

## **Influence of Indigenous Radio Programmes on Cultural Orientation of Igbos in Three Selected States in South-East Nigeria**

**Chinweobo-Onuoha, Blessing N.<sup>1</sup>**

blessing.chinweobo-onuoha@unn.edu.ng

**Ngene, Andrew Hyacinth<sup>2</sup>**

Department of Mass Communication,  
Ibrahim Badamasi Babangida University, Lapai  
ngeneandrew@gmail.com

**Akata, Ukamaka Cecilia Martha<sup>3</sup>**

**&**

**Ezenwa, Chinenye Evangeline<sup>4</sup>**

<sup>1, 3, 4</sup> Department of Mass Communication,  
University of Nigeria, Nsukka  
ezenwastellamaris@gmail.com

### **Abstract**

*This study was carried out to examine the influence of indigenous radio programmes on the cultural orientation of Igbos in three states in South-east Nigeria. The survey research method was adopted for the study. The residents of nine select local government areas of Anambra, Enugu and Imo states constitute the population of the study. A sample size of 385 was drawn using the Australian calculator, while the duo of Cultural Imperialism and Agenda Setting theories served as its theoretical framework. Findings revealed that improper scheduling affects listenership of indigenous programmes on radio and that the knowledge of Igbo culture has also been improved among the people of the region. It was concluded that indigenous radio programmes have helped in propagating the Igbo cultural values among the residents. To this end, the study recommends that more interesting indigenous programmes should be created in order to capture and attract more listeners to them even those who are not natives but reside in the South-east among others.*

**Keywords: Indigenous, Radio, Programmes, Cultural Orientation, Igbos**

### **Introduction**

The mass media are powerful tools of communication and over the years, media scholars and researchers (Tsfati & Cohen, 2012; Barnidge & Rojas, 2014; Kim, 2015) all agree that the media exerts enormous influence on its audience. Its influence often times, is overwhelming on the individual audience and thus affecting, molding and re-shaping an individual's behavioural patterns which include; thought patterns, speech, walking, dressing and general worldview. The place of indigenous programmes has been noted by many scholars to be very pivotal in the

cultural orientation which is central to development. It is important to note that even individual education interaction has a cultural dimension. The Igbo culture with its embodiments is being unremittingly affected and westernized by our local mass media, perhaps due to certain Eurocentric prejudicing news-casting/broadcasting contents and programmes.

Simon and Ndoma, (2016) state the contamination is a result of steady introduction to explicit movies or programmes on TV and pictures in papers, magazines and web. It was considered an abomination for an Igbo woman to show up in trousers for the most part. These days, they don't just show up in trousers, however do so incredibly by leaving exposed the most delicate parts of their bodies. Our higher institutions of learning are among regular spots where this lamentable uncultured demonstration of impropriety is generally polished.

There seem to be the imposition of align values, faith and psychology on our way of life through the mass media which has not just consigned, assaulted and immature the indigenous societies. Most Nigerians', particularly the young people', enthusiasm for their natural legacy has led to the sudden death of culture. Western culture mimicry has become the order of the day. For a hotshot, most Nigerian elitist and guardians currently resort to teaching their youngsters and wards English, the official/media language, leaving them with no social way of life.

Furthermore, Simon and Ndoma (2016) notes that culture and the media are interrelated concepts. As culture is continued through the media, so the last needs social air to productively work. He includes that the affection for one's race and culture considered in itself is acceptable and essential for the survival of both race and the way of life. Similarly, Ajala (1991) as referred to in Simon and Ndoma (2016) opines that the mass media urge individuals to accomplish the aims or objectives of the general public. These objectives are advanced by the media, which helps to encourage the desires of people and networks of communities to accomplish such objectives.

Culture involves the lifestyle of individuals; culture is the all-out lifestyle of a people. Culture can be characterized as the personality through which a specific identity of individuals is distinguished. Culture is a social heritage of man. It represents group's expectations. Man cannot create it bereft of group's influence. Therefore, it has not its individual connotation. Culture is necessary for our existence. Without culture we cannot be known. Each society regardless of how socialized or unseemly has its totality and lifestyle. This example or lifestyle is carried on starting with one age then onto the next. It is normally transmitted onto the youthful ones through different conduits of communication one of which is the electronic media which comprise the radio, TV and web.

One of the important activities of the media in any society is to give reconnaissance of the environment, revealing dangers and openings influencing the esteemed part of the

community and segments within her territory. Media ought to subsequently be utilized to situate the citizens in a manner they would see the significance of their way of life and furthermore help advance it. In the past, indigenous cultural programmes hardly exist in broadcast stations. This is to show how cultures are being treated and appreciated. People did not value their culture rather they want to emulate the westerners. An average man cannot confidently speak his language because he is not conversant with his language. To this end, this study sought to ascertain the influence of indigenous radio programmes on cultural orientation of Igbos in South-east Nigeria.

### **Statement of the problem**

There is growing indifference and negligence among the people in regards to embracing culture. Cultural imperialism has crept into the Nigeria scene and is ironically being embraced by all and sundry. Our indigenous culture is paying the price as the diversion to the supposed better culture has led to a drain in our cultural value and appreciation.

The over advancement of outside culture in Nigeria has not just consigned, assaulted and immature our indigenous societies. Western culture mimicry therefore has become the order of the day. Most Nigerian elitist and guardians have resorted to teaching their kids and wards English and other unknown dialects, leaving them with no social way of life as they can just ineffectively talk or and compose in their local dialects. The customary and neighbourhood music of the people has been supplanted with that of the westerners which are known as hip hop, rock and roll presented by the white men. Today, our youngsters and ladies can no longer contend with their partners from the neighbouring towns in customary and social moves all as a result of the mastery of the western way of life.

The mass media, as purveyors of information, renowned, and powerful transmitters of cultures, have pivotal roles to play in addressing this cultural and social problem in our society. Therefore, the question whether the mass media have not played these roles in cultural orientation well, especially in the face of this obvious and unfortunate cultural imperialism? Thus, this study sought to investigate this trend with the intention of raising consciousness about it.

### **Objectives of the study**

The study sought to:

1. Ascertain whether Igbos in selected states in South East Nigeria are exposed to indigenous radio programmes.
2. Find out which indigenous radio programmes Igbos in the South East are exposed to.
3. Determine the frequency of exposure of Igbos in South East states to various indigenous radio programmes.
4. Ascertain whether the knowledge of Igbo culture led to the practice of Igbo culture among Igbos in the South East.
5. Identify major constraints to cultural orientation through the radio among Igbos in South East Nigeria.

## **Research questions**

The following research questions will guide the study:

1. Igbos in South East Nigeria exposed to indigenous radio programmes?
2. Which Indigenous radio programmes Igbos in the South East exposed to?
3. What is the frequency of exposure of Igbos in South East states to various indigenous radio programmes?
4. Has the knowledge of Igbo culture led to the practice of Igbo culture among Igbos in the three selected states in the South East?
5. What are the major constraints to cultural orientation through the radio among Igbos in South East Nigeria?

## **Overview of Indigenous radio programmes**

The following are some indigenous radio programmes that tend to influence the cultural orientation of the Ibos:

**Nsukka Deje:** This is an indigenous radio programme on Lion F.M which is situated in University of Nigeria, Nsukka. This is a community radio programme specifically for Nsukka Indigenes; where societal issues are discussed. It is anchored by Uche Okwuanyionu. It is a two hour programme that runs on Monday- Thursday, 4-5pm.

**Ike gwuru:** It is a comedy programme on Lion FM. In using comedy they treat certain societal issues in a satirical manner. This programme is anchored by MC Smart and MC Comic. It is aired every Monday, 4-5 pm.

**Ochichi obodo:** This programme is anchored by Nats Obikpo on Dream FM, 92.5 in Enugu State. This programme talks about government, their policies and its structures. It also discusses the problems facing the government and the listeners are given the liberty to air their opinion. It is aired by 4p.m to 5p.m every Thursday

**Agha Uche:** This is also known as Battle of the Sexes. In this programme, an issue is brought about a gender (male or female) and they argue on it, if it is actually true or false. This programme is purely entertaining and listeners get to learn a lot on this programme. It is anchored by Juliet Anozie on Dream FM, 92.5 every Sundays by 3p.m – 4p.m.

According to Onabajo (2005) since autonomy, radio station programmes have attempted its best to satisfy its goal of advancing social mindfulness all through the Nigerian organization. Some portion of these targets is to basically cover the zones of aesthetics, religion, morals, theory, language, history and expressions.

In accordance with their objectives, radio programmes have attempted however much as could reasonably be expected to be situated towards:

- (a) Seeking, distinguishing and safeguarding Nigerian culture and advancing the study of Nigerian history and language.

- (b) Selecting basically, significant outside culture to improve Nigerian culture.
- (c) Developing and advancing the valuation for indigenous aesthetics qualities by citizens.

One of the targets of the Federal Radio Corporation of Nigeria (FRCN), once in the past known as the Nigerian Broadcasting Corporation (NBC) is to give an expert and thorough inclusion of Nigerian culture through communicating; to advance social development through examination into indigenous societies, and to spread the results of such research.

## **Literature Review**

### **The concept of culture**

The idea of culture is at times simpler to get a handle on by description than by definition. Every single human gathering have culture, which comprises of the language, convictions, values, standards, practices and even material items that are passed starting with one generation then onto the next. It is true that interests of culture may vary from one culture to the next, culture itself is widespread all social orders created, shared and learned methods of seeing and taking an interest in ones surroundings. Culture has been defined in variety of ways. Edward Tylor quoted in Peoples and Bailey states that culture is that complex whole which incorporates information, conviction, craftsmanship, ethics, law, customs and some other capacities and propensity gained by man.

The term culture is regularly used to underscore the one of a kind and unmistakable parts of individuals' custom and conviction. How the Igbo think and act is not the same as the way the Hausa, Yoruba, Efik, Ijaw, French and American think or act. It was on this premise Agbo (2011) portrayed culture as comprehensive. For him, culture is the totality of the way of life of a people. By way of life, he meant the way of the life of a people and the instrumentalities that help in making life worth-while. According to Ikwuemesi (2012), culture and society are coeval realities; the legitimacy of each derives from the other. He went on to say that human beings are the ultimate beneficiary and arbiter of both culture and society.

Ikwuemesi (2012) defines culture as the expression of own tendency in our methods of living and of reasoning in our regular intercourse in arts, writing, religion, diversion and delights. Ellenwood likewise referred to in Ikwuemesi (2012) characterized culture as that which remembers for the one hand the entire of man's material human advancement in instruments, weapons, arrangement of industry and on the other, all the non-material or otherworldly progress, for example, language, writing, craftsmanship, religion, ethical quality, law and government.

According to Teacher's manual for Henslim (2013), the impacts of culture are significant and inescapable, contacting pretty much every part of individuals' lives. Be that as it may, the vast majority are commonly unconscious of their own way of life. Albeit all groups practice a

few types of ethnocentrism, individuals can likewise utilize social relativism, the act of understanding a culture on its own terms without evaluating its components as any preferable or more terrible over one's own way of life. Social relativism presents a test to conventional reasoning since we will in general utilize our own way of life to pass judgment on others.

No doubt, the mass media have been identified as drivers of culture. Mass media is the term used to allude to the specific medium used to convey a message to a huge, unknown, different crowd (Pearce, 2009). As an amazing social framework, the mass media assumes a significant role in making an individual's feeling of the real world (Gergen, 1999). The mass media consists of newspaper, magazine, radio, motion pictures and TV. Of these forms of media, radio has been identified as the medium that invades human privacy and has a far reach in comparison with the other media. Radio listening is so wide spread and has succeeded as a publicizing mode for contacting nearby crowds. It does not hamper individuals' portability, but takes into account an enormous rustic populace which has no entrance to TV.

### **Empirical studies**

Okudo and Ifeagwazi (2014) carried out a study which investigated the use of Igbo radio programmes to improve the information and inspirational mentality of Igbo secondary school students towards their indigenous language and culture. The study adopted the survey technique and utilized sample size of 400. Discoveries demonstrated that through tuning in to Igbo programmes, 75 percent of the students examined were inspired to utilize standard Igbo during their discussion rather than their dialects. Similarly, Simon and Ndoma (2016) led an examination on "Nigerian Media and indigenous cultures transformation: The journey so far". The study made use of the content analysis method of research. This investigation discovered that by creating and advancing indigenous societies as opposed to the present westernization motions of the mass media, these societies will be changed.

Abidoun (2013) saw in his investigation that on the grounds that the media are viewed as motivation setters, the first pitch of African dialects ought to be viewed as shown in them. A situation where African language is accidentally diffused with the mixture of foreign word, when there are nearby equivalents, ought to and never again be permitted in African media and programmes. They should as well encourage feedback.

Hassan (2014) did a study where findings revealed that the media have significantly promoted Hausa language in the region. The respondents indicated that they have gained better knowledge of the Hausa language through the various Hausa language programmes of the media.

Similarly, Dishu (2013) opined that a significant number of participants in his study were exposed to indigenous language programmes in the media. These programmes have enhanced their knowledge of the indigenous languages. It was also revealed that there is a need for the duration of the programmes to be increased to provide enough time for audience to learn.

Kalu (2014) in a purely qualitative study aimed at ascertaining how the residents of South-South Nigeria perceive the indigenous language programmes of broadcast media in South-South Nigeria found that the contents of most of the programmes were poor and the times allotted to the programmes were considered not sufficient by the respondents. On the whole, the respondents stated that the programmes have not significantly added their knowledge of the indigenous languages in the South-South geopolitical zone.

Also, Agbo et al (2017) in evaluating the influence of FRCN's Igbo language programmes on the promotion of Igbo language in South-East Nigeria noted that FRCN has not adequately promoted the Igbo language. It was consequently recommended that FRCN should fulfil the cultural promotion function of the media, by giving adequate attention to the promotion of Igbo language.

However, while the study focused its attention on the perceptual influence of the Federal Radio Corporation of Nigeria's Igbo programmes, this present study chooses a different perspective on the influence of Indigenous radio programmes on cultural orientation of Igbos in three selected states.

## **Theoretical Framework**

This study will be anchored on Cultural Norm theory which has bearing on the research problems

### **Cultural Norm Theory:**

In our present day society, with an increasing wave of crime and violence we are beginning to look at the relationship between programmes and cultural values more clearly. Many of the scenes and themes shown on radio, television, advertisements often run down the values and ideals for which our traditional national culture stood.

The cultural theory suggests that the media implants certain culture in the audience. The audience gradually pattern their lives according to the dominant ways in which the media present issue. This theory sees the media as agents of social integration and attitudinal changes. Hence, the media inculcates new forms of behaviour on the audience by merely laying emphasis on the need for such behaviour and creates platform for social change, by encouraging and emphasizing good societal behaviours.

When applied to this study, this theory suggests that media messages are so powerful and can change an individual's perception of things or issues. If the media constantly air Indigenous programmes, it could invariably rub off on them. The society dances to the tune of the media's music.

## **Methods**

The survey research method was used for this study. The population includes Igbos resident in nine local government areas of Enugu, Anambra and Imo States. According to the

2006 National Population Census, the population of this study comprises of all Igbos in the above stated selected states:

Anambra State = 689,806 Enugu State = 533,010 and Imo State = 394,860. But because the gap between 2006 and the current year is enormous, the United Nations Development Programme (UNDP) projection formula  $(3.2/100 \times n/1)$  at the assumed growth rate of 3.2% annually, will be adopted.

**Enugu (Enugu East, Oji River and Uzo-Uwani LGAs)**

$$3.2/100 \times 533,010/1 = 17056$$

$$\text{Therefore } 17056 \times 13 \text{ years} = 221,728$$

$$\begin{aligned} \text{Projected population for the three local government areas at 3.2\% growth} = \\ 533,010 + 221,728 = 754,738 \end{aligned}$$

**Anambra (Ogbaru, Dunukofia and Aguata LGAs)**

$$3.2/100 \times 689,806/1 = 22073$$

$$\text{Therefore } 22073 \times 13 = 286,949$$

$$\begin{aligned} \text{Projected population for the three local government areas at 3.2\% growth} = \\ 689,806 + 286,949 = 976,755 \end{aligned}$$

**Imo (Ikeduru, Nwangele and Obowo LGAs)**

$$3.2/100 \times 394,860/1 = 12635$$

$$\text{Therefore } 12635 \times 13 = 164,255$$

$$\begin{aligned} \text{Projected population for the three local government areas at 3.2\% growth} = \\ 394,860 + 164,255 = 559,115 \end{aligned}$$

Therefore population of the study is the sum total of all Igbos in the selected local government areas of the three states which is 754,738 (Enugu) + 976,755 (Anambra) + 559,115 (Imo) = 2,290,608. Using the Australian sample calculator, sample size of 385 was arrived at. The Multi stage sampling Technique was adopted to select the respondents among Igbo residents. Simple random sampling technique was used to select three local governments (Enugu: Enugu East, Oji River and Uzo-Uwani; Anambra: Ogbaru, Dunukofia and Aguata; Imo: Ikeduru, Nwangele and Obowo) from each Local Government of the states. The simple proportionate technique was used to allocate copies of the questionnaire to the states, while the convenient sampling technique was used in the administration of copies of the questionnaire to the participants. The instrument for data collection was face validated by experts in mass communication and security issues, while the cronbach alpha was used to determine the reliability of the instrument (.089). Those with first school leaving certificate and are 18 years and above were considered eligible to participate in the study. Furthermore, data were analysed using simple percentages and standard deviation.

**Findings**

The analysis was presented in quantitative format which has to do with the use of tables and percentages. Please, note that all tables here are from authors' survey.

**Research question 1:** Igbos in South-east Nigeria are exposed to indigenous radio programmes?



**Table 1:** Frequency and percentage response of Igbos in South East Nigeria on their exposure to indigenous radio programmes.

**Frequency Table**

S/N	Variables	Frequency	Percentage (%)	Decision
1.	Ochichi Obodo - Dream FM	198	52.2	<b>Strongly Agree</b>
2.	Ogabu-aga – Dream FM	177	46.7	<b>Agree</b>
3.	Nsukka Deje – Lion FM	229	60.4	<b>Neutral</b>
4.	Kedu nke na-eme – Moment FM	209	55.1	<b>Neutral</b>
5.	Nnoko Umuannyi – Dream FM	197	52.0	<b>Agree</b>
6.	Igbo ga-adi – Odenigbo FM	127	33.5	<b>Neutral</b>
7.	Ulo Ikpe – Odenigbo FM	162	42.7	<b>Agree</b>
8.	Oge Udo – Dream FM	139	36.7	<b>Neutral</b>
9.	Mne ka odi mma – Odenigbo FM	169	44.6	<b>Strongly Disagree</b>
10.	Others specify	21	5.3	<b>Exposed to Orient fm</b>
11.	What genre did the indigenous radio programmes come?	320	84.4	<b>All of them</b>
12.	How often do you listen to these indigenous radio programmes?	91	24.0	<b>Once a week</b>
13.	Why do you listen to indigenous radio programmes?	169	44.6	<b>Pleasure</b>

Table 1 show the frequency and percentage response of the research respondents on their exposure to indigenous radio programmes based on ethnicity. The result among other things revealed that 280 people (respondents) which constitute 73.3% views of the sample population are Igbos which shows that they are more exposed to indigenous radio programmes in the study area. However, 21 (5.5%) and 78 (20.6) who are made up Yorubas and Hausas respectively are not exposed to indigenous radio programmes in South-east Nigeria. The table also shows that those indigenous radio programmes listed above through drama, news and jingles, talks and panel discussion. Furthermore, it indicated that they listen to those programmes merely for pleasure.

**Research Question 2: Which Indigenous radio programmes Igbos in the South East exposed to?**

**Table 2: Mean and standard deviation of response of the respondents on indigenous radio programmes that Igbos in the South east Nigeria is exposed to Means**

S/N	Variables	Mean $\bar{x}$	Standard deviation	Decision
i.	Ochichi Obodo	3.74	1.802	<b>Accept</b>
ii.	Ogabu-aga	2.97	1.377	<b>Reject</b>
iii.	Nsukka Deje	2.40	1.351	<b>Reject</b>
iv.	Kedu nke na-eme	2.64	1.513	<b>Reject</b>
v.	Nnoko Umuwannyi	4.22	.416	<b>Accept</b>
vi.	Igbo ga-adi	3.39	1.236	<b>Accept</b>
vii.	Ulo Ikpe	3.06	1.136	<b>Accept</b>
viii.	Oge Udo	2.89	1.777	<b>Reject</b>
ix.	Mee ka odi mma	1.75	.785	<b>Reject</b>

Table 2 shows the mean and standard deviation of response of the respondents on indigenous radio programmes that Igbos in the South east Nigeria is exposed to. The table shows that they are more exposed to Ochichi – Obodo in Dream Fm with mean rank of 3.74 and 1.802 standard deviation, Nnoko umunwanyi in Dream Fm with 4.22 mean and .416 standard deviation, Igbo ga-adi in Odenigbo Fm with mean rating of 3.39 (1.236) and Ulo-Ikpe in Odenigbo Fm with mean of 3.06 and its corresponding standard deviation of 1.136. Meanwhile, the table revealed that Nnoko umunwanyi in Dream Fm is the most exposed programme to them.

**Research Question 3: What is the frequency of exposure of Igbos in South East states to various indigenous radio programmes?**

**Table 3: the frequency and percentage response of the research respondents on their exposure to indigenous radio programmes based on ethnicity**

**Frequency Table**

S/N	Ethnicity*Variables	Frequency	Percentage (%)	Decision
	<b>Igbo</b>	280	73.9	<b>Exposed</b>
1.	How often do you listen to these indigenous radio programmes?	91	25.8	<b>Once a week</b>
2.	Why do you listen to Indigenous radio programmes?	169	44.6	<b>Pleasure</b>

Table 3 shows the frequency and percentage response of the research respondents on their exposure to indigenous radio programmes based on ethnicity. The result among other things

revealed that 280 respondents which constitute 73.3% opinion of the sample population are Igbos in the South-east Nigeria are exposed to indigenous radio programmes. The table also shows that 91 respondents (25.8%) listen to indigenous radio programmes in the area once a week, while 68 (17.9%) admitted that listen it them daily. Furthermore, it indicated that 169 people which implies that 44.6% do listen to those radio programmes just for pleasure, whereas 104 persons (24.7%) listen to them for mere entertainment.

**Research Question 4: Has the knowledge of Igbo culture led to the practice of Igbo culture among Igbos in the three selected states in the South East?**

**Table 4: Mean and standard deviation of response of the respondents on how the knowledge of Igbo culture has led to cultural practices among Igbos in the three states**

<b>Means</b>				
<b>S/N</b>	<b>Variables</b>	<b>Mean <math>\bar{x}</math></b>	<b>Standard deviation</b>	<b>Decision</b>
1.	It encourages patriotism to the government	3.91	.962	<b>Accept</b>
2.	Helps citizens to know their civil rights and obligations	3.78	.564	<b>Accept</b>
3.	Promotes the Igbo language	3.25	.577	<b>Accept</b>
4.	It provides room for discussing societal issues and ways in resolving them	3.89	.816	<b>Accept</b>
5.	It encourages respect for elders	4.07	.999	<b>Accept</b>
6.	It promotes good character	3.54	.851	<b>Accept</b>
7.	It seeks to gather communal issues and how to resolve them	3.63	1.135	<b>Accept</b>
8.	Educate women on how to be good mothers and wives	4.46	.698	<b>Accept</b>
9.	It encourages good moral upbringing by mothers	4.60	.491	<b>Accept</b>
10.	It promotes Igbo language	3.61	.929	<b>Accept</b>
11.	It promotes Igbo cultures, values and beliefs	4.16	.831	<b>Accept</b>
12.	Encourages family harmony	3.64	.480	<b>Accept</b>
13.	Seeks peace among the individual families in the society which invariably extends to the outer society	3.56	.978	<b>Accept</b>
14.	To see peace and dialogue as a necessity for development	3.73	.824	<b>Accept</b>
15.	Learn to live in harmony with other members of the society	4.11	.870	<b>Accept</b>
16.	To see peace as a vital element in the society	4.15	.854	<b>Accept</b>

17.	Others specify	4.36	1.137	<b>Accept</b>
18.	Have these cultural values impacted on your way of life	3.17	1.923	<b>Accept</b>
19.	These programmes has improved your knowledge of the Igbo culture	4.31	.827	<b>Accept</b>
20.	Indigenous radio programmes preserved and promote your cultural heritage particularly your dialect	4.60	.660	<b>Accept</b>
21.	These indigenous radio programmes has helped shaped your perception of the Igbo culture	4.77	.450	<b>Accept</b>
22.	They educate and enlighten you on political issues such as elections, government, programmes and policies	4.79	.409	<b>Accept</b>
23.	It has improved harmony in your family	4.58	.817	<b>Accept</b>
24	They also campaign against harmful cultural and traditional practices.	4.76	.437	<b>Accept</b>

Table 4 shows the mean and standard deviation of response of the respondents on how the knowledge of Igbo culture has led to its practice among Igbos in the three states. The table also represents the views of the people on the cultural values that these indigenous radio programmes is propagating. The table reveals that all the 23 variables (item statements) that were used to address the issue were all accepted with various high mean ratings. It further show that item number 43 “They educate and enlighten you on political issues such as elections, government programmes and policies” among others.

**Research Question 5: What are the major constraints to cultural orientation through the radio among Igbos in South East Nigeria?**

**Table 5: mean and standard deviation of response of the respondents on the major constraints to cultural orientation of Igbos in South East Nigeria**

**Means**

S/N	Variables	Mean $\bar{x}$	Standard deviation	Decision
i.	Are there constraints in using the radio for cultural orientation of Igbos in South East?	2.69	1.491	<b>Accept</b>
ii.	Lack of indigenous radio staff	4.36	.977	<b>Accept</b>
iii.	Improper scheduling of indigenous programmes	3.78	1.095	<b>Accept</b>
iv.	Inaccessible radio frequencies	4.08	.967	<b>Accept</b>
v.	Lack of sponsorship of Indigenous programmes	4.46	1.095	<b>Accept</b>
vi	Epileptic nature of power supply	3.39	.818	<b>Accept</b>

Table 5 shows the mean and standard deviation of response of the respondents on the major constraints to cultural orientation of Igbos in South-east Nigeria. The table revealed that lack of

indigenous radio staff is not a major constraint to cultural orientation. However, the result shows that item ii has mean rank of 4.36 (.977), item iii with mean of 3.78 with its corresponding standard deviation of 1.095, while item iv has 4.08 (.967), v has mean 4.46 (1.095) and item vi with mean of 3.39 and standard deviation .818. Specifically, lack of sponsorship of indigenous programmes (variable number 51) has the highest mean rank of 4.46.

### **Discussion of findings**

In line with the objectives of this study and the research questions which were raised and answered, this study evaluated and examined the influence of indigenous radio programmes in the cultural orientation of Igbos in three selected states in South-east.

Findings revealed that majority of the respondents were exposed to Igbo indigenous programmes on radio in the South-east. However, these respondents were majorly of the Igbo extractions, while those who are none Igbo's though they reside within the region, choose not to be exposed to the programmes. This implies selective non-exposure to Igbo indigenous programmes by non-easterners and a popularity of the programmes among the natives. This finding finds support in Hassan (2014) and Dishu (2013) where the participants were well exposed to indigenous programmes due to the popularity of the programme in their region. Further implication of this finding shows that indigenous programmes can only be popularized among the people or culture where it takes its root or origin from.

Findings also revealed that participants in the study were more exposed to the programme Ochichi – Obodo in Dream Fm than any other programme. This might be attributed to the fact that the programme treats issues of national importance as it concerns development and governmental administration. Here the agenda setting role of the mass media comes to play as they attract the attention of the respondents to listen to programmes that determine their existence and relevance in the state. This finding finds support in the cultural norms theory which suggests that media messages are so powerful and can change an individual's perception of things or issues.

Findings from this study also revealed that majority of the respondents were exposed to the indigenous programmes once in a week than those who are exposed on a daily basis. Furthermore, of this majority of respondents, pleasure seeking was the main reason behind their exposure to the programme. This implies that aside from educating and informing the people, the mass media also entertains for pleasure and escape inculcating the cultural values on its respondents. This finding contradicts Kalu (2014) where it was found that indigenous programmes have not significantly added to the knowledge of the indigenous languages in the South-South geopolitical zone where their study was conducted.

Findings again showed that the indigenous programmes in the South-east promoted certain social values that are necessary for the survival of the Igbo society. This again contradicts Kalu (2014) findings as all the options relating to how the indigenous programmes have improved the knowledge of the people about the Igbo culture. The implication of this finding is that the

indigenous programmes on radio in the South-east have really performed well in educating the people on good cultural values. This finding no doubt, finds support in the cultural norms theory and its basic tenets.

Findings also revealed that factors such as lack of indigenous radio staff, improper scheduling of indigenous programmes, inaccessible radio frequencies, lack of sponsorship of indigenous programmes and epileptic nature of power supply affected the indigenous radio programmes in the South-east. This finding finds support in Kalu (2014) findings where indigenous language programmes of broadcast media in South-South Nigeria found that the contents of most of the programmes were poor and the times allotted to the programmes were considered insufficient by the respondents.

### **Conclusion**

The result of this research work showed that indigenous radio programmes so far has helped in propagating the Igbo cultural values and as well impacting their lives. However, proper treatment is yet to be given to indigenous Igbo radio programmes in order to capture and retain its listenership.

### **Recommendations**

In lieu of the findings of this research, the researcher offers the following as recommendations:

1. That radio stations in order to avoid technical hindrances to airing indigenous radio programmes should ensure that worn out or damaged facilities are repaired or changed
2. That more interesting indigenous programmes should be created in order to capture and attract more listeners to them even those who are not natives but reside in the South-east.
3. That radio programme directors should ensure that the Indigenous radio programmes are properly scheduled. This can be achieved by eliciting responses from the audience either through Listeners letter, immediate continuous response and the programmes newsletter which would help in knowing if the audience understood the programmes or if they were properly scheduled to meet their time.

### **References**

- Abidoun S. (2013). Indigenous language media, a veritable tool for African language learning
- Abidoun S. (2014). *A tale of failure: Indigenous language radio broadcasting in Zimbabwe Memory Mabike*. Mediterranean Journal of Social Sciences,5 (20): 2392-2401
- Afoma, A. & Ifeagwazi P., (2013). *Sociolinguistics functions of Igbo language. Implication for education and mass communication*. The Mediterranean Journal of Social Sciences, 4 (1):28-32
- Agbanu, V. & Nwammuo, A. (2009) *Broadcast media: writing, programming, production, management*. (Pg. 37) Rhyce Kerek publishers. Enugu

- Ahaotu, I. H. (2013). *An Analysis of Corporate Social Responsibility Practices of GSM Operators in Nigeria*. Unpublished Masters Degree Project, Department of Mass Communication, University of Nigeria, Nsukka.
- Asemah, E. S., Gujbawu, M., Ekharefo, D. O & Okpanachi, R. A. (2013). *Research Methods & Procedures in Mass Communication*.
- Baran, S. (2010). *Introduction to mass communication: media literacy and culture*, 6<sup>th</sup> ed., Rheece Publishers. Texas: McGraw-Hill
- Barnidge, M., & Rojas, H. (2014). Hostile Media Perceptions, Presumed Media Influence, and Political Talk: Expanding the Corrective Action Hypothesis. *International Journal of Public Opinion Research*, Volume 26, Issue 2, Pages 135–156, <https://doi.org/10.1093/ijpor/edt032>
- Benedict, A. & Okechukwu C. (2018) Perceptual influence of federal radio corporation of Nigeria's (FRCN) Igbo programmes on the promotion of Igbo Language in South-East Nigeria
- Blummer, J., & Katz, E.(1974).*The Use of mass communications: Current perspectives on Gratifications Research*. Beverly Hills;CA-Sage
- Dishu (2013) An evaluation of media promotion of Indigenous languages in Jigawa state of Nigeria
- Hassan (2014) Mass media and the promotion of Hausa language in Northern Nigeria
- Hornby, A. (2000) *Oxford Advanced Learner's Dictionary of Current English*, 6<sup>th</sup> ed. New York: Oxford University Press
- Ikwuemesi, C.& Agbo, G.(2012). "Art, society and the politics of development in Nigeria". In K. Ikwuemesi (Ed.), *Astride memory and desire: Peoples, cultures and development in Nigeria* (pp.383-412). Enugu: ABIC Books
- Instructor's manual for Henslim (2013), *Essentials of sociology*, Pearson Education
- Kalu (2014) Perception of Broadcast media Indigenous programmes in South-South Nigeria
- Kim, H. (2015). Perception and Emotion: The Indirect Effect of Reported Election Poll Results on Political Participation Intention and Support for Restrictions. *Mass Communication and Society*, Volume 18, Issue 3. <https://doi.org/10.1080/15205436.2014.945650>
- Okudo, A. & Ifeagwazi, P. (2014) Resource utilization in education: using Igbo radio programmes to improve knowledge of indigenous language among secondary students in Nigeria

- Pearce, K (2009a) *Media and mass communication theories* in S.W Littlejohn & K.A. Foss, Encyclopedia of communication theories
- Pearce, K. (2009b) *Uses, gratifications and dependency* in S.W Littlejohn and K.A Foss, Encyclopedia of communication theories.
- Simon R. & Ndoma B. (2016) Nigerian media and indigenous cultures transformation
- Squires C. (2009) *African Americans and the media*. Malden, M.A:Polity press
- Tsfati, Y., & Cohen, J. (2013). Perceptions of Media and Media Effects: The Third - Person Effect, Trust in Media, and Hostile Media Perceptions. *The International Encyclopedia of Media Studies: Media Effects/Media Psychology*, First Edition. Edited by Angharad N. Valdivia, Erica Scharrer
- Wimmer, R. & Dominick, J.(2011) Mass media research: An Introduction. Belmont, USA:Wadsworth-Thomas Learning Inc.
- Wogu, J. (2013). *Introduction to Mass Communication Theories*. Nsukka: University of Nigeria Press.