MPRI-JAIMR | INTERNATIONAL JOURNAL OF AFRICAN INNOVATION & MULTIDSCIPLINARY RES.
VOL. 02 NO. 1 OCT-2023 ISSN: 1116 - 3240

RADIO AS A VEHICLE FOR PROMOTION OF INDIGENOUS LANGUAGES IN NIGERIA: A STUDY OF AMULUDUN FM AND ORISUN FM RADIO STATIONS

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Abstract

This paper explores the role of radio as a powerful medium for the promotion and preservation of indigenous languages in Nigeria. With a diverse linguistic landscape, Nigeria is home to numerous indigenous languages, many of which are at risk of extinction due to the dominance of English and other major languages. Radio, as a mass communication tool,is assumed to have the potential to revitalize the use of indigenous languages, thus fostering cultural identity and linguistic diversity. The paper examines the impact of radio in promoting indigenous languages in Nigeria and discusses the challenges, strategies, and possible initiatives to employ in language promoting indigenous language through radio broadcasts. In assessing the possibility of radio to serve as a Vehicle for Promotion of Indigenous Languages in Nigeria, the paper adopted survey method, using a structured questionnaire to gather data from 172 respondents drawn from the coverage areas of the selected indigenous radio stations. The study is anchored on Agenda Setting Theory. Data gathered were analysed and presented in tables and simples percentages. Findings show that Amuludun FM, Ibadan and Orisun FM, Ile-Ife, enjoy a high number of audiences who listen to the stations because of their peculiarity of using indigenous languages to present programmes. The respondents affirmed that Amuludun FM, Ibadan and Orisun FM, Ile-Ife promote indigenous language and also ensure effective communication through Yoruba indigenous language particularly for people in the Yoruba rural communities. The study recommends that Indigenous languages should be encouraged because it is the native language. Media campaigns for promotion of indigenous languages and implementation across schools must be intensified to prevent the indigenous languages from going into extinction.

KEYWORDS: Radio, Vehicle, Promotion, Indigenous Languages, Amuludun FM, Ibadan, Orisun FM, Ile-Ife

Introduction

Nigeria's linguistic diversity is a reflection of its rich cultural heritage and historical influences. The country's Constitution recognizes the right to preserve and develop ethnic, cultural, and linguistic diversity, emphasizing the importance of maintaining these languages for cultural identity and national unity.

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In David, N., Ekpong, A. 2018, Radio is conceded as one of the effective media that influence its listeners through its programmes positively or negatively. Radio, like any other electronic media, serves major purposes, of informing, educating, entertaining, mobilising and persuading. Radio, has also performed well for the enhancement and advancement of human coexistence and promotion of cultural heritage of every society. Its programmes and reportage have help to improved promotion of indigenous languages in Nigeria and across other countries of the world. Therefore, if particular information is to be disseminated and appropriate language is not used, such information may not reach the audience in a way that they will be able to understand

An important aspect of radio functions has been identified as community broadcasting which hitherto promotes indigenous languages. Under the community broadcasting setting, indigenous language is more focused since it has been generally accepted as the only way to bring useful and necessary information to the door steps of people in an acceptable language they understood and communicate with on daily basis.

Language, therefore, plays a major role in the dissemination of information through radio to the populace. As such, the language employed by a media house goes a long way in determining the listenership strength and effectiveness of its services. It is observed that most of the radio stations operating in Nigeria are English based, this is so, since English language has grown all over the world as the predominant language at the expense of other languages. English, as a medium of disseminating information, enjoys high prestige to the detriment of the indigenous languages spoken in Nigeria since it remains the official language. If there is any use of indigenous language in radio at all, it only carries about forty per cent (40%) of the whole period allotted to news and other programmes in the station. (David, N., Ekpong, A. 2018)

History has it that, our cultural values is best communicated through a people's native mother tongue. But the challenge of extinction of cultural heritage, depletion of cultural values as well as extinction of indigenous languages is a severe threat to humanity. English has come to take over most languages, the situation is not different in Nigeria, as most children nowadays hardly speak or understand their native languages, then talk more of writing. Experts have attributed it to inter-tribal marriage, migration as well as urbanization.

It is, however, observed that most parents are deliberately not teaching their children and wards their native languages, which is gradually making indigenous languages go into extinction if urgent action is not taken. Parents have a key role to play in making their children learn their native language or mother tongue before any other languages.

Nigeria is a very ethnically diverse country, as stated in Vanguard with three hundred and seventy-one (371) ethnic groups; the largest of which are the Yoruba, Hausa and Igbo and we have about five hundred and twelve languages Foluke (2016). But there are three major languages in Nigeria which are; Hausa, Yoruba and Igbo. This made up the three major ethnic groups in Nigeria.

David & Ekpong (2018) stated that, there is government policy concerning domains of language use in the Constitution of the Federal Republic of Nigeria (1999), and the National Language Policy (2022) states that Nigerian students from primary one to six must be taught only in their mother tongue. It is obvious that government understands the importance of clear allocation of roles to languages (both indigenous and foreign languages). Government also recognizes that in Nigeria, language is a means of promoting social interaction, national cohesion and cultures; hence every child is mandated to learn the language of the immediate environment.

Statement of the Problem

It is an established fact that language plays a significant role in communication. Although there are other means of communication, such as signs and symbols which are non-verbal languages.

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Language remains a peculiar endowment for man to enjoy easy communication. The inseparable nature of language from culture, explains the importance of indigenous language to communication. A person's indigenous language or mother tongue is a part of his culture as well as means of communication. This means, when the indigenous language of a person is used to communicate to him, he will have better understanding of the message than using another language (cited in a special news report by Adekoya, O.).

Radio, as a medium of communication, plays a significant role, considering its function of informing, educating, entertaining, mobilising and persuading, for the growth of the society. Radio informs, educates and enlightens the public through news analysis, documentaries, commentaries, drama, talk shows, and other entertainment programmes. It is observed that many of these programmes are better understood when indigenous languages are used for broadcast on radio for people, especially at the rural communities. Several scholars have called attention to the importance of indigenous language in mobilisation for development.

Also, radio programme presenters make use of proverbs on their programmes, as proverbs are used to pass strong warning or advice to the people. The proverbs are well explained in indigenous language, especially what it means and how it related to the situation in society.

It is noteworthy that many when news events are translated into an indigenous language, people, especially rural dwellers understand the content better. For example, whenever the Nigerian President or State Governor addresses the people in a special broadcast, time is allotted for the translated version in an indigenous language which makes the people understand the President's or Governor's speech better, this shows importance of indigenous language in ensuring effective communication. Despite the role indigenous languages play in communication, it is observed that most radio stations do not allot enough airtime to pass messages through the use of indigenous languages. It is against this background that the study examines the role of radio in promoting indigenous languages using .

Objective of the Study

Objective for this study of this are to:

1. Ascertain the relevance of radio in propagating indigenous languages in Southwest Nigeria.
2. Determine the influence of indigenous language on radio in ensuring effective communication in Southwest Nigeria.
3. Find out the extent to which selected indigenous radio stations have been promoting indigenous languages in their areas of coverage in Southwest Nigeria.

Literature Review

What is Radio?

According to Uyo (1987) in Apuke (2017) Radio as a word has its origin in the Latin expression "Radius" which means radius rays, this implies that radio is an instrument through which signals are beamed out via electromagnetic process land distributed via a transmitter to a scattered audience who receive it via an antenna on a receiving set.

Radio is an audio device of passing messages to a large audience. Radio involves the process by which messages are sent through electrical waves. In other words, the sound could be sent and received through these waves, (Sambe, 2008:75). Sambe, (2008) adds that Radio involves the

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process by which messages are sent through electrical waves. Radio can also be seen as a medium used for sending and receiving messages through the air using electronic waves. It is also about the activity of broadcasting programmes for people to listen to the programmes being broadcasted

Idebi (2008:1) defined Radio as the process of sending and receiving messages through the air, using electromagnetic waves. It is also about the activity of broadcasting programmes for people to listen to the programmes being broadcast. It can also be defined as the broadcasting of programmes for the public to listen to.

Characteristics of Radio

According to Apuke (2014) in Apuke (2017), radio, as a medium of mass communication, has the following characteristics;

Radio is a very portable device that can be carried about with ease. The portability of radio makes it possible for people to listen to it wherever they are. With the coming of ICT, we now have radio sets that are as small as handsets. Radio messages can reach people in different localities. Bittner (1989) says that the mass medium makes it possible for the message to reach beyond the immediate proximity of the sender. Radio messages are perishable. The audience cannot ask for a repeat of what was not clearly heard because; the messages are on a move. Radio is a one-sided medium that is it can only be heard and not be seen. According to Asemah (2009), in radio words are the only thing used to create pictures in the minds of the audience. Radio set is affordable, it is as cheap as N500 naira.

Radio requires technology (Hardware and Software) which are geared towards mass production and wide dissemination. The mobility of radio makes it unique; it can be moved easily from one place to another without stress. The content of radio (messages) is handled and treated publicly. The relationship between sender and receiver is impersonal.

The Growth of Radio in Nigeria

FRCN Today (2008) stated that, the advent of radio broadcast in Nigeria began with introduction of the wired system called Radio Distribution or Radio re-diffusion by the British Broadcasting Corporation (BBC). In this process, wires were connected to loudspeakers installed in houses of subscribers as introduced by the BBC in 1930. The wired broadcasting services were commissioned in Lagos on December 1, 1935, and two relay stations were located at Ikoyi and the Glover Memorial Hall, both in Lagos. The main duty of the relay was to carry BBC programmes, with just one hour left for local programmes featuring news, entertainment as well as local announcements. Other stations were later opened at Ibadan in 1939, Kano 1944, and Kaduna, Enugu, Jos, Zaria, Abeokuta, Ijebu Ode, Port Harcourt and Calabar in the subsequent years.

The Radio Diffusion Services (RDS) later became the Nigerian Broadcasting Service (NBS) and was basically concerned with satisfying the programme needs of its audience, with the traditional role of informing, educating and entertaining the audience members. The NBS upheld the role of impartiality; the colonial government, on the other hand, did not give all the Nigerian nationalists the opportunity to react to accusations levelled against them. Against this backdrop, the Nigerian Broadcasting Corporation was established on April 1, 1957, to replace the NBS. The establishment of NBC marked the first public broadcasting corporation established in any British colonial territory. But not satisfied with the new arrangements, the Western Regional Government established its

radio and television station in 1959. Eastern Nigeria followed in 1960 on the day Nigeria had its political independence from Britain. Northern Nigeria followed suit in 1962. Today, virtually all the states own and operate both radio and television stations.

In Nigeria for several decades following the inception of broadcasting in 1957, the industry remained an exclusive monopoly of the central government. The sector was deregulated in 1992 when the Babangida regime promulgated decree 38 which liberalised the industry and also established the National Broadcasting Commission (NBC). This decree 38 of August 1992 empowered NBC to regulate the entire broadcast industry, both public and private. This action heralded a proliferation of private electronic media as entrepreneurs and investors cashed in on the window of opportunity to invest so that at present in Nigeria there are so many privately-run radio and television stations (retrieved from the internet https://iproject.com.ng>proliferationofradiostationsanditsimplicationformediaperformance).

Overview of the linguistic diversity in Nigeria

An indigenous language, or autochthonous language, is a language that is native to a region and spoken by indigenous peoples. This language is from a linguistically distinct community that originated in the area. Indigenous languages are not necessarily national languages but they can be; for example, Aymara is an official language of Bolivia. (wikipedia.org)

Indigenous languages are languages spoken by people of a certain tribe or native. Every country has its own language or languages that are generally spoken by the people to enhance human communication.

According to Ramlatu (2014, p.11), active participation and use of indigenous languages by the people have not been considered very important in the transformation agenda. Nigeria has not done well in promoting and use of indigenous languages for the effective transformation of the country. However, advance countries such as Japan, China and Russia have achieved growth and development because they see their indigenous languages as tools for transformation and have made efforts in integrating them in their developmental strategies.

The disregard for the promotion and use of the indigenous languages came to fore when the African union made 2006 as the year of Africans indigenous languages. Unfortunately, it was the year Nigeria closed the institute for the study of Nigerian languages in Aba, while all developed and developing countries make use of their indigenous languages for development. (David, N., Ekpong, A. 2018).

Nigeria is known for its remarkable linguistic diversity, as it is home to a vast number of distinct languages. It is estimated that there are over 500 different languages spoken throughout the country, making Nigeria one of the most linguistically diverse countries in the world. These languages can be categorized into various language families, with three major ones being Niger-Congo, Afro-Asiatic, and Nilo-Saharan.

Niger-Congo Language Family: The majority of languages spoken in Nigeria belong to the Niger-Congo language family. This family is further divided into numerous subfamilies, including the following:

a. Benue-Congo: This subfamily is the largest within Niger-Congo and comprises several branches like the Bantu languages, Jukun, Idoma, and Tiv.

b. Edoid: Languages such as Edo, Urhobo, and Isoko belong to this subfamily.

c. Yoruboid: Yoruba, one of the most widely spoken Nigerian languages, is part of this subfamily.

d. Igboid: The Igbo language is a prominent member of this subfamily.

Afro-Asiatic Language Family: The Afro-Asiatic language family is another significant language group in Nigeria. This family includes languages such as Hausa, which is widely spoken in northern Nigeria, as well as languages like Kanuri, Bade, and Berber.

Nilo-Saharan Language Family: The Nilo-Saharan language family is represented in Nigeria by languages like Kanuri, Teda, and Zarma.

In addition to these major language families, there are also several smaller language families and isolates. Some examples include:

Kwa languages: Languages like Ijaw, Efik, and Annang.

Adamawa-Ubangi languages: Gbaya, Mbula, and Mumuye are part of this group.

Chadic languages: Apart from Hausa, there are other Chadic languages spoken in Nigeria, such as Bura, Ngas, and Tangale.

English, inherited from the colonial era, serves as the official language and is widely used for communication, government, education, and the media. It acts as a lingua franca, enabling Nigerians from diverse linguistic backgrounds to communicate with one another.

Ayeomoni (2012, p.14) stated that at the societal level, language functions appear to be more fixed. The functions of languages especially in multilingual contexts, such as Nigeria include roles relating to official use of language, being used as national language, media language of wider communication, international communication purposes, school subjects, judiciary functions, roles relating to national identity, solidarity and for cohesiveness of the citizens. Indigenous languages are so powerful in terms of communicating amongst family members, most especially when visitors who don't understand the language are around.

But the situation today is worrisome, as most indigenous languages are going into extinction. Many scholars have had their take on the reasons most languages have gone extinct and many would still face extinction if proactive steps are not put in place. Some attributed the reason why most native languages are experiencing extinction to intertribal marriage, urbanization and migration.

History of Indigenous Media in Nigeria

The onset of indigenous media like other forms of media in Nigeria is traced to Reverend Henry Townsend of the church missionary society (CMS). The Iwe-Irohin was not just an organ of information, education or entertainment; it was part of the ideological superstructure of the British imperial power. Henry Townsend, apart from being interested in teaching literacy through the medium of Iwe-Irohin recognized the importance of Yoruba language in reaching the minds and souls of the people with his religion teachings and political messages.

Folarin and Mohammed (1996) as cited by Salawu (2006) arranged the establishment of indigenous language press into five waves. They opined that Iwe-Irohin stood on its own in the first wave (1859-67).

The second wave covered the period 1885-92 and Featured two Efik papers Unwana Efik and Obukpon Efik as well as a Yoruba paper, Iwe-Irohin Eko. The third wave started with the founding of Eko Akete in 1922 and ended with the death of the paper in 1937.

The fourth wave began with the entry of Gaskiya Tafi Kwabo (1937/38) and wait on till Nigeria attained independence and republican status in the 1960.

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The rest of the development till the present time, they explained may be conveniently contained in the fifth and last wave. Of all the newspapers in the first to the fourth "wave" only Irohin Yoruba and Garskiya Tafi Kwabo.

Alaroye (a Yoruba language newspaper) which emerged in 1996 marked a milestone in the affairs of Yoruba and indeed indigenous language press in Nigeria. Within a short span it became popular because of its cover design and styles of headline casting and story presentation. It is the largest local language newspaper with a circulation figure of not less than 150,000 per week. It sells in Europe and several West Africa, where there is a large number of Yorubas.

Some notable indigenous media (all print include) Akede Agbaye - (1998), Okiki (1998), Otitokoro (1999), Alawiye (2000), Alukoro (2000), eleti ofe (2002).

Those in Hausa language include Tamaula (2004), Adala (2002) Ar-Risala (2001) Al' ageedasus Sahiha (2004) among others.

Indigenous Igbo Language print media include: Akukouwa (2001) Ozi (2004), Oziza (2001) which is a Roman Catholic newspaper.

Other ethnic groups have some indigenous print media such as newspaper and magazines. However, the lifespan of many of such publications are short owing to poor patronage, poor quality and illiteracy among many speakers of such language.

One notable feature of the history of indigenous press in Nigeria is that most of them are print media. The only semblance of indigenous media stations before now were the few local language programmes on various stations in Nigeria.

The essence of establishing an indigenous language radio station was to promote the culture of the ethnic groups as well as make the message well understood by the audience who understand little or no foreign languages. It is also observed some radio stations are also doing translation of their English programmes or news bulletin.

Use of Indigenous language for news and programmes was to reach the audience who may not understand the lingua franca of Nigeria.

History of FRCN

The Federal Radio Corporation of Nigeria (FRCN) is Nigeria's state radio broadcasting organization. Its subsidiary is the domestic radio network known as Radio Nigeria, with FM stations across the 36 states and Zonal station in the 6 geopolitical zones that broadcast on the SW. According to FRCN, it is the largest broadcasting organization in Africa.

The Federal Radio Corporation of Nigeria was founded in 1933 by the British colonial government. Named the Radio Diffusion Service (RDS), it allowed the public to hear the British Broadcasting Corporation's foreign radio service broadcasts in certain public locations over loudspeakers.

With four National stations operating short and medium wave bands and 32 Fm stations nationwide, plus the new web audio streaming, it is Africa's largest radio Network. Its network signals, including those of its state stations which broadcast in both English and 15 local languages, are estimated to reach 120 million listeners daily, catering to the diverse broadcasting needs of a multi-ethnic Nigeria, uplifting the people and uniting the nation (FRCN Today, 2008).

It was also on this premise that Federal government of Nigeria specifically approved radio stations that broadcast in local languages to target audience who do not understand Nigeria Lingua franca. It was to enlighten, educate and inform the people who only understand their indigenous language.

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In southwest of Nigeria, only three radio stations broadcast strictly in Yoruba language to their audience, these stations are located in three states in the Southwest, Lagos, Osun and Oyo states. Out of the three local language radio, two are owned and operated by Federal Radio Corporation; Bond FM, Lagos transmitting on 92.9 FM and Amuludun FM Ibadan, transmitting on 99.1 FM, while the one in Osun state is owned and operated by the Osun state government called Orisun FM, Ile-Ife, transmitting on 89.5 FM.

For this study, two (2) indigenous radio stations, Amuludun 99.1 FM and Orisun FM 89.5 FM were used to assess the impact of the radio stations in promoting indigenous language.

Amuludun FM

Amuludun 99.1 FM, located at Moniya Ibadan was established on 10th October, 2007 and commenced transmission in pure and undiluted Yoruba language on 22nd October, 2007 Amuludun FM. It has the appellation "O Tawonyo" meaning "Stand Out". Amuludun FM Station has a bandwidth of 99.1MHz in the frequency modulated band. As expected, programmes on Amuludun FM focus more on issues relating to education, health, agriculture environment, rural and community development but which contents confined to social, culture and local issues while the format, subject presentation and language reflect purely in Yoruba language and flavours.

Orisun FM 89.5

In 2005, OSBC station at Ile-Ife, which was re-christened ORISUN 89.5FM in 2003, came on the air. Orisun FM is so named because of its location, Ile-Ife, which is the cradle (the source) of the Yoruba race. It is a specialised 100% Yoruba transmitting station. The entire programme line-up is set out to promote the isms, norms and cultural antecedents of the Yoruba people.

The station is unique in that the medium of communication is wholly the indigenous Yorùbá language. The radio station teaches both the language and the culture of the Yorùbá nation. This endears the radio station to quite a major chunk of the South Westerners and many a listener in other neighbouring states.

Role of radio in Indigenous language promotion in Nigeria

Radio plays a crucial role in the promotion and preservation of indigenous languages in Nigeria. Here are some ways in which radio contributes to the promotion of indigenous languages:

Broadcasting in Indigenous Languages: Radio stations in Nigeria, especially those with a focus on community and local programming, often allocate airtime for broadcasting in indigenous languages. This allows native speakers of these languages to communicate, express themselves, and engage with their culture and heritage through radio.

Language Education and Literacy: Radio can be used as a powerful tool for language education and literacy development. It can provide language lessons, vocabulary, grammar, and pronunciation exercises to help learners acquire and improve their proficiency in indigenous languages. Such programs can benefit both children and adults, including those who may have limited access to formal education.

Cultural Preservation: Indigenous languages are closely intertwined with cultural identity and traditions. Radio programs can showcase indigenous music, folklore, storytelling, traditional values, and customs. By broadcasting cultural content in indigenous languages, radio helps to

preserve and promote cultural heritage, fostering a sense of pride and belonging among communities.

Community Engagement and Empowerment: Radio is a medium that reaches a wide audience, including rural and marginalized communities. By broadcasting in indigenous languages, radio stations can address community-specific issues, provide information on local events, and engage listeners in discussions about their language, culture, and socio-economic concerns. This helps empower communities and gives them a platform to express their needs and aspirations.

Language Documentation and Research: Radio recordings of indigenous languages serve as valuable linguistic resources for language researchers, linguists, and anthropologists. They contribute to language documentation efforts, aiding in the study and preservation of endangered languages. These recordings can be used for analysis, creating language archives, and developing language materials for future generations.

Bridging Generational Gaps: In many cases, younger generations in Nigeria may have limited exposure to or proficiency in indigenous languages. Radio programs can bridge the generational gap by targeting youth audiences and incorporating modern content and formats, such as music, talk shows, and storytelling, in indigenous languages. This helps engage young listeners and encourages them to connect with their linguistic and cultural roots.

Overall, radio plays a vital role in promoting and preserving indigenous languages in Nigeria by providing platforms for language use, education, cultural expression, and community engagement. It serves as a catalyst for language revitalization efforts, fostering pride in linguistic diversity and contributing to the overall preservation of Nigeria's rich cultural heritage.

Theoretical Framework

Agenda Setting Theory

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

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

Methodology

The methodology adopted for the study was mixed method comprising of the combination of Content Analysis, Indepth Interview and Survey Methods. The data collected from surveys was

discussed and statistically analysed to draw meaningful research conclusions. Content Analysis was used to identify the programmes language types of the selected indigenous radio stations while the key informant Interview presented the qualitative analysis of the research. The questionnaire, interview guide and coding sheets were the research instrument used for the survey, interviews and content analysis respectively. The instruments were administered to the respondents, who were selected randomly, to generate data for the study. The select radio stations were Amuludun FM, Ibadan and Orisun FM, Ile-Ife. Amuludun 99.1 FM, is located at Moniya, Ibadan, Oyo state. It was established by the Federal Government through FRCN to transmit in pure and undiluted Yoruba language. Amuludun FM Station has a bandwidth of 99.1MHz in the frequency modulated band. Orisun FM is located at Oke-tasen, Ile-Ife, Osun state the radio station is transmitting on 89.5 MHz. It was established by the Osun state Government to transmit in pure and undiluted Yoruba language.

study population was listeners of the selected radio stations in Moniya Community in Akinyele local government area of Oyo state and Olode community in Ile-Ife area of Osun state. The study's sample size was two hundred (200) respondents who were listeners of the selected radio stations drawn from the two select communities – Moniya and Olode. The questionnaire was administered through an online survey, at the rate of 100 Orisun FM listeners residing in Olode community and 100 Amuludun FM listeners residing in Moniya community. The respondents were reached through a WhatsApp platform created for listeners of the select radio stations. 172 respondents were able to fill and submit the questionnaire as at the time of compiling the data for the study. Also, five (5) Key Informants each were purposively selected in Moniya community and Olode community, making a total of ten(10) key informants for the interview.

DATA PRESENTATIONS AND ANALYSIS

1. ***Content Analysis***

   Programme content of the two selected area of styudy, Orisun Fm and Amuludun FM were reviewed for the content Analysis. it was confirmed that all the programmes on Orisun FM, Ile-Ife were pure Yoruba languages while few programmes such as are 'Kimi dele' an Ife dialect greeting programme, 'Ife Odaaye' is an Ife dialect programme that feature traditional chiefs and discuss culture of the Yoruba people In Amiudun FM Alamisi Oloyin is a mixture of general Yoruba language with Egba and Ife dialects and 'Koro to Dayo' is a mixture of general Yoruba language and Ife dialect. These programmes represent 20% of the programmes on the station.

   Also, on Amuludun FM, Ibadan, the majority of the programmes, about 98%, are presented in general Yoruba language with no Yoruba dialects. However, the station has Igbo and Hausa version of short news bulletin which is targeted at the station's audience who are Igbo and Hausa that live within the Moniya area of Ibadan.

2. ***Key Informant Responses***

   Only the respondents who could not fill the questionnaire were selected for the Key Informant Interviews in the two communities.

   The Key Informants who are residents of Olode community in Ife were interviewed on their perception of having an indigenous radio that transmit programmes purely using Yoruba language and other dialects, especially the impact of the indigenous radio station on effective communication. They all agreed that the use of Yoruba language and dialects

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on the indigenous radio has helped in understating the message better, they also conclude that the indigenous radio is contributing to the prevention of Yoruba language from going into extinction as some of their children can speak and understand Yoruba language through various programmes they listen to on the station.

Similarly, the Key Informants at Moniya community, who were ardent listeners to Amuludun FM agreed that the use of Yoruba language on the station has helped in the promotion of Yoruba language because the audience gained more information through the station programmes in the local languagr. Two of the key informants are Igbo and Hausa who agreed that the news transmitted in Igbo and Hausa language keep them informed about the activities of government and events happening in Nigeria.

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

Research Question One: What influence does indigenous language have in ensuring effective communication in Southwest Nigeria?

Table 1 Influence of indigenous language in ensuring effective communication

Characteristics	Category	Frequency	Percentage %
Use of indigenous language makes people in rural areas well informed	Agree	63	36.6%
	Strongly Agree	106	61.6%
	Strongly Disagree	3	1.7%
Indigenous language is good to explain government policies	Agree	79	45.9%
	Strongly Agree	88	51.2%
	Disagree	2	1.2%
	Strongly Disagree	3	1.7%
Indigenous language makes communication easier	Agree	83	48.3%
	Strongly Agree	86	50%
	Disagree	2	1.2%
	Strongly Disagree	1	0.6%
Total		172	100

This indicates that using indigenous language on Radio have a great influence in ensuring effective communication. Use of indigenous language makes people in rural areas well informed as it is good to explain government policies to make communication easier.

Research Question Two: Of what influence is radio in propagating indigenous languages in Southwest Nigeria?

Table 2. Influence of Radio in propagating indigenous language

Characteristics	Category	Frequency	Percentage %
Radio prevents indigenous languages from going to extinction	Agree	80	46.5%
	Strongly Agree	82	47.7%
	Disagree	4	2.3%
	Strongly Disagree	6	3.5%
Radio promotes indigenous languages in Nigeria	Agree	85	49.4%
	Strongly Agree	81	47.1%

	Disagree Strongly Disagree	2 4	1.2% 2.3%
Indigenous radio is good for communication purpose	Agree Strongly Agree Disagree Strongly Disagree	82 86 1 3	47.7% 50% 0.6% 1.7%
Radio ensures effective communication	Agree Strongly Agree Disagree Strongly Disagree	83 85 2 2	48.3% 49.4% 1.2% 1.2%
Total		172	100

This indicates that radio is essential for promotion of indigenous language and for preventing the languages from going into extinction. Indigenous language is good for communication because of its special characteristic to reach target audience in their natural state in any part of the audiences' location.

Research Question Three: To what extent has selected radio stations helped in promoting indigenous languages in their areas of coverage in Southwest Nigeria?
The Impact of Radio using indigenous languages to disseminate information determine its effectiveness and usage. From the study, it was deduced that Radio as a vehicle to promote indigenous language also have a desiring impact in making the audience understand the message or information.

Table 3. Impact of using indigenous languages to disseminate messages on Radio.

Characteristics	Category	Frequency	Percentage %
I learnt a lot through indigenous language programmes	Nil Few Times Often Very Often	7 32 70 63	4.1% 18.6% 40.7% 36.6%
Indigenous language news and programmes have made me understand the message better	Nil Few Times Often Very Often	9 19 70 74	5.2% 11% 40.7% 43.1%
Total		172	100

The summary of the foregoing is that more people learn from listening to Radio news and programmes in indigenous languages and consequently they understand the messages better.

CONCLUSION

In view of the findings of this study, radio was discovered to be a veritable vehicle for promoting indigenous language as it plays significant role in effective communication with the people especially at the grassroots. For example, a particular finding of the study shows 97% of respondents affirming that radio plays significant role in promoting indigenous languages in Nigeria as against only 3% respondents who were opposed to this position.

RECOMMENDATIONS

In line with the findings of the study, the following recommendations were made:

1. Radio stations should;
   i. Produce programs that are targeted at children and students;
   ii. Create entertainment programs of the new generation in indigenous language;
   iii. Use more music and less talk on indigenous programmes to attract younger people.
2. Owners of radio stations and programme producers on Amuludun FM and Orisun FM and other indigenous radio stations should encourage more indigenous languages programmes in order to prevent indigenous languages from going into extinction
3. Indigenous languages should be encouraged because it is our native languages. Media campaigns for promotion of indigenous languages and implementation across schools must be intensified for the indigenous languages not to go into extinction.
4. Parents should encourage their children to speak their indigenous languages as well as listen or watch indigenous language programmes.

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