

# **Broadcasting in Nigeria's Indigenous Languages: A Case Study of Federal Radio Corporation of Nigeria (Purity FM, Mgbakwu) and Nigeria Television Authority (NTA, Aba)**

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## **Abstract**

*This study examines the use of Nigeria's indigenous languages in broadcast stations. The aim of this research is to present an overview of the place given to the indigenous languages as means of transmission in the broadcast stations. The data employed in this research are gotten from Federal Radio Corporation of Nigeria (Purity FM, Mgbakwu) and Nigeria Television Authority, Aba. The research applied descriptive qualitative method of analysis. The instruments used for data collection during the investigation include; unstructured recorded oral interview. The major findings of the research showed that the Nigeria's indigenous languages are not given a befitting place in the broadcast stations and this results from lack of airtime sponsorship and the negative attitudes of media practitioners towards the languages. This study recommends the establishment of an official regulator of all forms of broadcasting. The key responsibility will be to facilitate effective use of broadcasting for indigenous languages development and must ensure that broadcast organizations, broadcast in indigenous languages (including minority languages) for a specified number of hours per week during peak and off-peak hours.*

**Keywords:** Nigeria, indigenous language, media, broadcast media.

## **1.1 Introduction**

Nigeria is a diverse and contemporary society with more than four hundred indigenous languages and multiple educational, political and commercial influence; it is therefore expected that the media embraces an increased

rate of technological advancement that will showcase the imperial characters of the Nigeria's indigenous languages. Broadcasting is a national medium that has long existed in Nigeria. Before the advent of Western education and technological development, our indigenous languages were used to disseminate information through town-criers. Broadcast media is generally accepted to have the potentials not only to inform people about events and issues in and around their different environments, it equally influences the people.

The impact of the media in the society is undeniable. Therefore, in order to achieve the three cardinal principles and functions basically in information, education and entertainment, the broadcast media *vis-a vis radio and television* through their services should reflect all aspects of Nigeria's diversity and incorporate all the three major languages. This study is mostly concerned on the place of indigenous languages in broadcast media in Nigeria. Broadcasting is a very important aspect of growth in Africa because majority of Africans get their information, education and entertainment from primarily radio and then television. In the same vein, broadcasting promotes a language to a very large extent by its nature; it is the singular most powerful universal means of instant public communication, through the conveying of information, entertainment, education and persuasion in form of programmes. Amongst its unique attributes is the ability to instantly reach a wider more valid group of consumers, than any other medium.

Government Gazette (2010) notes that broadcasting ability to reach the majority of citizens in a country has obvious political implications; colonial administration which introduced broadcasting in Africa, controlled it and used it for largely political propaganda purposes. Gedge (2010) in his view reveals that in the overwhelming majority of African countries, broadcasting has been the most controlled medium for technical and political reasons. Since government can hardly reach the rural communities, the onus now lies on these broadcast stations to make sure that the rural communities are not left behind. Using their indigenous languages in broadcasting will enable them participate fully in the programmes and this will enable them use their languages often and as

such will help revive our positive values and cultures, thereby ameliorating considerably negative foreign influence which has permeated all facets of our society; help improve the living conditions of rural dwellers and also, provide an opportunity.

There is a need to educate the rural community dwellers on the virtues of democracy and the need to know what constitute electoral fraud. Indeed, if our rural communities, where the majority of the citizens reside are educated and informed in the battle against electoral fraud, human rights abuse and other social vices, our society will record a rapid and positive change; this can only be achieved through broadcasting in the indigenous languages. This study therefore solicits and advocates for the accordance of a place of pride to our indigenous languages in the various broadcast stations all over Nigeria.

This study adopts two of the broadcast media in Abia and Anambra States which (predominantly are occupied by Igbo speakers), to find out the use of Igbo language as a medium of transmission in the Nigeria Television Authority (NTA), Abia State and Federal Radio Cooperation of Nigeria (Purity fm) Anambra State.

## **1.2 Statement of Problem**

The predominant use of the English language as a medium of transmission, the use of inadequate facility and obsolete equipment will definitely hinder effective communication/transmission. This, has caused so many challenges such as:

- i. broadcast made in foreign language do not cover the overall interest of the native/rural people as most of them especially the old and uneducated lack sufficient understanding of the message/information.
- ii. lack of adequate financing of indigenous or local language programmes affects the effectiveness of our indigenous languages in broadcast.
- iii. inferiority complex and the negative attitude of the anchors/presenters towards the use of indigenous languages during broadcast. So many media practitioners prefer to use English for the

broadcast as their use of any of the Nigeria's indigenous languages makes them appear local and reduces their pedigree.

### **1.3 Objectives**

The major input of this research is to determine the following:

1. the extent to which the poor position of Nigeria's indigenous languages affect broadcasting.
2. the factors hindering the use of our indigenous languages in broadcasting.
3. the extent at which management decisions affect broadcasting in Igbo language.
4. the factors discouraging the use of Igbo language in broadcasting.

### **1.4 Significance of Study**

Broadcasting is one of the instruments for information dissemination to the targeted audience that are heterogeneous, diversified and with different cultural backgrounds as in the case of Nigeria. Thus, this study will help in achieving these and much more.

This study will help pave way for the recognition of indigenous languages in broadcast media and other related media. Through the elucidation of the importance of indigenous languages in information dissemination, this study will aid reduce to the barest minimum the poor position given to and the negligence on our indigenous languages in broadcast station. This research will highlight the importance of the use of indigenous languages during broadcast. This research shows that through well planned and systematically organized programmes in our indigenous languages, that some cultures and cultural values will be inculcated in the people.

### **1.5 Scope of Study**

To give a critical and constructive analysis to the scope of this research, which is educating the media stations and their staff, sponsors on the importance of promoting our indigenous languages through broadcasting,

this study is limited to two broadcasting stations: Federal Radio Corporation of Nigeria (Purity fm) Mgbakwu and Nigeria Television Authority, channel 6 Aba (NTA); because of the nature of the research for it will be difficult going to all the broadcast stations in Nigeria where our indigenous languages are spoken.

## **2.1 Theoretical Review**

Theoretical review is a set of ideas intended to explain a particular concept. It could also be a set of principles on which an activity is based.

This work reviews related works on the subject of study. It explains the basic concepts that are vital to the understanding of the subject of study. It equally reviews the concept of language, the present status of Nigeria's indigenous languages in broadcast media, the media and their attitudes towards our indigenous languages, the effectiveness of indigenous languages on broadcasting, the conceptual definitions of broadcasting as the head word in which this study is based on. For proper understanding of this study, we are going to look at the various ideas and principles of the concept under this study.

### **2.1.1 The Concept of Language**

Language is at the heart of a people's culture and thus, cultural advancement and acceleration of their economic and social development will not be possible without harnessing in practical manner indigenous languages in that advancement and development.

In doing this, we have to consider our national life as an independent country, thus, the need to assert our independence and identity in the field of language by recognising that we need to devise language policies that reflect socio-economic and technological realities of our country which is not farfetched from the need of our people. We should also consider the relevance and great advantages of the use of our indigenous languages in democratising the process of formal education and involvement of our population in the political, cultural and economic affair of our country.

In view of this, it is pertinent to assert that all political and socialization policies formulated by any tier of government must be carried out through the application of language; better if indigenous language is used.

For the purpose of this study, the following assertions of Bollinger (1965) will be adopted as a working definition:

“Language is a system of vocal auditory communication using conventional signs composed of arbitrary patterned sound units and assembled according to set rules, interacting with the experience of its user”.

### **2.1.2 Indigenous Languages**

In Nigeria, indigenous language would mean the more than four hundred languages of the Nigerian people. Previous efforts at Nigerian image redemption did not record much success due to lack of full participation by all Nigerians as they were not carried along.

An indigenous language refers to the language of a community used by its indigenes. In other words, the indigenous language is the mother-tongue. It is the language used by the community into which a person is born. This person acquires it and identifies with it such that he is emotionally attached to it.

Indigenous language or autochthonous language is a language that is native to a region and spoken by the indigenous people. This language would be from a linguistically distinct community that has settled in the area for many generations. It is the language of the people regarded as the original inhabitants of an area. In other words, it is the native language of the tribe that owns it. Hence, it is often referred to as the “mother tongue” (MT) or first language (L1). Such language is of great importance because it is the language of the people in the community.

### **2.1.4 The Importance of Indigenous Language include among others:**

Our indigenous languages are too important to be neglected. Thus, according to Haruna (2012), below are some of the gains of the indigenous languages:

### **1. Indigenous Language as a Resource for Literacy and National Development:**

In national development, the area which language is crucial is literacy. A scholar of modern African linguistics, Emeritus professor, Ayo Bamgbose, brooding on the language question in national development over 30 years ago recommends that literacy in the African context must mean paying more attention to indigenous languages as an effective means of eradicating illiteracy.

Therefore, "If concrete national development must take place within the context and essence of grass-root mobilization and participation, then the question of utilizing the language of the people, the indigenous language, without resorting to ethnic nationalism cannot be over-looked". Olu Obafemi Daily Trust Newspaper 12<sup>th</sup> May 2012.

### **2. Indigenous languages and Technological Development:**

People must find their own languages to articulate the world in their own language and terms and to transform reality in each of their own dreams. This means that technology must be acquired or domesticated through acceptable integration of our indigenous languages. Nigerian languages especially the WAZOBIA – Yoruba, Hausa, and Igbo have been used by Microsoft in conjunction with AIT- 1, Ibadan to produce a translation of most computer terminologies in them. This means that an appropriate technology must take root in the language of the soil and we must see that.

### **3. Indigenous language as a Tool in Economic Development:**

The connection between language and economic activity is in general termed self-evident. Language is a major means of human communication and is central to training (e.g. vocational training), effective management, trading and the provision of services. Language not utilized very well can either be a barrier or a facilitator to economic activity; not even necessarily in language-based vocations e.g. translation, interpreting, teaching, the media and tourism, but even in less obvious vocations like manufacturing.

#### **4. Indigenous Language as an Instrument of Effective Communication:**

As an instrument of effective communication and persuasion (for example in advertising and consumer relations), language is especially important in trading with persons from culturally and linguistically diverse communities as in the exchange of goods and services, thus enabling producers and consumers to know rapidly and to also enable their commercial advantage, thus, the necessary facts about production, supply, transport and exchange of merchandise and services. The basic idea is that linguistic attributes can influence earning.

##### **2.1.5 The Media**

The media is the channel through which message or information is passed from one person to a larger audience. This emanates from the concept of mass communication which is the passage of information, ideas, feeling, emotions, attitudes etc through a system of mechanized technology known as the media or channel. This is the type of communication that goes on from one person to a large, widely dispersed heterogeneous and anonymous audience by means of sophisticated channels, such as radio (audio media) television (audio-visual media), newspaper, magazines (print media) etc.

##### **2.1.6 The Broadcast Media**

Broadcasting promotes a language to a very large extent by its nature; it is the singular most powerful universal means of instant public communication, through the conveying of information, entertainment, education, and persuasion in form of programmes.

Amongst its unique attributes is the ability to instantly reach a wider and more varied group of consumers, than any other medium. The broadcast media is different from other electromagnetic media because they make use of transmission technology through which their signals are scattered far and wide.



This technology involves the use of transmitter which generates waves (i.e. electromagnetic impulses) that convey voice and sound, which make up radio and television programmes. It carries different kinds of messages which are called programmes. The conventional types of programmes include newscast, music, drama, short stories, news commentaries, sports cast, documentaries, interviews, discussion forums, special events, films/movies, etc. In addition to these, they carry commercial jingles, public service announcement (PSA), as well as station promotions, news reels, weather forecast, news quest or digest, etc. Television carries cartoons; radio carries reviews, debate, folktales and voice population (vox pop). This technology involves the use of a transmitter which generates waves (i.e. electromagnetic impulses) that convey voice and picture which make up radio and television programmes.

The concentration of this study is on the broadcast media, especially the audio-visual and audio aspect of it which is why the researcher chose one audio broadcast media (Purity fm, Mgbakwu) and one audio-visual broadcast media (NTA Aba).

## **2.2 Empirical Review**

From the foregoing, there have been several postulations on the role and influence of indigenous languages. The indigenous languages are endowed with the capacity to engulf practical representation. It solves the issue of identity and lack of understanding that may pose as problems to the society and breeds oneness.

It is therefore imperative to recognize the fact that Nigeria's indigenous languages should enjoy the highest patronages as the most widely used languages both in regional and national broadcasting. Giving the indigenous languages a recognizable space in the broadcast media is one of the significant factors responsible for the commonness of the indigenous languages in national and international literacy and globalization of information communication dissemination. The idea of new innovations is not to abandon the old but to improve on it. Therefore, the broadcast media in their efforts to disseminate information, education

and entertainment should not only use English because the language makes so much inputs in technological advancements, they should make sure also to spread and expand the indigenous languages with a view to coping with the modern-day innovations in sciences, politics and technology.

According to Ikegwu (1991:5),

“Nigeria will continue to grope in the dark, and effective communication in the mass media will continue to be a mirage if a realistic solution is not found to improve the communication situation in the broadcast media through language use”.

He further explains that ‘it is an irony that English is the major language in most of the media outfit in Nigeria. In a country dominated by people whose understanding of the English language is on the low side. He identified language as an impediment to effective communication in the mass media and observed that multilingualism and poor development of most Nigerian languages militate against their use in the mass media, a phenomenon which has never augured well for the country in its quest for national unity and development. He appreciated the need to employ the indigenous languages more than the English language in the mass media, especially in the area of broadcasting.

Still on the negative influence of the English language on our indigenous languages, Noah (2003:181) opines, “the transition from mother tongue to the English language accounts for students’ inadequate competence in the use of the English language which has led to academic under achievement and mental indigestion”. These in the long run, can make these students to become victims of cultural alienation, socio-psychological inferiority, human rights violation, economic deprivation, political disempowerment, linguistic xenophobia and unquestionably language endangerment.

All of these no doubt would negatively affect national development.

Furthermore, Arungwa (2013) after thorough investigation into the broadcasting in African languages reveals that there are over seventy local and indigenous languages employed during broadcast. She recorded the height of development that Ghana has attained through the use of more

than fifteen out of her over 40 indigenous languages during regional and national broadcast. A particular radio station 'Ada' is mainly for community-based broadcast where no other language is used during broadcast except the indigenous languages. This community radio station, has more listeners than other FM stations which are for commercial purposes. This shows the level of impact indigenous languages have on the people and how they strengthen the speakers' sense of belonging. There is a need to reach a wider population especially the non-elite members of the society through broadcast, and this can be achieved using the indigenous languages. Moreover, in this era of technology, most people prefer getting informed, educated and entertained through the electronic means. Hence, our indigenous languages need to be preserved and to do this, these group of people who are still in the rural areas should be the target of most broadcast stations.

### **2.3 Summary of Review**

From the ongoing, it is obvious that the bid to get a desired broadcasting industry in Nigeria is hinged on reaching out to the illiterate masses with their local languages. Many of the African indigenous languages now face the risk of going into extinction; the threat posed to Nigerian indigenous languages by foreign languages is as a result of using the English language for wider communication in the broadcasting industry.

Effective communication is hampered because of the languages employed in the mass media since the information is for the audience who are also native speakers of our indigenous languages. The mass media remains the most powerful tool for information dissemination, creating awareness about issues, changes and development in a society and is important in promoting the indigenous languages.

This present research is to demonstrate the advantage of the local languages in the broadcast media. These native languages are still relevant for development at the grassroots, therefore, every effort should be made to develop and preserve them.

### 3.0 Research Methodology

This study employs both quantitative and qualitative methodology. It argues that there is a decline in the use of Igbo language in the broadcast station, this argument is handled by a semi-structured oral interview and observation. The persons selected for the interview were conveniently selected. In the case of observation, a participant observation technique was adopted, for the researcher herself observed the issue under this study.

Using a sample of population of two broadcast stations, the study strategically covers the areas vastly populated by Igbo speaking people in Awka North and Aba metropolitan city. The population of this study is composed of the broadcast stations in Nigeria but limited to South-East geopolitical zone (Abia and Anambra) of Nigeria. The data for the quantitative analysis is organized, tabulated and analysed in the form of frequency and percentage.

### 4.0 The Place of Nigeria's Indigenous Languages in the Broadcast Media

The mass media play a pivotal role in promoting and enhancing information dissemination in languages. There is no doubt about that, but the question is, how effective is the mass media, how effective have the broadcast media been using indigenous languages during broadcast

#### DATA FROM NTA ABA

Days	Total number of programmes	Total number of indigenous language-based programmes
Sunday	108	4
Monday	74	2
Tuesday	44	3
Wednesday	65	3
Thursday	34	2

Friday	53	3
Saturday	73	4
<b>Total</b>	<b>451</b>	<b>21</b>

$$21/451 \times 100/1 = 4.65\%$$

The data from NTA Aba showed that not up to 20% of the total programmes are presented in indigenous languages. This shows the negative attitudes of media practitioners towards our indigenous languages.

#### **PURITY FM, MGBAKWU**

<b>Days</b>	<b>total number of programmes</b>	<b>total number of indigenous language – based programmes</b>
Sunday	14	4
Monday	10	4
Tuesday	12	4
Wednesday	14	4
Thursday	14	4
Friday	12	4
Saturday	10	4
<b>Total</b>	<b>86</b>	<b>28</b>

From the above, 58 programmes representing 67.4% is for English language-based programmes, while 28 programmes which represent 32.6% are indigenous language-based programmes.

#### **4.1 Findings**

This work has investigated the place given to the Nigeria's indigenous languages using two broadcast media; one audio and one audio-visual stations in two different states in the Eastern part of the country to incorporate or draw a deductive conclusion about the chances given to the languages spoken in the country and the influence that the English language has in our broadcast stations.

#### **4.1.1 Medium of Transmission**

Based on the data earlier presented, it is obvious that there are indigenous language programmes aired in the broadcast media, but the durations given to the programmes especially in NTA Aba are very appalling. More so, the act of not airing native language programmes at prime time depicts that indigenous languages are sort of out-ruled in most broadcast stations. That notwithstanding, there are relatively significant percentage of indigenous programmes aired in Purity fm, Mgbakwu

Again, it was observed that of all the programmes being aired weekly in the two broadcast stations used as case study, only 4.65% and 32.6% are indigenous-language-based respectively. In NTA Aba, they have – akuko uwa (15minutes), ndi ntorobia (5minutes), nlere anya (5minutes), and tarima (25minutes). In Purity fm, Mgbakwu, they have morning (9am) and evening (6pm) programmes through the week. Their programmes on Sunday, Monday, Tuesday, and Thursday are basically in English but alternates in Igbo while Wednesday and Friday are basically in Igbo but alternates in English. The programmes include: akuko uwa (30 minutes), zonal Igbo news (which is usually on Tuesday, they join Enugu because it is a federal corperation), osa okwa, ofufe nro (church service in Igbo), Ka oga esi di, egwu na okwa, egwu na ozi, iri owuro (a religious sponsored programme in Yoruba), Anyamelum ekele m unu ( a sponsored dialectical programme in Igbo. (Anyamelum is a local government in Awka), a nokoo a nuria (a request programme), ike di n'obi (a discussion programme for the physically challenged), oge ahuike, nnoko umunwanyị, Igirigi ndu, uche bu oku, oganiru Awka North, nchikota akuko, ozi ekene, oge umuaka, ochichi obodo, ezinulo, omenala na odinala, njem Igbo, odenjinji, ogbo egwuregwu, ekene umu ibe, akuko si n'ime obodo,

The obvious implication and result of the above is that despite the information and promotion of values, the roles our indigenous-languages-based programmes play, it is glaring that the state of Nigeria's native languages in broadcast stations are deteriorating and fast dwindling. Significantly, the above findings provide answers to the first item of our research question.

#### **4.1.2 Consistency in the Airing of Programmes in the Indigenous Languages**

Based on the data gotten, there is no consistency in local-language-based programmes in NTA Aba, as most of them are being scrapped due to lack of sponsorship. Programmes like *oge ụmuntorobia* on NTA Aba has been scrapped for profit maximization. Likewise in Purity fm, Mgbakwu, it was gathered that formerly, they cast news in Igbo three times a day but because of logistics challenges, it was reduced to two (10am and 6pm) each of which lasts for thirty (30) minutes. Sometimes, they shift it to 9am especially during elections so as to control other programmes.

#### **4.1.3 The Neglect of Indigenous Languages as Medium of Transmission**

Summarily, lack of airtime sponsorship, under development of some native languages, incompetence of most media workers on languages, choice of language for targeted audience, code-mixing and code-switching for point's illustration and lack of interest on indigenous languages by both presenters and viewers are the problems and challenges most broadcast stations face using our native languages as medium of transmission. These put together with other factors bring about the neglect on Nigeria's indigenous languages as medium of transmission in broadcast stations.

The location/environment where a broadcast station is sited hampers the use of native languages, as most of the locations are made up of people from various ethnic groups.

#### **5.0 Factors Militating against the Effectiveness of Indigenous Languages in Broadcast Media**

Enwere (2003) cited in Ndimele (2005:90-91) notes some bottlenecks militating against the effective use of indigenous languages during broadcast. They range from economic, political to institutional. Economically, privatization, commercialization and profit maximization have become the order of the day in most media. Most broadcast stations owned by private bodies see their main orientation as commercial.

Commercialization of the media for profit purposes has led most of the private media to channel their activities on issues that will produce profit. That is why many of them air foreign and religious programmes in English so as to attract audience and maximize profit.

To worsen the matter, local languages are rarely used during their transmissions and most broadcast media stations are sited in urban areas where the caliber of people living there are those who have soft spot for foreign programmes. The rural dwellers who are predominantly illiterates are thus left out. Government owned media are tending towards commercialization to stay afloat economically. Therefore, their airtimes are loaded with commercials. For instance, the Hausa language teaching programmes which used to feature on Plateau Radio Television Corporation (PRTVC) for about 30 minutes every Wednesday in the 90s has been phased out for more lucrative programmes. Similar programmes oge ụmuntorobia in NTA Aba nkuzi Igbo' which featured prominently on the Imo Broadcasting Corporation (IBC) in the late 70s and 80s, have been replaced with something else to make profit. Institutionally, the pattern of broadcast and allocation of airtime of most of the media in Nigeria revolve around the editorial policies of the ownership, which tends more towards profit making and this, does not favour the indigenous/local languages. Also, the ethnical behaviours of presenters and broadcasters working in broadcast media counts. Many of them try to anglicize indigenous names of personality and their individuals.

The newscasters or anchormen/women are ashamed to use our indigenous languages to broadcast, some will take pride in not speaking it at all or not wanting to be associated to it in any way. They do not promote the usefulness of local languages in broadcasting.

## **5.1 Conclusion**

The major findings of this research work are summed up as follows: lack of sponsorship for indigenous-language-based programmes, underdevelopment of most indigenous languages, absence of language experts/professionals in broadcast houses, lack of interest in indigenous languages, programme(s) sponsors choice of English language,



dominating factors of English language, incompetence of some presenters in the native languages, etc; are the major factors that inhibit the effective use of Nigeria's indigenous languages as medium of transmission in broadcast media. It is vital to note that language does not exist independent of culture, that is, it is the socially inherited assemblage of practices and beliefs that determines the texture of our lives. A person's indigenous language or mother tongue is a part and carrier of his culture, as well as his means of communication.

The researchers agree with Essien's (2003) assertion that giving Nigeria's indigenous languages a place of pride in broadcast media, and legally backing it up, will facilitate national development in all dimension. The reason being that, every ethnic group and tribe that owns a language will work towards developing their language, as underdeveloped languages may not meet up with the challenges that we face today. Thus, language development facilitates national development and recognition.

## **5.2 Recommendations**

This paper recommends initiating or advancing the use of Public Service Broadcasting for the development of indigenous languages in our country. One important element is the establishment of an effective public service broadcasting (radio and television) that caters for the diverse needs of the citizens in the country. Thus, the establishment of a public service broadcaster in Nigeria should be backed up by clear policy guidelines that mandate the broadcasters to fulfill a number of obligations, including the promotion and development of indigenous languages through a range of programmes.

It is also vital that Nigeria as a country establishes an official regulator of all forms of broadcasting. The key responsibility of this regulator is to ensure that broadcast organizations meet certain mandates. To facilitate effective use of broadcasting for indigenous languages development, one of the conditions for the issuance of broadcast licenses by National Broadcasting Commission (NBC) must be that license holders should be required to broadcast in indigenous languages (including minority languages) for a specified number of hours per week during peak

and off-peak hours. Such broadcasts should not be limited to language programmes but must also be reflected in news and current affairs programming, documentaries, jingles, etc. Other programmes through which indigenous languages should be promoted include sports, and other forms of entertainment (examples, drama, soap operas, etc). There should be teams whose sole responsibility will be to keep abreast to make sure that the stipulations and injunctions are followed so as to achieve a national unity.

It will be quite regardless not to mention that we should vigorously pursue the technological terms in our indigenous language and the instruction manuals coded in the language. We should try enhancing this through the recent achievement that the Igbo language has gained by having a channel in the cables. We should make sure that the language in use must be the Igbo language, programmes rendered and organized by the Igbo people and as well the programmes should portray the image of the Igbo culture through the Igbo language.

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