Igbo language programmes are not really adequate to promote the Igbo language. Accordingly, Alfred (2014) revealed in his study that the indigenous programmes of NTA were lacking in contents. Kalu (2014) also found that the contents of indigenous language programmes of broadcast stations in South-South Nigeria were considered residents considered not sufficient to adequately promote the indigenous languages of the zone.

Research Question 4: What are the Views of South-East Residents Regarding the Timing of FRCN's Igbo Language Programmes?

This research question was put forward by the researchers to know whether there was a need for FRCN to adjust the timing of the programmes. The data collected and presented in table four above were utilized by the researchers to provide answers to this research question. Table four above shows the respondents' responses on the timing of FRCN's Igbo language programmes. The table revealed that 89 respondents representing 22.8% indicated that the timing of the programmes were sufficient while 302 respondents constituting 77.2% said the timing of the programmes were not sufficient. This means that most of the respondents think that the timing of FRCN's Igbo language programmes are not sufficient for them to learn much about the language. Dishu (2013) revealed that a significant number of Kaduna State residents stated that there was a need for the duration of the programmes to be increased to provide enough time for the audience to learn. In Obadun's study in 2014, the respondents' response also reveals that more time is given to foreign language programmes more than indigenous language programmes on both television and radio in Edo Broadcasting Service (Obadun, 2014, p.117).

SUMMARY OF FINDINGS

After a careful analysis of the data generated, the researchers found that:

- Respondents were regularly exposed to FRCN's Igbo language programmes.
- FRCN's Igbo language programmes have not significantly aided the understanding of Igbo language among respondents.
- Respondents perceive the contents of FRCN's Igbo language programs as inadequate for them to learn much about the language.
- The timing of FRCN's Igbo language programmes are not sufficient for respondents to learn much about the language.

CONCLUSIONS

Based on the findings above, the researchers conclude that FRCN's Igbo language programmes have done very little in aiding the understanding of Igbo language among residents of South-East Nigeria. The researchers, based on the findings of the study also came to the conclusion that, the contents of FRCN's Igbo language programmes are lacking in contents and must be improved upon to herald the desired goal.

RECOMMENDATIONS

Sequel to the findings of the study, the researchers recommend the following:

- In line with the cultural transmission function of the media, FRCN should see it as a cardinal obligation to properly promote the Igbo language.
- FRCN should review and improve on the contents of Igbo programmes, to ensure the programmes are rich enough for the audience to learn much about the language. This can be done via consultations with royal fathers of Igbo communities and other people, who are involved in the promotion of Igbo language.
- The need for FRCN to increase the timing of Igbo language programmes is also recommended
- Future researchers in this area of knowledge should go beyond FRCN, and study other mass media outfits for all encompassing result.

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