AUDIENCE ASSESSMENT OF "*AVE YA KA EBIRA DERE"*PROGRAMME ON TAO FM STATION IN PROMOTING INDIGENOUS LANGUAGE IN EBIRA LAND

BY

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Declaration Page

I declare that the work in this Dissertation entitled AUDIENCE ASSESSMENT OF "*AVE YA KA EBIRA DERE"* PROGRAMME ON TAO FM STATION IN PROMOTING INDIGENOUS LANGUAGE IN EBIRA LAND has been carried out by me in the Department of Mass Communication. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation to the best of my knowledge was previously presented for another degree or diploma at this or any other Institution.

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Certification Page

This dissertation entitled AUDIENCE ASSESSMENT OF "*AVE YA KA EBIRA DERE"* PROGRAMME ON TAO FM STATION IN PROMOTING INDIGENOUS LANGUAGE IN EBIRA LANDby Patience Ahoiza ODODO meets the regulations governing the award of the degree MSc Mass Communication of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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ABSTRACT

This study was undertaken to evaluate the success of theprogramme*"Ave YaKaEbiraDere"*on Tao FM station in promoting the indigenous Ebira Language Adavi, Ajaokuta, Okehi and Okene Local Government areas based on the assessment of the audience. The study was based on the following objectives: to identify the factors that attract the audience to the programme, to document the audience's assessment of the programme, to identify the kind of information received by the audience of the programme and toexamine the areas the audience expect improvement on the programme.In conducting the study, survey was conducted with a sample of 384 respondents, focus group discussions were also used to gather data from the audience of the programme.The Uses and Gratification theory was used as a framework for the study being an audience based theory which suggests media users take an active part in the communication process and are goal oriented in their media use. Findings reveal that theaudience are drawn to theprogrammeby its mode of presentation. Also, majority of the respondents (65.5%) believe that the programme is successful in its objectives of promoting the Ebira Language and encouraging the youth to speak it in the traditional way. The findings also showed that the audience learn various things such as new words, expressions and proverbs among others from the programme and most importantly they are learning how to speak the Ebira language correctly. However the audience expect that the programme will bring in more avenues for audience participation and have a repeat broadcast.The study concludes that the programme*Ave YaKaEbiraDere* to a large extent has been successful in its objectives as well as meeting the needs of the target audience as regards the EbiraLangauge. Among the recommendations made in the study is that the radio station embarks on constant programme evaluation and audience research to ensure its relevance and sustainability. Also, a repeat broadcast of the programme would be an added advantage for it. It was also recommended that more audience participation is required to ensure effectiveness.

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CHAPTER ONE

1.1 BACKGROUND TO THE STUDY

Communication is fundamental to human existence, be it in the economic, political or socio-cultural spheres of life. It is equally pivotal to governance, development and progress in any society. In its simple form, communication is the transmission of a message from a source to the receiver. It has been broadly defined as the process by which elements of a society- whether as individuals or members of groups or organizations- transmit their intentions, desires and feelings about any matter to their fellows by means of words and symbols (Ayeni-Akeke 2008). Rayudu (2007) also sees communication as a process involving the sorting, selecting and sending of symbols in such a way as to help the listener perceive and recreate in his own mind, the meaning contained in the mind of the communicator.According to Castells (2012) interpersonal communication and other forms of communication must be differentiated from societal communication. In the former, the designated sender(s) and receiver(s) are the subjects of communication. In the latter, the content of communication has the potential to be diffused to society at large: this is what is usually called mass communication.

Baran (2012) regarded mass communication as the process of creating shared meaning between the mass media and their audience. Dominick (2011) asserts that mass communication is the process by which a complex organization with the aid of one or more machines produces and transmits public messages that are directed at a large heterogeneous and scattered audience.Similary, Pearce (2009) defined mass communication as "the process by which a person, group of people, or large organization creates a message and transmits it through some

type of medium to a large, anonymous, heterogeneous audience." This implies that the audience of mass communication are mostly made up of different cultures, behavior and belief systems.

In the broadest sense of the word, a medium is the channel through which a message travels from source to receiver. When we talk of mass communication, we also need channels to carry the message.These channels are regarded as mass media, Mytton (1983 as cited in Vivian, 2011) defines mass media as the device or means of communication which include the mass circulation of press, radio and television for the purpose of information, education, entertainment and persuasion.Wood (2006) and Dominick (2013) identified books, film, television, radio, newspapers, magazines, and the internet as examples of channels or media by which mass communication reaches great numbers of people.According to Dominick (2013), mass media does not only include the mechanical devices that transmit and sometimes store messages (Television cameras, radio microphones, printing press) but all the institutions that use these machines to transmit messages.The media of mass communication have long played a fundamental role in people's lives. The media inform, persuade, entertain and even sell. Media can provide companionship. They can shape perception. They can also transmit culture (Ramanujam, 2009).

Culture according to Baran (2012), lends significance to human experience by selecting from and organizing it. It refers to the learned behaviour of members of a given social group. Culture is a historically transmitted pattern of messages embodied in symbolic forms by means of which people communicate, perpetuate and develop their knowledge about and attitude toward life. A people's culture includes their beliefs, rules of behaviour, language, rituals, art, technology, styles of dress, ways of producing and cooking food, religion, political and economic systems. (Geertz as cited in Taylor, 1991).Virtually all definitions of culture recognize that culture is learned. Creation and maintenance of more or less common culture occurs through

communication, including mass communication and its channels.When we talk to our friends; when a parent raises a child; when religious leaders instruct their followers, when teachers teach; when grandparents pass on recipes; when politicians campaign; when media professionals produce content that we read, listen to, or watch, meaning is being shared and culture being constructed and maintained (Baran, 2012).According to Wood (2006), communication and culture cannot be separated, because each influences the other. Culture is reflected in communication practices, and at the same time communication practices shape cultural life. As we interact with other people and the media, we come to understand the beliefs, values, norms and language of our culture.The transmission of culture and values is a subtle but none the less important function of the mass media. It has also been called the socialization function. Socialization refers to the ways an individual comes to adopt the behaviour and values of a group. The mass media portray our society, and by watching listening and reading, we learn how people are supposed to act and what values are important (Dominick, 2013).

For this study radio as a mass medium and its role in the transmission of culture specifically indigenous languages is the point of focus.Radio is everywhere. The signals are carried on the electromagnetic spectrum to almost every nook and cranny, hardly a place in the world is beyond the reach of radio (Vivian, 2011). Based on this fact many communication scholars believe that radio is one of the most effective communication medium for creating awareness because it is cheap and breaks the barrier of illiteracy (Vivian 2011,Baran 2012).Radio has been used extensively as a vehicle for health, nutrition and agricultural education in developing countries; it has however been an untapped teaching tool in some parts of the world. Although it is often assumed that education through media is limited to transmission and acquisition of information, there’s evidence that behavioural changes can occur as well (Romero-Gwynn & Marshal, 1990).

One of the objectives of the Federal Radio Corporation of Nigeria (FRCN), is to "provide a professional and comprehensive coverage of Nigerian culture through broadcasting; to promote cultural growth through research into indigenous cultures, and to disseminate the results of such research" (Onabajo, 2000: 14 as cited in Onabajo, 2005).The Nigerian Broadcasting Commission also has one of its objectives as: promoting Nigerian indigenous culture, moral and community life through broadcasting. This has led to the establishment of several community radio stations in different parts of Nigeria which broadcast in indigenous languages.According to Salawu& Mbika (2014) the radio has been a very effective means of transmitting and promoting and preserving indigenous cultural heritage of which language is an essential part. This has been done through the broadcast of programmes in indigenous languages.Koike (2000 as cited in Okudo & Ifeagwazi, 2014) asserts that the use of radio programmes on indigenous language has implications for curriculum development, course construction, teacher training in a correctly balanced teaching system. He further explains that radio programmes however, will be used to improve knowledge when they have a unique contribution to the learning process.McNamara (cited in Salawu, 2006) opined that there are myriad of studies which confirm the effectiveness of radio programmes using indigenous language for instructional purposes.

Ovidi communications limited was incorporated on 5th February, 1998. It was granted a broadcast license to establish a radio station in the Central Senatorial District of Kogi state. The radio station, Tao Radio 101.9 FM, was commissioned on 15th November, 2013. The radio station is located at Kuroko in Adavi Local Government area of Kogi state and operates in the Abuja Broadcast Zone (ABZ) comprising Kwara, Kogi, Niger and Nassarawa states. Tao radio as a brand in radio programming is designed to entertain a wide spectrum of the public and programmes have been structured to reflect this (Tao Fm brochure, 2013).

The audience is wide and varied to include children, students, teenagers, adults and senior citizens. Their programmes are also tailored to meet the needs of key demographic groups. The uniqueness of the station is shown in the local content programmes that help promote and preserve cultural heritage which seems to be going into oblivion. One of such programmes is *Ave ya ka Ebira dere* translated to mean 'let's us really speak Ebira'.

Ave Ya Ka Ebira Dere is an Ebira oriented programme aired live on Sunday from 4:00 – 5:00pm, the programme is designed to teach and encourage the traditional way of speaking the Ebira language which according to the producers of the programme has been adulterated by other Nigerian Languages and the English Language. The programme usually has two presenters but recently only one presenter has handled the programme. Based on a scripted lesson plan, words and expressions believed to have disappeared or no longer being used are highlighted and explained to the audience by giving the correct pronunciation, meaning and usage with the opportunity for them to call in for clarification. The target audience is comprised of the Ebira speaking listening audience irrespective of age or gender.

According to the producers, the major objectives of the programme are to promote the traditional way of speaking the Ebira language and to address the issue of adulteration that has plagued the language over the years. Another objective is to educate the youth and encourage them to speak the Ebira language correctly without mixing it with other languages or the English Language. The research for the programme had started since 2008 even before the radio station was officially commissioned. In depth research into the language, its variations and factors responsible for these variations has been ongoing. The presenter of the programme identified several variations of Ebira such as Ebira toto, Ebira Panda, Ebira Koto and others, stressing that the programme focuses on Ebira Tao which is the variation of Ebira spoken in Kogi Central Senatorial District.

The programme is instructional in nature but it tries to inculcate both education and culture presenting them in a conversational manner. In doing so it combines themes or topics of both cultural and educational nature. According to the presenter, there have been several episodes on the origin of the Ebira People and the language itself, vegetation, traditions, names and their meaning as well as educational subjects such as Math. This is also to help the young ones realize that there are words for such things as centimeter, millimeter and even time in terms of seconds, minutes and hour. According to the producer, selecting topics for each episode is not entirely up to himself or the presenter rather it a concerted effort of a research team which looks into the core areas that need attention. Also, existing Ebira text books are also consulted to avoid mistakes and determine appropriate content. The final decisions regarding content are made by the producer and the presenter (s) of the programme.

1.2 STATEMENT OF THE PROBLEM

Language is a major tool with which the mass media carry out their daily operations. It is so important in information dissemination, that it can often determine how much mass mediated messages achieve in terms of reach (Salawu 2013). McQuail (2005 as cited in Nwagbara,2013) agrees with this idea by noting that the main mechanism of control in the media is not policy or law or even economics but audience demand for their 'own' media content in their own language.In addition, language helps develop conceptual thinking and provides a means to manipulate ideas, transmit culture, and deal with abstraction (Dominick 2011).

Studies in indigenous language decline suggest that the predominant use of English language both in news and programmes in the Nigerian media to the neglect of indigenous languages can hasten the loss of these languages. It was also observed that most of these languages are not being taught in schools hence the need for the media especially radio which is easily accessible

to teach and promote these languages. In addition, parents in recent times have not encouraged their wards in speaking their indigenous langauges (Dooga 2012, Nwagbara 2013, OlaOlorun, Ikonta, Adeosun 2013, Balogun 2013, Ofodu 2014).

In view of the fact that*Ave Ya ka Ebira dere*programme seeks to promote the correct speaking of the Ebira language it invariably means that the radio station seeks to use this programme to teach, promote and preserve the speaking of an indigenous language in today's society where it seems out of date or old fashioned.It is one thing for a programme to be put on air with very good and admirable objectives it is another thing however, to determine if those objectives are actually being achieved. The eventual success or impact of any programme depends largely on the audience and whether or not their needs or expectations regarding that programme are being met. This study seeks to evaluate the programme *Ave Ya ka Ebira dere* in light of whether or not it is meeting the audience needs and achieving its objective of promoting the Ebira language in Ebira Land.

1.3 AIM AND OBJECTIVES OF THE STUDY

The aim of this study is to determine the success of the programme *Ave ya ka Ebira dere* in promoting indigenous language among the residents of Ebira Land.

The research objectives are as follows:

1. To identify the factors that attract the audience of*Ave ya ka Ebira Dere* radio programme inEbira Land.
2. To document the target audience's assessment of*Ave Ya ka Ebira Dere*radio programme's performance in promoting the Ebira Language.
3. To identify the kind of information received by the audience of*Ave ya ka Ebira Dere*radio programme.

4. To examine the areas the target audience expect improvement on*Ave ya ka Ebira Dere*radio programme.

1.4 RESEARCH QUESTIONS

In line with the research objectives the following research questions have been raised:

1. What are the factors that attract the audienceto*Ave ya ka Ebira dere*radio programme inEbira Land?
2. What is the target audience's assessment of *Ave ya ka Ebira dere*radio programme's performance in promoting the Ebira Language?
3. What kind of information do the target audience (listeners) receive from *Ave ya ka Ebira dere*radio programme?
4. What areas do the target audience expect improvement on*Ave ya ka Ebira dere*radio programme?

1.5 SIGNIFICANCE OF THE STUDY

This study has significance in the area of indigenous language promotion and revitalization due to the current trend of decline in the speaking of indigenous languages and consequently language endangerment. Existing literature shows that there is a need for more research in this area due to the importance indigenous languages hold especially in the cultural heritage and identity of a people in this case the Ebira language of the Ebira people.This work is also significant in the field of language learning on radio, especially Nigerian indigenous languages.

In addition, this study will add to the body of literature that currently exists in mass communication and indigenous languages, this will also serve as literature for those studying the use of local programmes on radio in promoting indigenous culture.

The findings of this study will be relevant to the producers of the programme *Ave ya ka Ebira Dere* in that it will provide an insight into what the audience perceive about the programme and their expectations regarding the programme. This will help them in improving and making the programme more relevant to audience needs.

1.6 SCOPE OF THE STUDY

The scope of this study covers the programme *Ave ya ka Ebira dere* and its target audience inEbira land, this is made up of four Local Government Areas namely: Adavi, Ajaokuta, Okehi and Okene of Kogi State in North Central Nigeria. It basically seeks to find out how the effective the programme has been in promoting indigenous language speaking based on the assessment of the audience. This study takes place between 2015 and 2016.

1.7 OPERATIONAL DEFINITION OF TERMS

Ave Ya Ka Ebira Dere: This is an Ebira oriented programme aired every Sunday from 4-5pm on Tao FM station in Kogi State. It means'Let us really speak Ebira' and is designed to educate people on the traditional way of speaking the Ebira language.

Ebira Land: In this study Ebira Land refers to four Local Government Areas namely: Adavi, Ajaokuta, Okehi and Okene where the Ebira Language is indigenous and widely spoken as a form of Lingua franca.

Kind of information: This refers to the specific things that the audience of *Ave Ya Ka Ebira Dere* programme identify that they have gained from the programme such as pronunciation, usage, proverbs and other items.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

In this chapter, a review of available and relevant literature is presented. The review was made under the following sub-headings: Radio as a mass medium, Target audience needs, Indigenous Language decline in Nigeria, and empirical studies on radio and the promotion of indigenous languages.

2.2 Radio as a mass medium

Radio's beginnings in the early part of the last century gave no hint of the role it would play in today's world. It was the first electronic mass medium, it was the first national broadcast medium of many countries, it also produced the networks, programme genres, and stars that made television an instant success (Baran, 2011). According to Hasan (2013), radio established its place very fast in the minds of listeners. Heavy doses of infotainment including music, drama, talk shows etc supplemented with news made radio popular overnight. Soon radio industry developed wide spreading networks and by the 1930s radio became prime mass medium.

For several years experts predicted that radio has become a vulnerable medium and drawing its final breaths, but radio has a way of reinventing itself. It has more than survived; it has prospered by changing the nature of it's relationship with it's audience (Hausman, Messere, Benoit& O'Donnell, 2010).Baran (2011) stated that in America, post television radio is local, fragmented, specialized, personal, and mobile. Whereas pre television radio was characterized by the big national networks, today's radio is dominated by formats, a particular sound characteristic of a local station.Radio has been the local medium of choice for decades and remains so especially in

less developed parts of the world where it remains the most effective and available means of communication developmental issues (Hausman etal 2010).

Technological advances have brought a lot of changes in broadcasting especially with the advent of the internet and new media. At first, these new technologies seemed like threats to radio but it had somehow used these threats to its own advantage. The avalanche of new media instead of burying radio, has actually made it stand out, most research shows that radio continues to capture the chunk of audience listening time.Hasan (2013) and Hausman etal (2010) agree that radio has two magic properties that has given it an edge over other media. These properties are : (i) it is still one of the few media that can be accessed reliably and safely in the car and on mobile phones. (ii)It is also the companion of multi-taskers, this means that people can listen to radio while doing other things e.g house chores, working in the fields and even while traveling.

Broadcast radio stations are either AM or FM. AM stands for amplitude modulation and FM stands for frequency modulation. Since about 1975 the fortunes of FM radio have been increasing while those of AM stations are on the decline. In 2010, about 80 percent of listenership went to FM stations (Dominick, 2013).

Radio has moved from a mass – audience medium to a more specific medium that it reaches a specific target audience that is narrowly defined. Today's commercial radio station carefully develops and fine tunes it's format to reach quantifiable target audience- an audience that is in turn 'sold' to buyers of radio station advertising time. Non commercial radio provides programming choices that are alternatives to these specific formats (Hausman etal, 2010).

Radio broadcasting came to Nigeria in stages one of which was the introduction of wired broadcasting more popularly known as Radio Distribution. The radio distribution service (RDS) was commissioned in Lagos in 1935. The RDS became the Nigerian Broadcasting Service (NBS)

in April 1951. By 1957, it became Nigerian Broadcasting Corporation (NBC). In 1978, the NBC was re-organised to become Federal Radio Corporation of Nigeria (FRCN) (Tukur, 2012).FRCN today covers every inch of Nigeria with its 37 stations broadcasting in FM, short wave (SW), and medium wave (MW) meter bands to the entire population of Nigeria in native as well as major foreign languages (Tukur, 2012).A provision in the 1979 constitution that led to the establishing of a regulatory body for broadcasting named Nigerian Broadcasting Commission in 1992, also gave the authorization of private broadcasting in Nigeria. Shortly thereafter, on June 10th 1993, Nigeria for the first time commenced the issuance of licenses for private radio, television and cable stations (Wada, 2009).The most recent station type to be established in greater numbers is the FM station. As with most FM stations worldwide, programming in the Nigerian FM stations are more inclined to talk, music and entertainment.

Wada (2009) in a survey of radio use in Nigeria discovered that private radio stations appear to be much more specialized in their programming, and tend to attract many audiences especially of younger age. While the taste for traditional diverse programming radios, mostly run by government owned stations is still alive in its loyal more mature audience.The role of radio is far extended encompassing especially social development issues, working hand in hand with government especially in developing countries. Radio far exceeds any other means of mass media in reaching the Nigerian public with messages from political, economic, social, and even emergency sources such as health threats, security and other important aspects of life in larger communities. Today, Nigerian radio programming touches all aspects of life such as culture, public and family enlightenment, education, entertainment, religion, science and technology and several other areas (Wada 2009, Ladele 2010).

Radio broadcasting has been used to educate both in formal and informal ways. Formal subjects are taught through radio, with the sole intention of covering certain prescribed syllabus for

examination purpose, this is the formal educational broadcasting. Informal education is incidental learning and this can take place through constant exposure to broadcast developmental programmes on health, agriculture and civic education (Onabajo, 2000).Radio has been seen as a very resourceful tool in teaching especially skills, family planning methods, languages and several other areas of interest using instructional programmes (Skuse, 2002).According to Anzalone (1997 as cited in Okudo & Ifeagwazi, 2014), radio particularly increases access to and improve the quality of instruction to the listener/audience, and access to these modern mass media (radio, television, films) is also linked to individual modernity, hence behavioural change of the audience.Several studies have also shown that the electronic media especially radio can be used in language learning effectively. According to Language Radio UK (LARA, 2013), it uses the radio as a medium for teaching foreign languages becauseup to 94% of people regularly listen to the radio.Radio keeps running non-intrusively in the background of the listener's daily routine at home, in the car, at the office etc.Radio provides a dynamic, accessible and relatively inexpensive teaching and learning tool that removes barriers to language learning.

Odera (2006) noted that radio technology is viewed by teachers as a useful tool for teaching and learning languages like English, French, German, and Kiswahili at all levels of education. Language programmes on radio helps to increase the student's mastery of vocabulary and pronunciation as students learn to imitate the radio presenters. She further noted that if this learning resource is carefully selected and used, then learning becomes more interesting effective and meaningful.Fallahkhair, Masthoff &Pemberton (2004) also identified that radio has been a very effective tool in teaching social skills and languages. While looking through an array of techniques and technologies for learning, their findings show that radio was ranked highest as the most convenient and effective by the respondents.

2.3 Target Audience Needs

Whoever is the recipient of mass media content constitutes its audience. For instance, individuals reading newspapers, watching a film in a theatre, listening to radio or watching television are situations where audience is large, heterogeneous, anonymous in character and physically separated from the communicator both in terms of space and time (Hasan, 2013).However, media audiences are becoming less 'mass' and more selective, research numbers illustrate the segmentation and fractionalization of the mass audience. Why? Time has become a scarce commodity for a lot of people, this means less time available for media and when they do spend time with the media, they tend to look for content geared to their special interest and needs (Dominick, 2013).

Audience members are more in charge of what they want to see or hear and when they want to do it, a good example is this, for many years, viewers had to watch programmes broadcast by local stations and the major networks according to the media's schedule. However, recent technological advances have given more power to the consumer. With this trend, the media are constantly on their toes to identify their target audience to catch and maintain their attention (Vivian, 2011).Much research and effort has gone into determining the types of programming that attract different types of audiences. The result of these efforts has been identification of formats and programmes that appeal to specific audience. This specific audience, for which specific programmes are designed to appeal to are known as target audience.

According to Eastman& Ferguson (2009), it is not enough to study population graphs and other research data about a market's radio listeners. Radio is essentially a life style medium, listeners choose stations at least in part, because the station's image reflect their self: their tastes, values, needs and interests. It is important to go into the community to find out specifically what people

are doing, thinking, and listening to.No programme is designed and placed in the media just for the sake of it, the purpose is to address certain segments of the large audience and in so doing pass across the message intended for that particular group. It is then the duty of every programmer to identify this audience, their characteristics and needs so as to structure the programmes in such a way as to really hit the target they aim at hitting (Bennet, 2002).

Ross (2001as cited in Nwagbara, 2013) stated that clearly radio broadcasters are keen to identify that they are giving listeners what they want because this will maximize the likelihood of maintaining listenership. Vivian (2011) suggested that the act of listening to radio requires a much more active engagement with the medium the medium, the listeners' attention needs to regularly (re) captured if he/she is not to switch off. This implies that for a radio programme to hold the listener's attention and probably have the desired effect it has to be one in which the listener recognizes a basic need which is being met by the programme.

Defleur and Rokeach (1989 as cited in Dominick, 2013) are of the view that the first major component of the social system of mass communication is the audience; an exceedingly complex component. The audience is stratified, differentiated and interrelated in many ways that social scientists have studied for years. The major needs and interests of audience members play a major part in determining how this component will operate within the system.The audience needs can only be identified through audience research and evaluation of existing programmes to know what is being met and what is being left out.

2.4 Decline of Indigenous Languages in Nigeria

Language to date remains the most important human invention. The earliest account of its emergence is found in different religious texts. For example, the Bible tells that in ancient times, man had a universal language which was confused and became diversified at the tower of

Babel.Ochuko (2013) noted that embedded in languages are all sorts of indications of bygone cultures. This is why historians and especially anthropological linguists pay special attention to the study of different languages to get insight into the people's past. Hence the study and understanding of a language gives insight on the history of the people who speak the language, and with it a profound acquaintance with their contemporary culture. It is also note worthy that man's ability to pass knowledge from one generation to another is only possible because of the availability of language.Indigenous languages refer to the languages that are aboriginal to a particular set of people in a particular area. In Nigeria for instance, there are about 400 of such indigenous languages spoken in the country. Only very few of these languages have written forms (Adeniyi & Bello, 2006).

Studies around the world are beginning to show that there is a somewhat steady decline in the use of indigenous languages. This is truly a worldwide phenomenon as it has been estimated that up to half of the world's approximately 6,000 languages will be extinct by the end of the twenty-first century (Kraus, 1992 as cited in Dean, 2013).In Australia, when Europeans first settled there in 1788, the continent had around 250 languages. The National Indigenous Languages Survey (NILS) Report in 2005 found that 110 of the 145 indigenous languages still spoken in Australia are critically endangered. All of Australia's indigenous languages face an uncertain future if immediate action and care is not taken (Nuzum, Leung, Fong, Foo &Furnell, 2014).

In Latin America, concerns have been raised that indigenous minority languages are being over shadowered by Spanish which is the predominantly spoken language in Latin American countries. There are also concerns that the younger generation is also abandoning the native language in favour of English which is often regarded as the language of the educated and enlightened (Dean, 2013).Even countries in Europe such as New Zealand and Scotland, Dean (2013) identified that there has been a decline in the indigenous language spoken in Aotearoa in

New Zealand and Alba in Scotland. She noted that responses to this decline were initially spearheaded by communities, with government support developing later due to public pressure and activism. Government efforts for language revitalization in these two countries focus on three key areas: language policy and planning, education, and the media.

The situation doesn't seem to be any different in Nigeria. Dooga (2012) in a study of Nigerian languages showed by means of evidence from the field studies carried out in linguistics, that even as many Nigerians identify with their individual language groups and are willing to support it (sometimes even by violent or other unconstitutional means), the languages themselves are sick, and many are in the process of dying. The paper presented results of research in the field that gives an insight into just how endangered our indigenous languages are, including two of the so-called big three. He suggested that policy makers should pay more than lip-service to mother-tongue literacy, and that politicians should re-channel their energies to developing these languages instead of exploiting ethnic differences for selfish political ends.

According to Nwagbara (2013), there are more than 250 distinct ethnic groups and languages in Nigeria and only a few of these languages are used in news presentation in the broadcast media. Such 'privileged' languages are those spoken by bigger ethnic groups. English, the official language of the country also dominates in media presentations. This trend has led to the marginalization of the languages spoken by smaller ethnic groups in the country. Her work entitled Indigenous Language News and the Marginalization of Some Ethnic Groups in the Nigerian Broadcast Media, surveyed eight schools and four Nigerian Television Authority (NTA) stations in Akwa Ibom, Bayelsa, Cross River and Rivers States to ascertain how many indigenous languages are used in the broadcast media or taught in both primary and secondary schools. Findingsindicated that the near absence of indigenous languages in the broadcast media, particularly those spoken in these four states can be traced to their non inclusion in the school

curricula. According to Nwagbara (2013), this practice does not favour Nigerian Television Authority's news indigenization policy which stresses the need to promote news presentation in local languages. The goal is for majority of Nigerians to benefit from such presentations. She then recommends a more plural and diversified language use in the Nigerian broadcast media. Also, that attention should be given particularly to those languages considered as minority.

OlaOlorun, Ikonta &Adeosun (2013) identified parental attitude towards the use of indigenous languages as one of the factors leading to language decline in Nigeria. The result of their work showed that parental attitude to the mother tongue determines their choice of English Language as a first language for their children. This choice was found to have detrimental effect on the children's perception of their mother tongue which invariably influences their academic performance negatively in English Language. They recommended that the danger of the imminent loss of indigenous languages should be made known to all stakeholders. According to them, these indigenous languages are not being passed on to the children. Many children cannot function in their indigenous languages, they are not even proud of them, mainly because the parents ignorantly believe the children need only English language for them to excel academically. This, however, has been found out not to be the case. On the contrary, knowledge of the mother tongue has been linked with high proficiency in English Language.

Balogun (2013) examined Yoruba as an endangered indigenous language among selected secondary school students in Yoruba land. He discovered that a considerable percentage of the students sampled found it extremely difficult to express themselves freely in Yoruba language and at the same time, they were unable to provide meanings for selected Yoruba proverbs, words, and expressions. He stressed that the significance of his work is seen in the fact that Yoruba language stands the risk of gradual extinction if urgent measures are not taken by all stakeholders concerned to arrest the dwindling fortunes of the language and other Nigerian

Indigenous languages facing the same fate. Similarly, Ofodu (2014) looked at governance and language loss among youths in Nigeria. He highlighted the various language policies of the government of Nigeria before and after independence and lamented the situation of language use and attitude of youths in many Nigerian communities. The work traced the possible causes to such variables as non-implementation of government policies concerning language, prohibition of vernaculars in schools, ineffective service delivery, parental choice of English language in many homes, influence of music and the entertainment world where most advertisements are done in pidgin. According to him, the resultant effects are loss of moral and social values, manifestations of endangerment of the three major languages and total language loss of many minority languages in Nigeria. Based on these, it was recommended that the government at all levels as well as individuals must empower Nigerian indigenous languages so as to stem the tide of language loss.

2.5 Empirical Studies on Radio and the promotion of Indigenous languages

Abdul Hoque (2009) in a study of the *Garo* people of Bangladesh discovered that they have a programme on radio titled 'Sal Gittal' which is in their native language. The programme, 'Sal Gittal' which means a new sun or new day focuses on topical issues as regards health, agriculture and other developmental issues. The *Rakhaing* people who are also in Bangladesh have no radio programme of their own, so their language and culture has no significant development. Study findings showed that the *Rakhaing* feel themselves excluded from the world; and only a single programme in radio can give them a feeling of being a member of the world. According to Abdul Hoque sustainable livelihood means to live with the close harmony without losing ecosystem both in economical, social, environmental and cultural elements. Or other ways one can say life without the degradation of economical, social, environmental and cultural elements of an indigenous group is sustainable livelihood. Radio has the strong role in the sustainable livelihood

of indigenous people. Mother language is the most powerful instrument of preserving and developing our tangible and intangible heritage. Promoting the recognition and practice of mother language media, especially radio, has its unique role. The study recommended that the Rakhaing are poor and marginalized people who could benefit from the introduction of a native language radio programme with a focus on issues specifically relevant to them. However, the study did not highlight the specific needs of the Rakhaing for which a programme in their native language will address.

Lawal (2015) conducted a study on Indigenous languages as tools for effective communication in Nigeria with a focus on food production. He noted that indigenous languages which ought to have been fully harnessed as models for effective transmission and teaching of improved agro-technologies have been treated with negligence. The study went on to show that broadcast media programmes have not been tailored to communicate effectively in indigenous languages to improve food production. He noted that Nigeria, being a multilingual country with more than 450 different languages must find ways of attaining growth, at all costs, in agriculture and one of these ways is to harness the indigenous languages to full capacity level. At this juncture, government must accord priority attention to the provision of critical infrastructure coupled with the involvement of agricultural banks to vigorously put the local farmers on the front burners of their policies, effort which could only be made successful in encouraging the use of indigenous languages to disseminate whatever information in place towards the growth and mainstay of the sector.Similarly, research findings by Chapman, Blench, Gordon& Zakariah in 2003 shows that participatory communication techniques can support agricultural extension and other developmental efforts especially using local languages on radio to communicate directly with the listeners. They also identified that targeted audience research can help determine programme content, broadcast schedules and the preferences of listeners. Also a format that combines a

drama performed by local actors with corresponding thematic discussions is popular amongst farmers listening to agricultural extension radio programmes.

David (2004) noted that the broadcast media especially radio has a vital role to play in the revitalization and survival of indigenous languages. She also identified that many radio stations are unable to conclusively identify the needs of their listeners as regards programming in indigenous languages. According to her most cannot afford to conduct meaningful audience surveys that could lead to more appropriate and successful programming and help establish corporate policies regarding indigenous language programming. Bearing this in mind, the importance of audience survey/research cannot be overemphasized and this calls for more focus on audience survey as this study seeks to do.

According to the Australian Broadcast report (2011), the Special Broadcasting Service radio which was established in 2005 claims to be the world's most linguistically diverse broadcaster because it delivers 68 language programmes. After it's evaluation of its programmes in 2011, the radio station identified that the audience desire more content reflecting the wide diversity of indigenous people's lives and instructional programmes in indigenous languages. Broadcasting has a vital role to play in the revitalization and survival of Aboriginal languages. This, however, is often an overlooked area of language learning, and much more research must be done to quantitatively confirm the positive impact of broadcasting on language use and fluency.

In their work Adeniyi & Bello (2006) discovered that the Nigerian media was not doing enough to promote the use of indigenous languages in their programming, rather than transmitting and teaching the languages and culture of Nigeria, majority of what they transmit and teach are foreign to Nigeria. They recommended that government, through the National Broadcasting Commission, should as a matter of urgency, take steps that will compel the various media houses

in Nigeria to broadcast and transmit majority of their programs in languages indigenous to its people to avoid cultucide – this is the extermination of cultures, an analogous concept to (physical) genocide. Pawan (2009) also discovered the same situation in Taiwan, where some indigenous languages are becoming extinct with very little instructional programmes on indigenous languages on radio. He asserts that radio has been under utilized in the promotion and preservation of cultural heritage in the form of indigenous languages.

Mabika & Salawu (2014) examined the failure of indigenous language Radio Broadcasting in Zimbabwe. Their findings reveal that most indigenous languages in Zimbabwe have never been developed beyond their oral use by speakers in their confined locations. Also, there are not enough community radio stations that will broadcast programmes in these languages to create interest and promote them. They recommended that the broadcasting landscape be broadened so as to introduce community stations which can broadcast to specific communities in indigenous languages spoken in those areas.

In an exploratory research on indigenous language broadcasting in Uganda by Chibita (2006), it was identified that the imperatives of the media market are in tension with the need to preserve a significant amount of indigenous language broadcasting. She also added that government policies in place were also not promoting the use of indigenous languages in broadcast stations in Uganda. The responses gathered from the Ugandan citizen revealed that they were not pleased with the trend of indigenous language broadcasting which was very limited and in some cases virtually non- existent. This stresses the need for more indigenous language broadcasting as well as identification of the specific needs of the target audience.

Similarly, Obijiofor (2011) presented a report on public service broadcasting and language development. The summary report examines how public service broadcasting aids language

development in five countries. The report shows that different countries have different policy frame works for the promotion of minority or less developed languages through public service broadcasting. The countries examined are Canada, South Africa, Jamaica and Lebanon.According to Obijiofor (2011), the Canadian Broadcasting Corporation operates eight domestic services, including English and French AM and FM radio stations, also the Aboriginal People's Television Network (APTN) broadcasts programmes made by, for and about Aboriginal people. The APTN broadcasts 56 percent of its programmes in English, 16 percent in French and 28 percent in at least 15 aboriginal languages. By broadcasting in aboriginal languages, the APTN contributes to the development and sustenance of indigenous languages and culture.

The second country looked at was South Africa where there are about 11 official languages. The South African Broadcasting Corporation (SABC) made it compulsory that programmes be broadcast in all eleven languages. The success of the development of the minority languages in South Africa was due to the specific constitutional clauses on language development and the strengthing of the SABC mandate to boost the languages (Obijiofor, 2011).In Jamaica, there is no language specific accountability required of public service broadcasting to develop minority languages. The broadcast of programmes in indigenous languages is still very low though there are instances of mainly talk shows using minority languages on the broadcast media especially radio, but English predominates. (Dunn, 2010 as cited in Obijiofor, 2011). India, which is a multilingual nation, has about twenty-eight official languages and so many dialects but Hindu is spoken by 41 percent of the population. The All India Radio (AIR) has a network of 232 broadcast centres broadcasts in 24 languages and 146 dialects in home service. This according to Obijiofor (2011) has helped in the promotion of these indigenous languages and dialects.

Oyero (2007) looked at the study of indigenous languages in the area of environmental communication. Findings from his study revealed that the use of indigenous language in radio is

significant because it gives better understanding and meaning of the messages to the listeners and also makes for ease of assimilation and message recall. He also identified that people prefer to listen to radio stations in their indigenous language. According to Oyero (2007) indigenous language has also been used in Nepal through the medium of radio for environmental campaign. The station, 'Radio Sagaramatha' celebrates the ethnic religious and linguistic diversity of the 2 million people reached by its signal around Katmandu valley. Programmes are designed on Katmandu's growing air pollution problem, urbanization and its impact on heritage sites, tourism and the threat of HIV/AIDS and garbage disposal. This emphasizes the need for more programmes in indigenous languages to handle issues in all areas of life.

In examining the role of radio in promoting indigenous languages, Ansah (2013) noted that radio has the ability to promote one language over the other. The study focused on how the Akan language which is one of the major languages spoken in Ghana is being promoted in talk radio over other indigenous languages in the same region. This shows that when concerted effort is put into the development of a particular indigenous language, radio as a medium has the ability to promote it due to its availability. According to Ansah (2013) even though English is the official language in Ghana, many people, especially in rural communities, either have very little or no proficiency in it to engage effectively in national socio-political communication, which hitherto has been by all intents and purposes, English-based. This state of affairs could potentially lead to miscommunication between the government and majority of the governed, however the promotion of indigenous languages can enhance effective communication in the national socio-political dialogue between the government and the people.

A similar study by Asefeh (2014) in Tabriz revealed that the local media (television and radio) promote the official language instead of the minority or local language of the area which is Azerbaijani. He also noted that the language used on the local media was not the appropriate

version of Azerbaijani, adding that there was no perceived logical link between the language used in media programmes and the audience interests. He recommended that the media bridges this gap by embarking on audience research to find out their needs and interests. Also, that more research be made to ensure that the language used is actually the appropriate version so that the audience can relate and possibly learn the correct usage of the language.

Akanbi & Aladesanmi (2014) examined the symbiotic relationship between the media and indigenous languages with a special focus on Orisun FM in Osun state whose language of broadcast is wholly the indigenous Yoruba language. Their findings revealed that the media especially radio has enriched the lexicon of the Yoruba language through the formation of terms for modern concepts and notions intuitively and spontaneously. This according to them would help an indigenous language to be promoted and protected against endangerment.While looking at using Igbo radio programmes to improve knowledge of indigenous language among secondary school students in Nigeria, Okudo& Ifeagwazi (2014) noted that 90 percent of the students sampled improved on their knowledge of Igbo language and culture through listening to Igbo-oriented radio programmes. They also discovered that 98 percent of the students developed more interest in the language as a result of the radio programmes they listen to, although the igbo programmes were not identified or evaluated.

Adegoju (2011) evaluated the place of educational broadcasting in boosting the teaching and learning of Nigeria's local languages. He argued that the teaching of local languages by the broadcast media, incorporating both formal and informal education engenders comprehensive language teaching essential for the promotion and revitalization of indigenous languages in Nigeria.

Looking at the trend in existing literature on the media and promotion of indigenous language, it is important to narrow the study down to specifics in other words specific programmes which seek to promote indigenous languages and evaluation of such programmes in order to determine how successful they have been in meeting their objectives. This is why this study has identified such a programme - *Ave ya ka Ebira Dere.*Since radio has been instrumental in the learning and promotion of the English language and other foreign languages such as French, German, Spanish etc, it is important for Nigerian radio stations to inculcate programmes that will teach and promote indigenous languages in Nigeria. It is equally important for such programmes to be evaluated.

2.6 THEORETICAL FRAMEWORK

Uses and Gratification Theory:

The Uses and Gratification theory was propounded by Jay Blumler and Elihu Katz in 1974 and it suggests that the media users play an active role in choosing and using the media. Users take an active part in the communication process and are goal oriented in their media use. The theory also suggests that different people use the media in different ways in order to fulfill different types of need. Individuals are viewed as active interpreters and choice makers, rather than passive receivers of media messages (Blumler and Katz 1974).

According to McQuail (2010) the basic assumption of the uses and gratification approach are:

1. Media content and choice is generally rational and directed towards certain specific goals and satisfaction (thus the audience is active and audience formation can be logically explained).
2. Audience members are conscious of the media-related needs which arise in personal (individual) and social (shared) circumstances and can voice these in terms of motivation.

3. Broadly speaking, cultural and aesthetic features of content play much less part in attracting audiences than the satisfaction of various personal and social needs (e.g for relaxation, shared experience, passing time).
4. All or most of the relevant factors for audience formation (motives, perceived or obtained satisfactions, media choices, background variables) can in principle be measured.

He also suggested the following types of uses and gratification available from the media

a. Diversion: an escape from routine.
b. Personal relationship: i. Surrogate membership of a community
   ii. By enabling us to operate better in a real community.
c. Personal identity: Helping us to explore and confirm our identity.
d. Surveillance: the feeling of knowing what is going on.

In a critique of the uses and gratification theory, Baran& Davis (2009) identified the strengths of the theory. They stated that the approach focuses attention on individuals in the mass communication process and respects intellect and ability of media consumers. It also provides insightful analysis of how people experience media content and differentiates active uses of media from more passive. They also identified that it studies the use of the media as part of everyday social interaction and provides useful insight into adoption of new media.

Baran & Davies (2009) also noted the weaknesses of the theory. They claim that it relies on functional analysis, which can create bias toward the status quo and cannot easily address the presence or absence of effects. They also mentioned that many of the uses and gratification key concepts are criticized as unmeasurable and it is too oriented toward the micro level.

However,Ruggerio (2000) stated that though some mass communications scholars have contended that uses and gratifications is not a rigorous social science theory, he argues just the

opposite, and any attempt to speculate on the future direction of mass communication theory must seriously include the uses and gratifications approach. He asserts that the significance of uses and gratifications has constantly been revived. Also it has always provided a cutting-edge theoretical approach in the initial stages of each new mass communications medium: newspapers, radio and television, and now the Internet.

In applying the principles of the uses and gratification theory to this study it means that the audience/listeners of the programme- *Ave ya ka Ebira dere*- do so tofulfill different sort of needs. With the above taken into consideration, it can be said that whatever the response of the audience is going to be as regards the programme- *Ave ya ka Ebira dere* will depend largely on whether or not the programme is meeting their needs. Their response will also depend on their use of the programme as well as the gratification they get from the programme.

The Uses and gratification theory has been used as a frame work for several audience based survey and research over the years, some of them are highlighted below:

In evaluating the perceptions of the authenticity of reality programmes and their relationships to audience involvement, enjoyment, and perceived learning, Hall (2009) investigated whether viewer perceptions of reality programs' authenticity were associated with involvement, enjoyment, and perceived learning in the United States of America. Four dimensions of perceived authenticity were identified: cast eccentricity, representativeness, candidness, and producer manipulation. The Uses and gratification was used as a frame work for the study being an audience based research.

Similarly, an Audience Survey Conducted on "Dewel" radio programme in Ethiopia by Freyhiwot & Negassa in 2008 used the Uses and gratification theory as a framework in assess the programme's performance in achieving its objectives. They discovered that the 'Dewel'

programme which is health based has had relative success in achieving its objectives based on the audience response. According to Freyhiwot & Negassa (2008) Uses and Gratification approach, therefore, reminds communication planners of the importance of competence, empathy and quality in communication, due to the assumption that the audience does not accept everything that is offered by the mass media.

Onyekosor &Nwankpa (2014) also used the Uses and Gratification approach to investigate the relationship between television programme preference and perception of crime among youths in tertiary institutions in Port Harcourt, Nigeria. Severin and Tankard, 2001, Folarin 1998, as cited in Onyekosor &Nwankpa (2014) while explaining uses and gratification approach, says that the theory perceives the recipient as actually influencing the effect process, since he selectively chooses, attends to, perceives and retains the media messages on the basis of his/her needs, beliefs etc. The focus was thus shifted from media production and transmission functions to media consumption function. Instead of asking "what kinds of effect occur under what conditions? The question became: "who uses which content, from which media, under which conditions and for what reasons"?

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the methodology used in the research, it also indicates the population of the study, the sampling technique, the sample size and a description of the instrument used for the execution of the work.

3.2 Research Method

This study adopted two methods for gathering data both qualitative and quantitative. The quantitative method used was the descriptive survey. According to Wimmer & Dominick (2011), A descriptive survey attempts to describe or document current conditions or attitudes-that is, to explain what exists at the moment. Broadcast stations and networks continually survey their audiences to determine programming tastes, changing values and life style variations that might affect programming. In descriptive survey, the interest is in discovering the current situation in the area under study. In this case, the audience's current opinions on the programme *Ave Ya Ka Ebira Dere* were gathered.The survey method was used because it is usually an efficient means of gathering a large amount of data from a variety of people. It makes available a conglomerate of ideas and gives more access to people, which is why it is widely used in social science research. It can be used to investigate problems in realistic settings. It is also a preferable method when collecting original data, when describing a population too large to observe directly and when measuring attitudes (Babbie 2013). The survey method involves collecting information by asking questions, sometimes interviews are done face-to-face with people at home, in school or at work. Other times they are required to answer standardized questionnaires either by mail or by hand. In this case questionnaires were used to gather quantitative data from the audience. 384 questionnaires were administered, retrieved and analyzed for the purpose of this study.

The qualitative method used was the focus group discussion. This was used because it provides qualitative data which are used to enhance understanding and to reveal a wider range of opinions,

some of which the researcher might not expect. The focus group is a research strategy for understanding audience attitudes and behaviour, it involves interviewing a group of people (6 to 12 in number) simultaneously, with a moderator leading respondents in a relatively unstructured discussion about the focal topic (Wimmer & Dominick 2011). In this case focus group discussions were conducted to get the more information on the audience's perception of *Ave Ya Ka Ebira Dere* programme on Tao FM Station.Four focus group discussions (FGD) were conducted, one in each Local Government Area. In each FGD, there were twelve discussants consisting of six men and six women. The groups consisted of discussants from the age of 18 and above. The participants were purposively selected based on age, location and listernership of the programme.

3.3 Population of the Study

The population of this study are the residents of four local government areas in Kogi Central Senatorial District. The district comprises of five local government areas which are: Okene, Adavi, Okehi, Ajaokuta and Ogori/Magongo LGAs. The Ebira language is widely spoken in four of the local government areas namely:Adavi,Ajaokuta, Okehi and Okene as a lingua franca. These four local government areas make up the target population for the programme *Ave ya ka Ebira dere.*The population of the four local government areas are: Adavi- 217,219, Ajaokuta – 122,432 , Okehi- 223,573, and Okene- 325, 623 this brings it to a total of 888,847 based on the 2006 Census records.

3.4 Sampling Technique

The Multistagesampling was employed in selecting the respondents for the survey in this study. According to Agresti & Finlay (2008) multistage sampling is probability sampling technique which represents a form of cluster sampling in which larger clusters are further subdivided into

smaller, more targeted groupings for the purposes of survey. Adding that this type of sampling is often more practical than other sampling techniques for studies requiring on location analysis such as door-to-door surveys.Similarly, Babbie (2013) identified the multistage cluster sampling as a probability sampling method that is used especially when a comprehensive sampling frame is unavailable; it involves repetition of steps that is listing and sampling. Asemah, Gujbawu, Ekhareafo& Okpanachi (2012) stated that the multistage sampling often helps in precision and thoroughness where other sampling methods may not sufficiently suit the distribution of the population and this is usually done in stages.

For the purpose of this study, multistage sampling technique involving four stages was used as follows:

Stage 1: Three wards were selected from each of the four local government areas using simple random sampling, this was done by simple balloting, this came to a total of twelve wards out of forty-six wards that make up these local government areas. This represents twenty-six percent of the total number of wards.

Stage 2: All the selected wards are made up of different numbers of localities (neighbourhoods) however they were not greatly differing in sizes. Two localities were randomly selected to represent each of the wards using simple balloting.This brought the total number of localities selected to twenty-four; this number was divided by the sample size to determine the number of households to be selected from each locality, this is to ensure that the sample will be spread across the selected localities.

Stage 3: Sixteen households were then selected from each of the selected locality in order to get the required number of the sample which is 384 using systematic random sampling. Since every locality had different numbers of households, households were therefore sampled at K^{th} interval until a total of sixteen households that meet the inclusion areas

were sampled. K, being the sampling interval for each locality. N represents the estimated number of houses in the locality divided by sixteen which represents the sample size for households in each locality (n).

K = N/n

For instance: 'Idogogo' is a locality selected under Kuroko 1 ward of Adavi local government area. The estimated number of households for this locality is 98, therefore:

K= 98/16.

K=6.12 approximately 6.

This means that every 6^{th} household in this locality was selected. This was repeated for every locality selected.

Stage 4: Each respondent to whom the questionnaire was administered was selected from each of the households using simple random sampling based on the number of people present in the house who were eighteen years of age and above.

The multistage sampling technique has been used in two other researches in Kogi Central Senatorial District by Abu-saeed, Abu-saeed & Parakoyi and Ohajianya, Otitolaye, Saliu, Ibitoye, Ibekwe, Anaeto& Audu in 2012 and 2014 respectively.

3.5 Sample Size

The sample was randomly selected from the four local government areas for the purpose of this study. The sample size is 384; this was calculated using an online sample size calculator on www.surveysystems .com with a confidence level of 95% and a confidence interval (margin of error) of +/-5%. The online sample size calculator is a software available on some research based websites for the purpose of determining sample sizes based on the desired confidence level, it is

available on sites like www.surveysystems.com and www.surveymonkey.com. It creates spaces in which items like population estimate, confidence level and confidence interval (margin of error) can be entered then it electronically generates a sample size based on the confidence level.

3.6 Instrument

A questionnaire was used to gather quantitative data while a focus group discussion guide was used to gather qualitative data for this study. Copies of the questionnaire were administered to the sample with the aid of indigenous research assistants and collected back to be analyzed. The questionnaire was divided into two sections: A and B. Section A contained the demographic information of the respondents while section B contained questions designed in line with the objectives and research questions of the study.

In addition, the focus group discussion guide was used in interviewing twelve people simultaneously. The guide contained six questions which were based on the programme *Ave ya ka Ebira dere* and its relationship with some issues affecting the Ebira language.

3.7 Reliability and Validity of Instrument

In order to ensure the content validity of the instrument, questions directed at respondents were constructed based on the research questions raised at the beginning of the research. This is toensure that responses will provide the exact information that is sought from the respondents.The instrument was also made to pass through the scrutiny of other experts in the field to ensure face validity and that the content actually measures what it set out to measure.

The instrument, being the questionnaires to be administered was also tested for reliability. The test re-test method was used. A pilot study was conducted where thirty eight questionnaires were administered to thirty eight people; the same questionnaires were given to the same set of people

after three days. The results of the two administrations were compared and they turned out to be very similar. Reliability is the consistency of one's measurement, or the degree to which an instrument measures the same way each time it is used under the same condition with the same subjects. In short, it is the repeatability of one's measurement. A measure is considered reliable if a person's score on the same test given twice is similar. It is important to note that reliability is not measured, it is estimated (Grinell & Unrau 2005).The focus group discussion guide was also tried out on respondents to see if the questions were clear and not ambiguous, the respondents had no difficulty in understanding the questions and their responses were similar.

3.8 Method of Data Presentation

Data for this study was gathered with the view to answer the research questions that have been raised in the beginning of the study in Chapter one. The data from the questionnaires were collated and analysed using IBM -SPSS software version 20. The quantitative data were presented using frequency tables and cross tabulation. The qualitative data from the focus group discussions were also transcribed and collated based on the responses of the discussants. These responses were thematically analysed and grouped under the following themes: presentation of the programme *Ave Ya Ka Ebira Dere*, timing of the programme, adulteration and variation in the language, and other comments/suggestions. It was then presented in a report consisting of summaries of findings for each theme noting similarities and differences across the groups.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION OF RESULTS

4.1 Introduction

This chapter presents, interprets and discusses the data gathered for this research work. The data are presented in two dimensions, first the presentation of the qualitative data gathered from four Focus Group Discussions held with 48 people. Secondly, presentation of quantitative data obtained from the questionnaires distributed, these were analyzed with the aid of the IBM -SPSS software version 20.

The results and interpretations of the analyses are presented in this report. The researcher gave out a total of 384 questionnaires to respondents selected for the study. A total of 370 questionnaires were retrieved back from the respondents, of which 5 were found to incorrectly filled and hence invalid. This implies that the researcher got back 365 valid questionnaires; Hence 365 was used as the basis for analysis in this study. This also implies that the researcher got a response rate of 95.1%.

4.2 QUALITATIVE DATA PRESENTATION

4.2.1 Focus Group Discussions

Four focus group discussions (FGD) were conducted, one in each Local Government Area. In each FGD, there were twelve discussants consisting of six men and six women. The groups consisted of discussants from the age of 18 and above. The participants were purposively selected based on age, location and listernership of the programme. In each FGD, the moderator played one episode of *Ave Ya Ka Ebira Dere* for the discussants to help them refresh their memory of the program. The results of the discussions are summarized as follows:

Presentation of the programme:

Almost all the discussants in the groups agree that the programme has indeed presented the real Ebira Tao and that the presenters use the language fluently without indulging in the use of English except to stress or further explain some words. The discussants especially those in the younger age group expressed their surprise at some of the words used on the programme as they were not aware that such words even existed in the Ebira language they knew. For instance, one

of the discussants aged 19 said that he never knew that the word for ‘room’ in Ebira is ‘Aku’ rather that ‘iyara’ which he knew, the word ‘iyara’ is originally a Yoruba word.

According to another discussant in the older age group, the beauty of the Ebira language can only be eminent if the language is spoken in the traditional way rather than the way most young people speak it, she opined that she listens to the programme because of the good command of the language the presenter has. Other discussants said that the language being used is very deep and close to the way the language was spoken in earlier times before the knowledge of the English Language.

Most of the discussants assessed the words and sentences being used on the programme as accurate and truly reflecting the traditional way of speaking the Ebira Language. One of the discussants opined that she could not make five sentences without including a word from the English language, however the presenters of the programme do so without any difficulty. Other discussants agreed that the sentences and language style used takes into account the interests of all sections of the audience both young and old. Different age groups say they can relate with the words and sentences used in the programme.

They also opined that the words are clear, audible and well pronounced, adding that the repetition of words and usage in sentences has helped for better understanding and retention. The younger people opined that the sentences used in explaining the words are understandable while the older group agreed that they were correct and accurate. They went on to highlight the ingenuity that existed in some of the words being used on the programme. For instance, sachet water which is popularly called ‘pure water’ had been referred to in the programme as ‘eyi enyi’ which is literally translated as pure water. The presenter combined the word ‘eyi’ which means pure and ‘enyi’ which means water to get pure water, this according to one of the discussants has

endeared the programme to the audience as it tries to relate with the everyday life and use of language of the people. However, one of the discussants in the older age group suggested that more explanations should be given to words especially those that are very unfamiliar to the younger audience. He added that older men and women should be invited to shed more light on those words as this will attract more listeners.

Timing of the programme:

Majority of the discussant agreed that the time of broadcast being a Sunday was suitable. They opined that Sunday is not a weekday hence most people will be available to listen especially since it is aired by 4:00pm. According to one of the discussants "it is good that the programme is aired on Sunday, it is a day that students, teachers and other government employees could be free to listen to the programme without rushing". A discussant in the older age group added that it was consistent with the Ebira culture since at that time it is assumed that most people are done with the morning chores. However, another discussant said that the time could be pushed further towards evening so that people who had religious activities at that time could have an opportunity to listen to the programme. Some discussants suggested that the transmission of *Ave Ya Ka Ebira Dere* should directly follow other interesting programmes such as 'music reel' so that they can listen without interruption. On the other hand, others opined that the time suits them well. As for the duration they all agreed they wouldn't want it to be shorter rather it should be extended if possible although the programme is already an hour long.

Adulteration and variation in the language:

The discussants identified some factors that they think have been responsible for the adulteration of the Ebira Language and they include: (a) generation gap, this refers to a disconnect between members of the older generation and members of the younger generation based on habits,

attitudes and preferences inconsistent with the experience of the older generation. (b) The use of the English language both in homes and at school (c) mixture of other languages due to migration and interethnic marriages (d) failure of parents to teach the correct version of the language.

Most of the discussants opined that the programme takes care of the issue of adulteration by identifying and correcting words that have been introduced or substituted from other languages such as Yoruba and Hausa. Other discussants added that the presenters try as much as possible to exhaustively explain words and their original meanings as it used in the traditional Ebira Language. They also said that by giving the right pronunciation and usage of words and expressions the issue of adulteration is gradually being taken care of.

There were different opinions on the issue of variation that currently exists in the Ebira Language. Most of the discussants are however of the opinion that the variations are as a result of location and not very significant since they were usually in pronunciation.

One of the older discussants said that these variations can be traced back to the historical background of the language. According to him, the founding father of Ebira Tao was named Itaazi who had five sons and a daughter, these children also became founders of the various districts in Ebira land. The children and the areas they founded are: Adaviruku -Adavi, Ododo-Okehi, Obaji- Eyika, Uga- Okengwe, Ochuga- Ihima and Ohunene- Eganyi. The various districts spoke the language as it was passed down through generations but with time and the influence of migration, pronunciations began to vary but in most cases the meanings remained intact. For instance, the general word for trousers in most parts of Ebira Land is *'aruchi'* but in some parts especially Ihima it is called *'shokoto'* which was as a result of Yoruba influence. The programme, according to the discussants acknowledges these variations and usually put it into

consideration by highlighting the different pronunciations as it applies while also trying to get a standardized version.

Other comments and suggestions:

Comments and suggestions from the FGD discussants are summarized as follows:

1. The programme is innovative and timely because it has contributed to the promotion of the Ebira Language. However, there should be more audience participation, more time should be allocated for the phone in segment of the programme.
2. There should be a more effective way to get audience feedback and determining of audience needs such that there should be a possibility for the participation of the audience in the process of content selection.
3. There should be a wider reach, so that Ebira residents outside Kogi State can also benefit from the programme.
4. The programme should be made more attractive by bringing in guests and organizing quiz competitions.

4.3 QUANTITATIVE DATA PRESENTATION

Table 1: The sex of respondents

Variable		Frequency	Percent
Valid	Male	159	43.6
	Female	206	56.4
	Total	365	100.0

Table 1 shows the sex distribution of respondents that participated in this research survey. The table shows that 159(43.60%) of the respondents were males, while 206(56.40%) were females. This implies that majority of those that participated in the research survey were females

Table 2: The occupation of respondents

Variable		Frequency	Percent
Valid	Student	124	34.0
	Civil Servant	89	24.4
	Business	108	29.6
	Others	44	12.1
	Total	365	100.0

Table 2 shows the occupational distribution of respondents that participated in this research survey. The table shows that 124(34.0%) were students; 89(24.40%) were civil servants; 108(29.60%) were into business, while 44(12.10%) were in other professions. This implies that majority of those that participated in the research survey were students.

Table 3: The age category of respondents

Variable		Frequency	Percent
Valid	18-29 years	137	37.5
	30-40 years	93	25.5
	41-55 years	86	23.6

	56 years and above	49	13.4
	Total	365	100.0

Table 3 shows the age distribution of respondents that participated in this research survey. The table shows that 137(37.50%) were in the age category "18-29 years"; 93(25.50%) were in the age category "30-40 years"; 86(23.60%) were in the age category 41-55 years", while 49(13.40%) were in the age category "56 years and above". This implies that majority of those that participated in the research survey were youthful people in the age category "18-29 years".

Table 4: The educational background of respondents

Variable		Frequency	Percent
	Primary	18	4.9
	Secondary	83	22.7
Valid	Tertiary	228	62.5
	Others	36	9.9
	Total	365	100.0

Table 4 shows the educational background distribution of respondents that participated in this research survey. The table shows that 18(4.90%) had primary school background; 83(22.70%) had secondary school background; 228(62.50%) had tertiary educational background, while 36(9.90%) had other educational background. This implies that most people in this area have tertiary educational background.

Table 5: How respondents became aware of the programme *Ave Ya Ka Ebira Dere.*

Variable		Frequency	Percent
Valid	Through a friend	42	11.5
	Through a family member	133	36.4
	Through the radio	172	47.1
	Through the internet	15	4.1
	Others	3	.8
	Total	365	100.0

Table 5 shows the distribution of responses on how respondents became aware of the programme *Ave Ya Ka Ebira Dere*. The table shows that 42(11.50%) became aware through friends; 133(36.40%) became aware through a family member; 172(47.10%) became aware through the radio; 15(4.10%) became aware through the internet, while 3(0.8%) became aware through other sources. This implies that most people became aware of the programme *Ave Ya Ka Ebira Dere* through the radio.

Table 6: The time respondents became aware of the programme.

Variable	Frequency	Percent

Valid	Since it started in 2013	100	27.4
	a year ago	92	25.2
	six months ago	44	12.1
	three months ago	45	12.3
	can't remember	84	23.0
	Total	365	100.0

Table 6 shows the distribution of responses on the time respondents became aware of the programme *Ave Ya Ka Ebira Dere*. The table shows that 100(27.40%) became aware since the inception of the programme in 2013; 92(25.20%) became aware a year ago; 44(12.10%) became aware six months ago; 45(12.30%) got aware three months ago, while 84(23.0%) could not remember the time they became aware. This implies that most people became aware of the programme since its inception in 2013.

Table 7: How often the audience listen to the programme

Variable		Frequency	Percent
Valid	Very often	119	32.6
	Often	91	24.9
	Sometimes	137	37.5
	Rarely	10	2.7
	Never	8	2.2
	Total	365	100.0

Table 7 shows the distribution of responses on how often respondents listen to the programme *Ave Ya Ka Ebira Dere*. The table shows that 119(32.60%) indicated that they listen to the programme very often; 91(24.90%) indicated that they listen to the programme often;

137(37.50%) indicated that they sometimes listen to the programme; 10(2.70%) indicated that they rarely listen to the programme, while 8(2.20%) indicated that they never listen to the programme. This implies that those who say they listen to the programme "sometimes" constitute the majority.

Table 8: What drew the audience's interest to listen to the programme

Variable		Frequency	Percent
Valid	The Presenters	86	23.6
	Mode of presentation	211	57.8
	Timing	21	5.8
	Types of examples used	39	10.7
	Others	8	2.2
	Total	365	100.0

Table 8 shows the distribution of responses on what drew respondents' interest to listen to the programme A*ve Ya Ka Ebira Dere*. The table shows that 86(23.60%) indicated that the presenters drew their interest; 211(57.80%) indicated that the mode of presentation drew their interest; 21(5.80%) indicated that the timing of the programme drew their interest; 39(10.70%) indicated that types of examples used drew their interest, while 8(2.20%) indicated that other things drew their interest. This implies that most people who listen to the programme do so because of the mode of presentation by the presenters.

Table 9: The audience's ratingof the programme's performance

Variable		Frequency	Percent
Valid	Excellent	115	31.5

	Very good	169	46.3
	Good	81	22.2
	Total	365	100.0

Table 9 shows the distribution of responses on how respondents rate the performance of the programme. The table shows that 115(31.50%) rated the performance of the programme as Excellent; 169(46.30%) rated the performance of the programme as Very good; while 81(22.20%) rated the programme as Good. This implies that most people rate the programme as being "Very good".

Table 10: The programme has promoted the traditional way of speaking the Ebira language

Variable		Frequency	Percent
Valid	Strongly agree	150	41.1
	Agree	189	51.8
	Neither Agree nor Disagree	11	3.0
	Disagree	15	4.1
	Total	365	100.0

Table 10 shows the distribution of responses on whether the programme has promoted the traditional way of speaking the Ebira language. The table shows that 150(41.10%) strongly agreed that the programme has promoted the traditional way of speaking the Ebira language; 189(51.80%) agreed; 11(3.0%) neither agreed nor disagreed, while 15(4.10%) disagreed. This

implies that most people agreed that the programme has promoted the traditional way of speaking the Ebira language.

Table 11: The programme has encouraged the youths to speak the Ebira language correctly

Variable		Frequency	Percent
Valid	Strongly agree	140	38.4
	Agree	196	53.7
	Neither Agree nor Disagree	17	4.7
	Disagree	12	3.3
	Total	365	100.0

Table 11 shows the distribution of responses on whether the programme has encouraged the youths to speak the Ebira language correctly. The table shows that 140(38.40%) strongly agreed that the programme has encouraged the youths to speak the Ebira language correctly; 196(53.70%) agreed; 17(4.70%) neither agreed nor disagreed, while 12(3.30%) disagreed. This implies that most people agreed that the programme has encouraged the youths to speak the Ebira language correctly.

Table 12: The programme has been successful in its objective of promoting the Ebira language

Variable	Frequency	Percent

Valid	Strongly agree	109	29.9
	Agree	239	65.5
	Neither Agree nor Disagree	8	2.2
	Disagree	4	1.1
	Strongly disagree	5	1.4
	Total	365	100.0

Table 12 shows the distribution of responses on whether the programme has been successful in its objective of promoting the Ebira language. The table shows that 109(29.90%) strongly agreed that the programme has been successful in its objective of promoting the Ebira language; 239(65.50%) agreed; 8(2.20%) neither agreed nor disagreed; 4(1.10%) disagreed, while 5(1.40%) strongly disagreed. This implies that most people agreed that the programme has been successful in its objective of promoting the Ebira language.

Table 13: What the audience have learned from the programme

Variable		Frequency	Percent
Valid	How to speak the Ebira Language correctly	170	46.6
	New words	97	26.6
	New expressions	50	13.7
	Proverbs	45	12.3
	Others	3	.8
	Total	365	100.0

Table 13 shows the distribution of responses on what respondents have learned from the programme. The table shows that 170(46.60%) indicated that they have learned how to speak the Ebira language correctly; 97(26.60%) indicated that they have learned new words; 50(13.70%) indicated that they have learned new expressions; 45(12.30%) indicated that they have learned

proverbs in Ebira language, while 3(0.80%) indicated that they have learned other things. This implies that through this programme, most people have learned how to speak the Ebira language correctly.

Table 14: The programme has succeeded in meeting people's needs as regards the Ebira language

Variable		Frequency	Percent
Valid	Strongly agree	103	28.2
	Agree	226	61.9
	Neither Agree nor Disagree	23	6.3
	Disagree	13	3.6
	Total	365	100.0

Table 14 shows the distribution of responses on whether the programme has succeeded in meeting people's needs as regards the Ebira language. The table shows that 103(28.20%) of the respondents strongly agreed; 226(61.90%) agreed; 23(6.30%) neither agreed nor disagreed, while 13(3.60%) disagreed. This implies that most of the people agreed that the programme has succeeded in meeting people's needs as regards the Ebira language.

Table 15: What area do you think the programme needs improvement

Variable		Frequency	Percent
Valid	Time of broadcast	110	30.1
	Duration	73	20.0
	Style of presentation	60	16.4
	Repeat broadcast	122	33.4
	Total	365	100.0

Table 15 shows the distribution of responses on areas people think the programme needs improvement. The table shows that 110(30.10%) indicated that the time of broadcast needs to be improved on; 73(20.0%) indicated that the duration of the programme needs to be improved on; 60(16.40%) indicated that the style of presentation needs to be improved on, while 122(33.4%) indicated that there was a the need for a repeat broadcast. This implies that most people are of the opinion that in order to further improve on the programme and enhance it further, there was the need to have a repeat broadcast of the programme during the week as against the present situation in which the programme is aired only once a week.

Table 16: The programme has succeeded in meeting your needs as regards the Ebira language * Sex of respondents Crosstabulation

Responses			Sex of respondents		Total
			Male	Female	
	Strongly agree	Count	54	49	103
		Percentage	52.4%	47.6%	100.0%
	Agree	Count	86	140	226
		Percentage	38.1%	61.9%	100.0%
	Neither Agree nor Disagree	Count	12	11	23
		Percentage	52.2%	47.8%	100.0%
	Disagree	Count	7	6	13
		Percentage	53.8%	46.2%	100.0%
Total		Count	159	206	365
		Percentage	43.6%	56.4%	100.0%

Table 16 shows that of the total respondents to this question, (226) who agreed that the programme has been succeeding in meeting their needs as regards the Ebira language, 38.1% were males and 61.9% were females. This suggests that more females than males believed the programme had met their needs with regards to the Ebira Language.

Table 17 The programme has succeeded in meeting your needs as regards the Ebira language * Age category of respondents Crosstabulation

Responses			Age category of respondents				Total
			18-29 years	30-40 years	41-55 years	56 years and above	
	Strongly agree	Count	33	13	47	10	103
		Percentage	32.0%	12.6%	45.6%	9.7%	100.0 %
	Agree	Count	86	68	38	34	226
		Percentage	38.1%	30.1%	16.8%	15.0%	100.0 %
	Neither Agree nor Disagree	Count	11	7	1	4	23
		Percentage	47.8%	30.4%	4.3%	17.4%	100.0 %
	Disagree	Count	7	5	0	1	13
		Percentage	53.8%	38.5%	0.0%	7.7%	100.0 %
Total		Count	137	93	86	49	365
		Percentage	37.5%	25.5%	23.6%	13.4%	100.0 %

Table 17 shows that majority of the respondents (226) agreed that the programme has succeeded in meeting their needs as regards the Ebira language. More younger people of between the age group 18-29 which constituted 38.1% of the total respondents believed that the programme had met their needs with regards to the Ebira Language.

Table 18: The programme has succeeded in meeting your needs as regards the Ebira language * Educational Background of respondents Crosstabulation

Responses			Educational Background of respondents				Total
			Primary	Secondary	Tertiary	Others	
	Strongly agree	Count	6	32	60	5	103
		Percentage	5.8%	31.1%	58.3%	4.9%	100.0%
	Agree	Count	9	45	148	24	226
		Percentage	4.0%	19.9%	65.5%	10.6%	100.0%
	Neither Agree nor Disagree	Count	2	3	12	6	23
		Percentage	8.7%	13.0%	52.2%	26.1%	100.0%
	Disagree	Count	1	3	8	1	13
		Percentage	7.7%	23.1%	61.5%	7.7%	100.0%
Total		Count	18	83	228	36	365
		Percentage	4.9%	22.7%	62.5%	9.9%	100.0%

Table 18 shows that majority of the respondents (226) agreed that the programme has succeeded in meeting their needs as regards the Ebira language. Those who were more educated with tertiary educational background and who constitute 65.5% of the total respondents believed that the programme had met their needs with regards to the Ebira Language.

4.4DISCUSSION OF FINDINGS

This section looks at the research questions and the answers provided to them based on the data gathered from the survey and Focus Group Discussions.

Research Question 1: What are the factors that attract the audience to*Ave Ya Ka Ebira Dere* radio programme in Ebira Land?

In answering this question, the data gathered from both the quantitative and qualitative methods used in this research shows the audience are attracted to the programme by the presentation of the programme. Based on data from table 8, majority of the respondents indicated that their interest in the programme had been generated by the mode of presentation, this was closely followed by those who indicated that the presenters drew their interest to the programme. The responses from the Focus groups also showed that the presentation style was commended and was said to represent the traditional Ebira Language. They also indicatedthat the presenters' use of language was fluent while words used on the programme were clear, audible, well pronounced and properly explained.

These findings agree with previous studies on the effectiveness of radio programmes especially where such programmes are delivered in a manner that creates interest in the target audience. Studies have also shown that people tend to be more aware and give preference to programmes where they find an area or areas of interest (Akanbi & Abdulsalami 2014, Oyero 2007, Odera 2006, Hasan 2013). Also the findings are consistent with previous studies on audience preference for instructional radio programmes in the area of indigenous language, as well as their ability to recall such programmes by title, time and station of broadcast (Onabajo 2000, Ross 2001, Adeniyi & Bello 2006,Ladele 2010, Hausman etal 2010 Obijofor 2011, Okudo&Ifeagwazi 2014).

According toBlumler & Katz(1974) one assumption of the Uses and Gratification theory states that media content and choice is generally rational and directed towards certain goals and satisfaction, this means that it assumes an active audience which consciously selects content and

media to satisfy specific needs or desires. This selection process however starts with the availability of the medium and an awareness of the content, it is required that communication planners take cognizance of this in order to effectively create awareness, attract and maintain the interest of the audience (Fallahkhair et al 2004).

Research Question 2: What is the target audience's assessment of the programme's performance in promoting the Ebira Language?

The audience see the programme as a 'very good' programme, this was deduced from the results of the survey which showed that the highest percentage of the respondents 46.3% rated the programme's performance as 'very good' while others rated it as 'excellent' and 'good' respectively. Also, the discussants of the Focus group discussions regard the programme as effective, timely and relevant in the area of language revitalization and sustenance.

The audience also indicated that the programme is promoting the traditional way of speaking the Ebira language, this was shown in the results where 189 respondents (51.6%) agreed and 150 (41.1%) strongly agreed to this. Findings from the focus group discussion also attest to this because majority of the discussants believe that the programme features and promotes the traditional way of speaking the Ebira Language.

The results of the survey show that the audience agree that the programme has been successful in encouraging the youth to speak the Ebira language correctly and promoting the Ebira language.Majority of the respondents (61.9%) as shown in table 14 also agree that the programme is meeting their needs as regards the Ebira language.

These findings are consistent with previous studies which show that people have a positive perception of programmes in their indigenous languages because it often gives them a sense of belonging and realization that their heritage and culture are being promoted and preserved

(Chapman et al 2003,Abdul-Hoque 2009, Nwagbara 2013, Olaolorun et al 2013, Balogun 2013, Lawal 2015). According to Baran (2012) audience members usually have a high affinity to programmes which have been tailored to meet their needs and expectations.

According to MaQuail (2010) another assumption of the Uses and Gratification theory states that audience are conscious of media related needs which arise in personal (individual) and social (shared) circumstances and can voice these in terms of motivation. This is seen in the adopting of particular media use, based on perceived needs, social and psychological characteristics, media attributes, individuals use media and experience related gratifications (Papacharissi 2008). Relating this to the findings here, it shows that the audience assessment of *Ave Ya Ka Ebira Dere* programme is based on their needs as it regards the Ebira Language as well as the gratifications they have experienced from it.

Research Question 3: What kinds of information have the audience received from the programme?

Based on the responses of the audience, what they have learned from the programme can be listed in this order of importance:

Speaking the Ebira language correctly: This refers to speaking the language without adulterating it with other languages such as English language, also speaking it with the proper tone and enunciation as illustrated in the programme . 170 respondents (46.6%) agree that they have learned this from the programme, similarly, majority of the focus group discussants also agreed that the programme is teaching the language correctly.

New words: Words featured on the programme that have either been forgotten or misused, also correct words for items that seemingly do not have an Ebira version. 97 respondents (26.6%) as

well as some discussants from the focus groups say they have learned new words from the programme such words include days of the week, months of the year and many more.

New expressions: Expressions used on the programme that are seemingly new to the audience but have long existed though not in use either due to adulteration or lack of knowledge of its existence. 50 respondents (13.7%) say they have learned new expressions from the programme.

Proverbs: These are phrases used on the programme expressing a basic truth which may be applied to common situations. 45 respondents which accounts for 12.3% of all the respondents identified that they have learned proverbs from the programme.

These findings are in line with previous studies that have shown that radio programmes play a major role in language learning and revitalization through indigenous language oriented programmes. It was also noted that radio programmes in indigenous languages have not only improved people's knowledge of such languages but have also generated more interest in the language among the younger people (Fallahkhair et al 2004,Odera 2006, Ladele 2010 Obijofor 2011, Dooga 2012 Dean 2013,Okudo & Ifeagwazi 2014, Akanbi & Abdulsalami 2014).

According toMcQuail (2010), one of the uses and gratification available from the media is surveillance this implies the feeling of knowing what is going on as well as acquiring information and knowledge that enables individuals operate better in a real community. The audience chooses, attends, perceives and retain media messages on the basis of his/her needs for both individual and societal development (Papacharissi 2008, Ruggerio 2000). In the same vein the audience of *Ave Ya Ka Ebira Dere* programme have identified the various items or information they have acquired from the programme.

Research Question 4: What areas do the audience expect improvement on the programme?

The responses of the audience on areas they expect improvement on the programme are:

The respondents opined that they expect the programme to make more room for audience participation though a longer 'phone in' time, quiz competitions/contests and a possibility for participation in the process of content selection.

They also expect that more in depth research will be carried out by the production team to avoid mistakes and controversy.Another expectation is that that the programme will feature invited guests to make the programme more interesting and attractive.

They also expect that the programme will get a wider reach so that Ebira residents outside Kogi State can benefit from it.Finally, the audience expect that there will be a repeat broadcast of the programme later the same day or another day, so that those who missed the live broadcast can catch up. They also expect that the time of broadcast would be made more suitable.

These findings are consistent with previous studies which assert that targeted and meaningful audience research or survey can help determine programme content, broadcast schedules and audience preferences which will lead to more appriopraite and successful programming. Also, audience needs and expectations can only identified through evaluation of existing programmes to know what is being excluded (Ross 2001, Chapman et al 2003, David 2004, Adeniyi & Bello 2006,Hausman et al, 2010, Vivian 2011, Dominick 2013, Hasan 2013, Asefeh 2014).

Another assumption of the Uses and Gratification theory states that while cultural and aesthetic features of media content play a part in attracting audiences, the role of satisfaction of various personal and social needs as well as expectations (e.g relaxation, shared experiences, passing time) cannot be overemphasized (McQuail 2010). This implies that the audience have certain

expectations as it regards content and want such expectations met, the success of any media programme is largely dependent on how the audience expectations are identified and met (Eastman& Ferguson 2009). The audience of *Ave Ya Ka Ebira Dere* also have expectations concerning the programme and desire that these expectations will be attended to in order to improve the programme further.

This study has sought to evaluate the programme Ave Ya Ka Ebira Dere in light of whether or not it is meeting the needs of the audience, also to determine if it is achieving it's obejective of promoting the Ebira Language in Ebira Land. The results from this study show that a higher percentage (61.9%) of the respondents agree that the programme is meeting their needs, the cross tabulation revealed that majority of the respondents were females of within the age range of 18-29 years with tertiary educational background. This suggests that the programme has succeeded more in catering to the needs this particular group of people. However, judging by the overall response rate of those who agree or strongly agree that the programme is meeting their needs it can be said that the programme is to a large extent meeting the needs of the audience.

The results from the survey also show that a higher percentage (65.5%) of the respondents 'agree' that the programme *Ave Ya Ka Ebira Dere* has been successful in its objective of promoting the Ebira Language. For instance 29.9% of the respondents 'strongly agree' these outweigh the number of those who either 'disagree' (1.1%) or 'strongly disagree'(1.4%). This goes to show that to a large extent the programme has succeeded in its objective of promoting the Ebira Language.

As earlier mentioned in Chapter two of this work, applying the principles of the Uses and Gratification theory to this study means that the audience listen to the programme because it fulfills or meets different sorts of needs and gives them a sense of gratification or fulfillment.

The theory has served as a foundation for this work because the response of the audience depended largely on whether the programme has been of any use to the audience and performing the function of addressing their needs. According Windahl & Signitzer(1992 as cited in Freyhiwot&Negassa, 2008) the 'Uses and Gratification' model has diverted the understanding of audience from passive to active, who look for content, ranked in terms of importance according to the needs and interests of the individual. Thus, the more the content meets the actual need of the audience, the greater the chance that it will be chosen.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY

This study was conducted basically to assess the contribution of radio in the promotion of indigenous language in Ebira Land using the programme "*Ave Ya Ka Ebira Dere"* on Tao FM Station as a study. For a better understanding of the study, existing literature which had relevance were reviewed. These revealed that while studies in the decline of indigenous languages suggest that the Nigerian media's predominant use of English Language both in news and programmes to the neglect of indigenous languages can hasten the loss of these languages, it is also true that the media is making an effort to correct this. One of such effort is seen through the programme *Ave Ya Ka Ebira Dere*, there is a need to recognise such efforts and most importantly evaluate its success.

Furthermore, a survey was conducted to gather quantitative data from the audience while focus group discussions were also conducted in four local government areas to gather qualitative data from the audience. These data were duly analysed, presented and discussed.

The findings of this study show that radio through the programme *Ave Ya Ka Ebira Dere* on Tao FM Station has contributed to the promotion of an indigenous language in Ebira Land. Also, the audience agree that the programme has been meeting their needs concerning the Ebira Language though they will appreciate more audience related activities and participation.

5.2CONCLUSION

The role radio plays in the promotion of indigenous languages cannot be overemphasized. Radio as a medium has constantly found ways to reinvent itself and make itself relevant especially in developing countries like Nigeria. It is worthy of note that several community radio stations have been established in different parts of Nigeria to cater to the needs of such indigenous communities however, effective programming which addresses audience needs is usually the key to relevance and success.Narrowing down on a particular indigenous programme is what this study has done.

Based on the objectives of this research the following conclusions were drawn:

The programme *Ave Ya Ka Ebira Dere*has generated interest in the audience due to the presentation style of the programme. It is also regarded by the audience as an innovative and timely programme that is to a large extent successfully promoting the indigenous language of the Ebira people in Ebira land. According to the audience of the programme, their needs as regards the Ebira language are being met, although there is the need for an improvement in the area of audience participation and the number of times the programme is aired in a week.

Overall, the programme *Ave Ya Ka Ebira Dere*has a high awareness level and currently enjoys high listenership, this can be attributed to the fact that it is relevant to the people for which it is meant and also addressing the needs of the target audience.

This study has contributed to knowledge in the following areas:It has shown the role a radio programme plays in promoting a particular indigenous language specifically the Ebira Language in Ebira Land.It has also shown that meaningful and targeted audience research is necessary for the success and improvement of existing programmes in community radio stations such as Tao

FM in Kogi State. It has added to existing knowledge in the area of media and the promotion, preservation and revitalization of indigenous languages in Nigeria and the world at large.

5.3 RECOMMENDATIONS

The following recommendations have been made as a result of the findings from this study:

1. In order to guarantee the effectiveness of *Ave Ya Ka Ebira Dere,* more audience participation is vital, the more the audience feel like a part of a programme the more likely they would be to select that programme every time.
2. There is a need for constant evaluation and audience research on the part of the producers of the programme to ensure that audience needs are constantly being recognized and met. In most cases, people's tastes and interests change over time hence to maintain listenership it is important to keep up with these changes.
3. The programme needs a repeat broadcast to ensure that all segments of the audience are catered for especially those who still feel that the timing of the live broadcast is not convenient.
4. The role of sponsorship in media programming is quite essential, some programmes have been discontinued due to lack of sponsorship. This programme is particularly endearing to the residents of Kogi Central Senatorial District, the leadership of the local governments in this district should give sponsorship. Non-governemntal agencies and well-meaning individuals should also contribute their quota by sponsoring this programme and others like it in other parts of Nigeria.
5. It is also recommended that other broadcast media station in Kogi State and across the country introduce similar programme to ensure the promotion and preservation of our indigenous languages.

6. The promotion, preservation and revitalization of indigenous languages form an important kernel of some international organization such as United Nations Educational Scientific and Cultural Organization (UNESCO), more active partnership ought to be developed with such indigenous stations like Tao FM to enhance the promotion, preservation and revitalization of indigenous languages.

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APPENDIX 1

QUESTIONNAIRE

Department of Mass Communication

Faculty of Social Sciences

Ahmadu Bello University, Zaria.

Dear Sir/Madam,

I am a post-graduate student of the Department of Mass Communication, Ahmadu Bello University, Zaria, working on a research dissertation entitled: Audience Assessment of The Programme "*Ave Ya Ka Ebira Dere"* On Tao Fm Station In Promoting Indigenous Language In Ebira LandThis is part of the requirement for the award of Msc Mass Communication. I shall be very grateful if you will please complete this questionnaire for me.

Thank you.

Ododo Patience A.

Instruction:

Please tick where appropriate e.g like this [✓]

Section A

1. Sex:
   (a) Male [ ]
   (b) Female [ ]
2. Occupation:

(a) Student [ ]

(b) Civil Servant [ ]

(c) Business [ ]

(d) Others [ ]

3. Age:

(a) 18-29 [ ]

(b) (b) 30-40 [ ]

(c) (c) 41-55[ ]

(d) (d) 56 and above [ ]

4. Educational Background:

(a) Primary [ ]

(b) Secondary [ ]

(c) Tertiary [ ]

(d) Others[ ]

Section B

5. How did you get to know of the programme- *Ave Ya ka Ebira Dere* ?

(a) Through a friend [ ]

(b) a family member[ ]

(c) Through the radio [ ]

(d) Through the internet [ ]

(e) Others (please specify)_____

6. Since when have you been aware of the programme?

(a) Since it started in 2013 [ ]

(b)A year ago [ ]

(c) Six months ago [ ]

(d) Three months ago [ ]

(e) Can't remember [ ].

7. How often do you listen to the programme?

(a) Very often [ ]

(b) Often [ ]

(c) Sometimes [ ]

(d) Rarely [ ]

(e) Never [ ]

8. What draws your interest to listen to the programme?

(a) The presenters [ ]

(b) Mode of presentation [ ]

(c) Timing [ ]

(d) Type of examples used [ ]

(e) Others (please specify) _____

9. How will you rate the programme?

(a) Excellent [ ]

(b) Very good [ ]

(c) Good [ ]

(d) Fair [ ]

(e) Poor [ ].

10. The programme has promoted the traditional way of speaking the Ebira language.

(a) Agree [ ]

(b) Strongly Agree [ ]

(c) Neither agree nor disagree [ ]

(d)Disagree [ ]

(e) Strongly disagree [ ].

11. The programme has encouraged the youth to speak the Ebira language correctly.

(a) Agree [ ]

(b) Strongly Agree [ ]

(c) Neither agree nor disagree [ ]

(d)Disagree [ ]

(e) Strongly disagree [ ].

12. The programme has been successful in its objective of promoting the Ebira Language:

(a) Agree [ ]

(b) Strongly Agree [ ]

(c) Neither agree nor disagree [ ]

(d)Disagree [ ]

(e) Strongly disagree [ ]

13. What have you learned from the programme?

(a) How to speak the Ebira Language correctly [ ]

(b) New words [ ]

(c) New Expressions [ ]

(d) Proverbs [ ]

(e) Others (please specify) _____

14. The programme has succeeded in meeting your needs as regards the Ebira Language.

(a) Agree [ ]

(b) Strongly agree [ ]

(c) Neither agree nor disagree [ ]

(d) disagree [ ]

(e) Stronglydisagree [ ]

15. What areas do you think the programme needs improvement?

(a) Time of broadcast [ ]

(b) Duration [ ]

(c) Style of presentation [ ]

(d) repeat broadcast [ ]

(e) Others (please specify) _____

APPENDIX 2

FOCUS GROUP DISCUSSION GUIDE

1. How can you assess the programme *Ave Ya Ka Ebira Dere* in presenting the traditional way of speaking the Ebira Language?
2. How can you assess the words and sentences used by the presenters of the programme?
3. In your opinion is the timing of the programme suitable and consistent with the Ebira culture?
4. How has the programme handled the issue of adulteration that is currently affecting the traditional speaking of the Ebira language?
5. In your opinion, how has the programme taken care of the variations that currently exist in the Ebira Language?
6. Is there anything else you would like to say about the programme *Ave Ya Ka Ebira Dere* and the Ebira language?

APPENDIX 3

List of FGD Discussants and Location

No	Location	Gender		Age group				Educational Background			
		Male	Female	18-29	30-40	41-55	56+	Primary	Secondary	Tertiary	Others
1	Adavi	6	6	3	3	3	3	2	4	4	2
2	Ajaokuta	6	6	3	3	3	3	1	4	6	1
3	Okehi	6	6	3	3	3	3	3	5	4	-
4	Okene	6	6	3	3	3	3	1	3	5	3
Total		24	24	12	12	12	12	7	16	19	6

APPENDIX 4

Transcript for the Focus Group Discussions

Question 1: How can you assess the programme *Ave Ya Ka Ebira Dere* in presenting the traditional way of speaking the Ebira Language?

Disccussant 1: "The programme *Ave Ya ka Ebira Dere*is okay in the way the presenter speaks the language. *Ebira Oboro aka ni*- meaning he speaks the real Ebira Tao.

Disccussant 2: "The presenters are speaking plain Ebira not like what we are speaking now a days that is full of English and *ekura ani kinami*(foreign languages). Personally, I cannot speak the way Mewana Joseph (the presenter) speaks."

Discussant 3: "The programme is interesting, it is okay. I think they are speaking the real Ebira."

Discussant 4: "Well, I like the way they speak on the programme but am not sure if they are speaking the real Ebira because most of the words are new to me. I guess they are speaking the correct thing and I am learning. For instance I did not know that the word for room in Ebira is 'Aku', I have always called it 'Iyara' but they said that 'iyara' is youruba so I am still learning."

Discussant 5: "As it has been said by others, the programme portrays the pure Ebira Language just like in the time of our fore fathers when they spoke pure Ebira and there was no knowledge of English or other languages."

Discussant 6: "I agree with the others, the Ebira they are speaking on the programme is very 'conc' (concentrated or deep). In fact as old as I am I cannot even understand some of the things they say until they explain further."

Discussant 7: "They are really trying but they still need to ask much older people about some things."

Discussants 8: “I think they are speaking the traditional Ebira though I am not too sure because am not too fluent in the language but my grandfather listens to the programme and he said that they are trying their best to get the traditional Ebira Langauge.”

Discussant 9: “The programme is very okay, they are trying, they are speaking the real Ebira of the Ebira people.”

Discussant 10: “I enjoy the way they speak the language on the programme. The beauty of the Ebira language is obvious when the language is spoken correctly and in its traditional form. In fact my late grandfather used to say that people from other tribes had always admired the Ebira Language especially the way it was spoken in the past, very beautifully. The programme reminds me of what my gradndfather said.”

Discussant 11: “The language they use is okay, they are trying, especially to help the younger ones speak better.”

Discussant 12: “They are speaking pure Ebira, in fact am so happy because one cannot hear such Ebira anymore. It is very good.”

Question 2: How can you assess the words and sentences used by the presenters of the programme?

Discussant 1: “The words used in the programme are very clear and properly pronounced and used properly in sentences for better understanding. I really like that.”

Discussant 2: “The words they have been using so far in the programme are very good and very innovative, the way they combine words like ‘eyi enyi’ for ‘pure water because I don’t think there is any word for pure water in Ebira.”

Discussant 3: “The words and sentences they use on the programme truly reflect the Ebira Langaguage. Personally, I cannot make five sentence in Ebira without adding a word in English and I guess my children have picked that up too.”

Discussant 4: “Some of the words they use on but the programme are difficult for me to understand with the repetition of the words and usage in sentences I understand and remember them better.”

Discussant 5: “The words cater to the interest of both young and old. I can relate with them so can my 16 year old son, that is very good, I like it at least I can listen to programme with my son and we both relate, that is quite rare these days.”

Discussant 6: “I agree with the others the words are clear and understandable.”

Discussant 7: “The words and sentences used on the programme are okay, very okay.”

Discussant 8: “The words are original Ebira words that have been forgotten and no longer used by the younger generation, even us, sometimes we forget these words, I am happy that this programme is taking us back to our roots.”

Discussant 9: “The words and sentences are consistent with the original Ebira Tao. Though there is a need for more explanation for better understanding.”

Discussant 10: “It is true that the words are okay but they can also invite older Ebira men and women to the programme, to explain some of the words. This will generate more interest in the ptogramme.”

Discussant 11: “The words are understandable and well explained, they should keep up the good work.”

Discussant 12: “There is correct usuage of words and sentences in the programme.”

Question 3: In your opinion is the timing of the programme suitable and consistent with the Ebira culture?

Discussant 1: “The time of the programme is okay. It is on Sunday so most people are at home. I like the time.”

Discussant 2: “The time is okay and the duration is fine but if they can shift it further in the evening so that those who still have one religious activity or the other can catch up.”

Discussant 3: “The time is okay, I am a teacher and am busy during the week, so on Sunday I can relax and listen to it. If possible they should make the programme longer.”

Discussant 4: “The time is okay by me.”

Discussant 5: “The time for the programme is okay even in the Ebira culture it is a day and time when most house chores or farm work has been completed. It is very okay.”

Discussant 6: “It is good that the programme is aired on Sunday. It is on this day that students, teachers and other civil servants like me can be free to listen to the radio without rushing.”

Discussant 7: “The timing is okay.”

Discussant 8: “I am comfortable with the time.”

Discussant 9: “It will be good if they can fix it immediately after ‘music reel’, it will be more interesting.”

Discussant 10: “The timing is okay.”

Discussant 11: “I am okay with the time.”

Discussant 12 : “The timing is fine.”

Question 4: How has the programme handled the issue of adulteration that is currently affecting the traditional speaking of the Ebira language?

Discussant 1: “There are many factors responsible for adulteration of the Ebira language. One is difference of time, I mean generation, my generation is different from that of the younger ones, which is why this programme is relevant now, they are trying to ensure that the Ebira language will be preserved in its original form which is a very commendable effort.”

Discussant 2: “The programme is really trying in this area they try to identify all thoses words and expressions that have been adulterated and correct them.”

Discussant 3: “The use of the English language both at home and in the school has also made our children forget their language, it is good that this radio programme is correcting this by the way they explain Ebira.”

Discussant 4: “There are so many words that have come into the Ebira language today that are not originally Ebira, they are either Hausa or Yoruba but the programme usually identify these words and correct them using the proper Ebira name.”

Discussant 5: “They are really trying in that aspect because it is not easy to make people understand what is missing in their language.”

Discussant 6: “The programme really takes care of adulteration; I agree on that aspect they have made Ebira people to know that their language is important.”

Discussant 7: “Many parents don’t speak the correct language to their children at home, so those children pick up the wrong thing. For instance, my mother grew up in Kano so she cannot really speak Ebira well, she is always mixing it with English or Hausa and that is they way myself and my siblings speak it too.”

Discussant 8: “The programme is taking care of the adulteration issue, they are trying their best.”

Discussant 9: “They are trying their best, I commend their efforts.”

Discussant 10: “They are teaching the correct thing.”

Discussant 11: “The presenters try as much as possible to explain words properly to give their original meaning in Ebira.”

Discussant 12: “They are gradually taking care of the adulteration issue by pronouncing words correctly and using them properly so that everybody can understand.”

Question 5: In your opinion, how has the programme taken care of the variations that currently exist in the Ebira Language?

Discussant 1: “I don’t really have much to say about that but I think the programme has tried to take care of the issue of variation the best way they can.”

Discussant 2: “The issue of variation is a difficult one but it is not usually very obvious, it is usually in the way some parts like Eika or Egge and others pronounce some words but most time the meanings are the same.”

Discussant 3: “The variation can be traced to the history or founding fathers of Ebira land. The father of Ebira Tao was named Itaazi who had five sons and a daughter, these children became founders of the various districts in Ebira land. The children and the areas they founded are: Adaviruku -Adavi, Ododo- Okehi, Obaji- Eyika, Uga- Okengwe, Ochuga- Ihima and Ohunene- Eganyi. The various districts spoke the language as it was passed down through generations but with time and the influence of migration, pronunciations began to vary but in most cases the meanings have not changed.”

Discussant 4: “That story about Itaazi is true and the variations are usually based on location but the programme is trying to cater to these differences.”

Discussant 5: “I don’t really know much about these variations. I just speak the one I know.”

Discussant 6: “People from Ihima usually call trousers ‘shokoto’, that is Yoruba the correct thing should be ‘aruchi’ they also identified that on the programme.”

Discussant 7: “They are trying to balance it because sometimes they will pronounce words in the different ways that different areas of Ebira call it, then they will give the correct one.”

Discussant 8: “Well, for me I cannot really say much about it, I am still learning.”

Discussant 9: “As for me I believe Ebira is one and I understand it as they speak it on the programme.”

Discussant 10: “They are trying when it comes to that area because they don’t leave any area out to the best of my knowledge.”

Discussant 11: “They are trying their best that is all I can say.”

Discussant 12: “Well, they are doing their best I agree with that”

APPENDIX 5

Transcript of interview with the Presenter and Producer of "*Ave Ya Ka Ebira Dere*" on Tao FM Station

Presenter: Mr Mewana Joseph.

Producer: Mr. Audu Momoh Jimoh.

1. What are the Objectives of the programme Ave Ya Ka Ebira ?

   Presenter : "The main objective of the programme is promote the traditional way of speaking the Ebira language, it is also to educate the young ones who could not speak Ebira well and some of us that are mixing Yoruba, Hausa and all that with Ebira proper. Then to start with Ebira varies we have about nine variety of Ebira we have Ebira Tao, Ebira Panda, Ebira Toto, Ebira Nyosi, Ebiro koto and others. During our own research which started since 2008, we found out that there were also some forms of Ebira in parts of Delta and Cross River States. Coming back home, the Ebira Tao is the version spoken by four Local Government Areas in Kogi State namely Adavi, Ajaokuta, Okehi and Okene. The programme *Ave Ya Ka Ebira Dere* focuses on this particular version that is the Ebira Tao. Our main aim is to ensure that we can speak our own indigenous Ebira purely and correctly. For instance the word *'agogo'* which is often used for time or clock is not real Ebira rather it should be '*Ume'* also the word for seconds in called *ojeyi* then minutes is *eyiokana* while an hour is called *okueyioku* all these are derived based on the movement of the hands of the clock with an analogy of the eye movement."

   Producer: "It has been observed that the Ebira Language has been adulterated by other Nigerian languages and the English language so *Ave Ya Ka Ebira Dere* which means 'let us really speak Ebira has been designed teach and encourage the traditional way of

speaking the language. The programme concerns the Ebira Tao spoken in Ebira land and its main objectives are as follows:

i. To educate the young ones who cannot speak Ebira well.

ii. To avoid the adulteration of Ebira Language by other languages.

iii. To promote and preserve the Ebira language.

2. How do you go about issue/content development for the programme?

   Presenter: "The programme has been designed to educate and that is what it has been doing since its inception. Each episode is based on a scripted lesson plan which follows already existing text books that are available to us. We also try to inculcate different areas of our culture and education. We have had different episodes on the origin of the Ebira people, the language, trees and plants, Ebira names and their meanings. We also even do some episodes on educational subjects such as Math. This will help the young ones realize that there are words such things as centimeter which is called *onyiconcono* derived from centipede and millimeter which is *onyi yeyere* derived from millipede"

   Producer: "Every episode begins with careful planning on the part of the production team, we usually consult with one another and the decision for the topic is not made by myself alone. We put much effort into research because we also have a research team which look into core areas that need attention. Also we consult existing Ebira text books that are available to us to avoid mistakes and ensure that what we have is appropriate. The final decisions regarding the content are made by myself and the presenter of the programme."

3. What how do you get audience feedback?

Presenter: “We have tried to encourage audience participation mainly through the phone in segment of the programme, where people call to air their views and also seek clarification of words handled on the programme that they do not understand. This audience participation has also kept us on our toes to ensure that what we present is accurate for instance there was an episode where a listener called to correct a word that was used incorrectly. Much research goes into each episode before it is presented, so that audience members can relate well with. The feedback has been very positive, people are always calling in even after the programme so we now have a phone dedicated for feed back after the programme. Although we desire more audience participation but due to lack of sponsorship we cannot do much right now”

Producer: “Feedback and audience participation are key elements of any successful programme, through this participation, members of the audience have felt included and have a sense of being part of the process. Feedback is majorly through calls which come in even after the programme has been aired. For instance, the audience aired the opinion that the previous time for the programne which was during the week was not convenient. So we re-scheduled it for Sunday because they said that was better for them. We actually desire more audience participation; in fact when the first started we organized on air quiz competitions and gave out gifts that were made available by a sponsor. The response from the audience was very good but we could not continue due to lack of sponsorship after that. We have also tried to maintain continuity so that the audience can follow easily.”

4. Any other comments or suggestions regarding the programme?

Presenter: "The programme *Ave Ya Ka Ebira Dere* is not without challenges and one major one is the issue of sponsorship. We really need sponsorship to improve the programme in many ways. If this issue is handled there will be a great improvement. We suggest that the Ebira language should be placed in the school curriculum from primary to tertiary institutions, this will help in preserving the Ebira language further."

Producer: "Right we really need sponsorship because the station is running the programme solely on its own cost because we are not getting sponsorship from anywhere. Another major challenge is the issue of variation; the programme recognises that there are slight variations in the way the language is spoken in different parts of Ebira land, especially in the area of pronunciation but we are striving towards setting a standard for the language. The issue of having a standard is quite important to ensure that there is a way of speaking the language in harmony and comprehensively. This may not happen now but we are working towards the future. Efforts are also being made by us to ensure that the Ebira language is introduced into school curriculum. The role radio stations like ours play in promoting and preserving indigenous languages in Nigeria cannot be over emphasized."