

**Impact Assessment of Radio Nigeria-Unity FM and Ebonyi Broadcasting Corporation (EBBC),
Abakaliki's Igbo Language Promotion Programmes**

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Abstract

In today's globalised world, developing nations like Nigeria are increasingly facing the ugly consequences of cultural imperialism. In Ebonyi State of South Eastern Nigeria, the manifestation of this problem is the rising danger of Igbo language going into extinction. To arrest the situation, Radio Nigeria- Unity FM and Ebonyi Broadcasting Corporation, Abakaliki came up with programmes and jingles aimed at stimulating cultural renaissance among the youths in Igbo land, particularly, those in Ebonyi State. This study which adopted the survey research method is broadly aimed at an assessment of the impact of the said programmes on the target audience who are residents in Ebonyi State. The findings among others include: that the selected programmes are not motivating the youths in the area to regain interest in the use of Igbo language and that the target youths are actually exposed to the programmes. Consequently, the following recommendations among others were made: that integrated marketing communications approach should be adopted in the campaign for renewed interest in the use of Igbo language, and that the programmes and jingles should be made to be more creative, innovative and dramatic to enable the audience pick interest in them.

Key words: Youths, Culture, Renaissance, Impact and Assessment.

Introduction

The United Nations Educational Scientific and Cultural Organisation (UNESCO) through its Advisory Committee on Language Pluralism and Multi-language Education predicts that Igbo language will go into extinction by 2025, (Ani, 2012). The implication of this prediction is that Igbo culture will be lost to the wind; that is to say, Igbo culture will die by 2025! This is because no culture has ever lost its language and remained. Language is the number one cultural element for which a given people are known and identified. Corroborating this report, Chika Abanobi of *The Sun News*, 28 August, 2012 says:

The Igbo people of South Eastern Nigeria, who are the natural owners of Igbo language no longer speak it freely and expressly as English language is fast enveloping it. Schools and families in Igbo land sparsely use Igbo as a spoken and written language. English is used to teach our toddlers in kindergarten. Nursery and primary school pupils in Igbo land are punished by

their teachers for speaking their mother tongue-Igbo in class. In Igbo land, many parents punish their children when they speak Igbo at home.

Though, some analysts and commentators have dismissed the UNESCO report with a wave of hand, our worry is that observations and research findings by other world eminent scholars seem to point towards the prediction. In short, the situation has already degenerated to a level, in which a child's personality and educational pedigree in Igbo land is evaluated on the basis of his or her proficiency in the use of English language. In short, the finding of our preliminary study reveals that 4 out of every 5 Igbo youths cannot speak Igbo language for ten minutes without code-switching English language into it. This has led to the emergence of the somewhat now popular lexicon - "Engli-Igbo."

Culture is generally dynamic, and as such, there is this endless process of giving and taking from other culture(s) - a kind of buying and selling of cultural wares which is greatly enhanced by globalization. But the predicament of the "Ndi Igbo" (Igbo youths) at present is no longer a case of cultural dynamism, but that of cultural displacement. Udeze (2002,p. 23), rather calls it "cultural imperialism or alienation". As we are not ready to join the debate on who is to blame for this impending doom, our position is that the UNESCO report is nothing, but, a clarion call on the Igbo people that it is high time they have woken up and re-embraced cultural renaissance with the specific target of promoting and preserving their language.

A number of studies on language and culture, (both local and international) exists, for instance, Ugwu (2007), did a study titled: "Language, Gender and Age: Implication for Test Construction," and he found that the performance of pupils who received instruction in English and Igbo languages was significantly greater than that of pupils who were instructed in English language alone. Again, as cited earlier, Owuamalam (2005), in his study on language and dialect in rural broadcasting found that the respondents supported the necessity of dialect in rural broadcasting. Ani (2012), investigated the veracity of the UNESCO claim that Igbo language will go into extinction by the year 2025 and found that the language is actually embattled. Consequently, he called for the factoring and the promotion of Igbo language based NGOs, public service broadcasting and transformative government policy. By and large, our observation in the course of reviewing available literature in the area of this study, is that not much work has been done when it comes to impact assessment of dialectal and local language promotion programmes of broadcast stations; hence, the imperativeness of this our study.

After all, Salami (2003), argues that cultural imperialism for an independent nation is only possible with the consent of the imperialized people. It is our belief in this work that the campaign against the extinction of Igbo language must be segmented and specifically targeted at the youths since they are the leaders of our tomorrow.

Statement of the Problem

The issue of cultural imperialism in Nigeria, Africa and indeed the Third World countries has generated a lot of heated debate. However, what is certain is that accusation and counter accusation can never bring solution to the problem for the affected countries and peoples. Rather, Udeze (2002), Egwu (2001), and Owuamalam (2005), joined others to advise Africans to look inward in their search to find where the problem lies. In short, Otu (2006, p. 245), maintains that the western imperialistic tendencies can be largely tamed, if only, there is "African press for Africans."

In attempt to arrest the situation, Ebonyi Broadcasting Corporation,(EBBC) and Radio Nigeria, Unity FM, Abakaliki, Ebonyi State of south eastern Nigeria, came up with some Igbo language promotion programmes and a jingles, for examples" Sua Igbo" and "Mama, Agu n' agu m" respectively. However, our interests was tensely aroused when it appears that, inspite the number of years in which these programme and jingle have persistently been on the air, it seems that the Igbo people, as exemplified by the youths in Ebonyi State are sinking deeper and deeper in the rejection of their language. Nwankwo

(2013), laments that a greater number of the Igbo people (both educated, half educated and non- educated) no longer know how to exchange greetings in Igbo language even in local dialect, and that many cannot correctly tell the value of money in Igbo language.

Since the availability of a given broadcast programme does not translate to automatic impact on the target, but rather, depends on the creativity, innovation and other factors to impact on the audience, it becomes the burden of this paper to investigate if the Radio Nigeria-Unity FM and EBBC Abakaliki's Igbo language promotion programmes and jingles are generating the desired positive impact of stimulating cultural renaissance among the target audience (Igbo youths) in Ebonyi State.

Research Objectives

The broad objective of this study is to determine if the EBBC and Unity FM Abakaliki Igbo language promotion programme and jingle are helping the audiences particularly, the Igbo youths to re-embrace the speaking of Igbo language. Other specific objectives of the study are:

1. To find out if these programmes and jingles are facilitating cultural renaissance among the Igbo youths in Ebonyi State.
2. To ascertain if the audiences are even aware of the existence of the programme and jingle in question.
3. To verify if the audiences understand the messages of the programmes and jingles.
4. To determine if the audiences are interested in the programme and jingle.

Research Questions

The study seeks to provide answers to the following questions:

1. Are the EBBC and Unity FM Abakaliki Igbo language promotion programme and jingle Motivating the Igbo youths to regain interest in the speaking of Igbo language?
2. Do the Igbo youths have knowledge of the existence of this programme and jingle?
3. Do they understand the messages of these programmes and jingle?
4. Are they interested in the said programme and jingle?

Conceptual Clarifications

The meanings of some concepts and terms have been operationalised in this work. They are:

Programme: In most cases, it is used to refer to the "Sua Igbo" programme of the Ebonyi State Broadcasting Corporation (EBBC), Abakaliki. It is an audience participatory (Phone - in) programme that comes up every Saturday morning by 9:00 am to 10:00am. The Igbo language presenter asks the caller some questions and answers are presented in undiluted central Igbo language. Should the caller make mistake of code- switching any English language word into the answer, the presenter laughs and cuts off the phone, if otherwise, the caller is showered with praises of being a real Igbo man or woman. The term programme in the work is also used to refer to the jingle-"Mama Agun' agu m."

Jingle: It is mostly used to refer to the "Mama, agu n' agu m" jingle of the Radio Nigeria, Unity FM, Abakaliki. In the jingle, a voice of a small boy is heard telling the mother in Igbo language that he is

hungry, but the mother angrily snobs him ordering him to speak English language. Then another voice comes in scolding and warning the woman to desist from action that is leading to the extinction of Igbo language.

Igbo language: It means both the central Igbo language and the numerous local dialects of the Igbo people of Ebonyi State which are currently facing the threat of extinction.

Cultural renaissance: It means the rekindling of interest in the use of Igbo language by the Igbo speaking, people of the South Eastern Nigeria.

People or audience: They are mostly used to refer to the youths of the Igbo speaking people of Nigeria.

Youths: They are boys, girls, young men and women who are within the ages of 18 years and who are resident in Ebonyi State of Nigeria.

Culture: It means Igbo language in this work.

Area of Study: Ebonyi State.

Literature Review

There is no doubt that the preference of English language to Igbo language by the Igbo speaking people of Nigeria, or even the irresistible tendency to code-switch Igbo and English language by many Igbo speaking people is an obvious manifestation of cultural subjugation which has been the bane of Nigeria as a developing country, and as well, a former British colony. Egwu (2001, p.7), was direct and forceful in his accusation of the western media when he posits that Africa having failed for scores of years new to "Africanize Africa," western media have sought to westernize Africa, thereby, "creating problems of culture shock ethnic identity moral philosophy and social production and reproduction." Accordingly, he maintains that the reality today, is that "we are now undergoing a harrowing period of wretchedness whereby Africans possessed of black skins have, white minds, values and attitude."

In his reasoning, Egwu (2001), argues that the sophisticated mass media systems of the western world are responsible for this ugly trend. Ibemesi (2007), seems to uphold this notion when he laments that it is not only that developing nations like Nigeria import Information and Communication Technologies (ICTs), but that they are always at the receiving end since their

acquiring ICTs exposes them to the rampaging forces and influences of the western cultural imperialistic tendencies. In his words:

While these technologies serve the west the purpose of strengthening and spreading their culture, their acquisition contrarily condemns us to the slavery of cultural imperialism and formation, (Ibemesi 2007,p.259).

While accepting the validity of the argument of Egwu (2001), Ibemesi (2007) and others in the same school of thought, we would like to point out that cultural imperialism is partly a relic of decades of colonialism which was the bane of the citizens of many African countries not excluding Nigerians, particularly, the Igbo speaking people of the south east of the country. By and large, Baran (2002, p. 222) inquires to know if the people are at the mercy of ICTs and international mass media systems. According to him, our response to the above poser determines our line of action and defense. In short, let us hear direct from him:

Are we more or less powerless in the wake of advances like the internet, the World Wide Web, instant global audio and visual communication? If we at the mercy of technology, the culture that surrounds us will not be of our making and the best we can hope to do is to make our way reasonably well in a world outside our own controls. But if these technologies are indeed neutral and their power resides in how we choose to use them, we can utilize them responsibly and thoughtfully to construct and maintain whatever kind of culture we want, (Baran 2002:22).

Meanwhile, Akpan (1988), Udeze (2002), and Otu (2006), strongly believe that Africans are holding themselves on the ground. For Udeze (2002), Africans are at where they are because of what they are and what they do. Akpan (1988, p.17), asks: "if we import ICTs hardware from the developed nations, do we also have to import its software as well?" In a similar vein, Otu (2006, p.245), is also asking:

Do we lie disconsolate on the beaches of neocolonialism and everyday, while men and women sit in their distant land and rule our airwaves, teleguide our thought and retime our beliefs and order our desires off and on as they please, as they deem profitable to their merchants, as they deem most useful to their global power?

There is yet another school of thought that believes that it is very funny and unscholarly to talk of cultural imperialism at a time like now, when the world has shrunk into a global village, (Ekeanyanwu and adukomaiya, 2008, p.112). According to them the "power of technology is the use to which it is put and not in its very nature." In short, Ekeanyanwu and Odukomaiya (2008) in a study among other findings discovered that indigenous culture may not be at unusual risk in this age of globalization because the disappearance or the discarding of some aspects of the culture of indigenous society for a global cultural norms may not be caused by this imperialistic tendencies of the developed cultures or societies.

As we applaud this scholarly finding, our apprehension remains that it appears that there is no sense of reality in it considering the predicament of the Igbo people at present. Do we blink our eyes and say that all is well when a typical Igbo man answers Paul Sunday as his name, while Sunday becomes surname and vice versa? Do we close our eyes and pretend that it is a normal feature of globalization that makes an Igbo man not to be proud of his language?

In all, it suffices to heed the call on the developing nations to develop their national media system in such a way that it will be capable of producing local programmes which the people will enjoy with enthusiasm. According to Akpan (1988, p.17), broadcast stations should be encouraged to produce high quality indigenous programmes and jingles targeted at promoting Igbo language and culture because it will serve as a positive step towards "weaning off the citizenry from foreign culture and influences." The implication of this advice is that it is not just enough to produce indigenous broadcast programmes and jingles for the promotion of Igbo language, but, of greater interest to the producers, should be their quality and the intended impact on the audience.

Theoretical Framework

The paper is anchored on two theories- the **agenda setting** and the **psychodynamic** theories. The choice of these theories is informed by the fact that the mass media need to set the agenda for the purpose of cultural renaissance in Igbo land, particularly, the youths. However, there is the to go beyond agenda setting and work on the psychology of the people through the instrumentality of such media contents as the EBBC and Radio Nigeria-Unity FM, Abakaliki's Igbo language promotion programmes and jingles respectively. This understanding necessitates the further adoption of the postulations of the psychodynamic theory of persuasive communications.

Agenda Setting Theory

The theory postulates that the mass media practitioners like reporters, editors, correspondents, etc perform a special duty in the course discharging their daily duties and responsibilities. They set agenda for public discussions. Baran and Davies (2007), say that Benard Cohen takes the credit for refining Walter Lippman's earlier works and ideas into the agenda setting theory. However, the whole idea of the theory became much more articulated through the works of Maxwell E. McCombs and Donald Shaw. In their explanation of the notion and cardinal postulations of the theory, Baran and Davies (2007), refer to Cohen (1963, P.13), as saying that: "The press is significantly more than a purveyor of information and opinion. It may not be successful much of the time in telling people what to think, but it is stunningly successful in telling its readers what to think about."

In their interpretation of the theory, Baran and Davis (2007), cite McCombs and Shaw (1972, p.176) as saying:

In choosing and displaying news, editors, newsroom staff, and broadcasters play an important part in political reality. Readers learn not only about a given issues, but how much importance to attach to that issue from the amount of information in a news and its position... the mass media may well determine the important issue- that is, the media may set the agenda of the campaign.

Okunna (1999), succinctly mirrors the general idea of the agenda setting theory when she quotes Samdman et al (1976, p.19) , as saying that "the editorial decision that a particular event is not news is a self-fulfilling judgment; if the news media ignore it, then, it cannot be news." On the other hand, if any event is prominently and consistently featured in the mass media, it automatically becomes an important event in the public domain.

Consequently, it is our belief that the mass media should set the agenda by prominently and consistently featuring issues relating to the dwindling fortune in the use of Igbo language. But because the media really do not tell the people "what to think" but succeed in telling them "what to think about", it becomes imperative for us to still seek the assistance of the postulations of the attitude- change theory which Wogu (2008:178), prefers to call psychodynamic model.

Attitude change theory: The twentieth century research of Carl Hovland significantly contributed in shaping ideas about attitude- change theory of media effect, (Baran and Davis, (2007). The theory is a product of researches on communication and persuasion. They note that the issue of attitude change is such a complex matter that centrally has to do with three mutually dependent variables- the communicator, the content of the communication, and the audience. In our view, the findings of Carl Hovland as reported by Baran and Davis (2007) are:

- a. That attitudes are hard to change.
- b. That most of the time, attitude change campaign succeeds better in reinforcing existing attitudes.
- c. That it is only attitudes specifically targeted by campaigns that show change.
- d. That attitudes change with the passage of time.
- e. That attitude change campaign does not have the same degree of effect on all the people, and all the time.

Wogu (2008) cites Folarins (1998, as saying that, the theory was expanded by Defleors and Balls- Rokeach. According to him, the theory is based on individual differences perspective, and it holds that a persuasive campaign cannot be considered effective unless it succeeds in changing the psychology of the audience in the direction of the predetermined objective(s) of the campaigner. Leaning on the scholarly opinion of Davisons (1964), and Dexter and White (1964), Wogu (2008), maintains that the audience of persuasive messages through the media are very active and should not just be perceived as "lumps of clay" that are very passive and gullible. Through the work of McQuail (1977), Wogu (2008, p.26), maintains that persuasive message is not necessarily "very popular with the audiences but has to be sold to them"

All these boil down to the interacting variables of the communicator, the content of the communication and the audience as earlier identified by Carl Hovland. In the words of Dexter and White (1964), as cited by Wogu (2008), "the communicator can influence attitudes or behaviour only when he is able to convey information that may be utilized by the audiences to satisfy their wants or needs". In all, the theory has its root in the work of renowned psychologist, Sigmund Freud who first proposed the theory of psychoanalysis. "Collectively these theories are known as psychodynamic theories;" although, many different psychodynamic theories exist, they all emphasis "unconscious motives, and desires, as well as childhood experiences in shaping one's personality," (Sparloioetes.com/psychology /Psych...).

It then follows that the relevance of this theory to our paper is obvious. The thematic postulations of the attitude- change theory must be brought to bear in the research, packaging and dissemination of messages that are targeted at the promotion of Igbo language. The psychological orientation of the Igbo people towards their God-given language has to change for the better. For this to happen, the message must be succinct, appealing, highly captivating and persistent. This is because, it is already established that attitudes are hard to change. Regrettably, the killing of interest in the use of Igbo language starts from the very day the Igbo child is born as initiated by the parents. The implication is that the attitude may be harder to change as we shall later see in this paper.

Methodology

The survey research method was adopted since the research interest is all about getting the opinion of the audiences as to whether Radio Nigeria- Unity FM and EBBC Abakaliki's Igbo language promotion programmes have the desired impact on them. The instrument for data gathering was a questionnaire containing a breakdown of major research questions as earlier enumerated.

Population of Study: For purpose of this study, the total population of Ebonyi State is adopted. According to 2006 National Population Census, Ebonyi State has a total population of 2,173501The total population of the state was used because the said 2006 population census does not provide articulated statistical data on the total population of the youth in the state. Since the total number of youths in Ebonyi State is not known to the researchers, it therefore becomes safer to use the total pupolation of the state.

Sample Size and Sampling Technique

As stated earlier, Ebonyi State going by the 2006 national census exercise has a total of 2173501 residents. When this figure was subjected to Taro Yameni's formula for sample size determination, a total of 399.4 respondents were got as the sample size. However, the researchers for convenience sake, made the number 400.

The principle of randomization was adopted in distributing the copies of the questionnaire to the randomly sampled respondents located in three major zones of the state, namely: Ebonyi North, Central and South zones. Schools, streets and churches were randomly sampled from these zones the sampled respondents were contacted. Again, the researchers still used the principle of simple randomization to get the actual respondents.

Presentation and Analysis of Data

For the fact that personal approach was adopted in the administration of the copies of questionnaire, the entire 400 copies were duly completed and retrieved by the researchers. The tables below present the data generated and the findings of the research. **TABLE1:**

Bio- Data of the respondents

	Range	No respondent	Percentage %
Age	18-25	67	16.8
	26-32	133	33.2
	32-40	200	50
Total		400	100
Sex	Male	156	39
	Female	244	61
Total		400	100
Educational Qualification	FSLC	41	10.3
	SSCE/NECO	107	26.7
	NCE/OND	188	47
	Degree/Above	64	16
Total		400	100

Source: Field work (2014)

The table shows that those within the range of 32-40 years of age constituted 50% of the total respondents. Those who are below and within 32 years are 16.8 percent respectively. The implication of this table is that the respondents are fully mature to respond to the questionnaire

Table 2: Respondents awareness about the programme "Sua Igbo" of EBBC and "Mama agu n'agu m" jingle of Unity FM Abakaliki.

S/N	Variable	Number of respondents	Percentage
1	Only aware of EBBC Abakaliki "Sua Igbo" programme	11	1.6
2	Only aware of Unity FM's "Mama agu n' agu m" jingle	9	2.3

3	Aware of both stations' programme and jingle respectively	380	95
4	Not aware of both stations	0	0
	Total	400	99.9

Source: field work (2014)

The table reveals that the respondents overwhelmingly admitted awareness about the two stations' Igbo language promotion programmes. 95% of the respondents are aware of both stations programme, while 2.6% representing only 11 respondents are only aware of EBBC's "Sua Igbo" programme. Only 9 respondents (2.3%) are aware of Unity FM Abakaliki's Igbo language promotion jingle.

Table 3: Respondents' comprehension of the messages of the programme and the jingle respectively.

S/N	Variable	Number of respondents	Percentage
1	Only comprehend the message of EBBC Abakaliki's Sua Igbo programme	8	2%
2	Only comprehend Unity FM Abakaliki jingle	6	1.5%
3	Comprehend both stations' programme and jingle respectively	380	95
4	Do not comprehend either of the programme and jingle	6	1.5
	Total	400	100%

Source: field work (2014)

The table shows that 95% of the respondents agreed that they comprehend the message of EBBC and Unity FM Abakaliki Igbo language promotion programmes. Only 1.5% of the respondents said that they comprehend neither of the station's programme and jingle respectively.

Table 4: Respondents' judgment of whether the programme and the jingle are interesting.

S/N	Variable	No of respondents	Percentage
1	Only EBBC, Abakaliki "Sua Igbo" programme is interesting	9	2.3
2	Only Unity FM Abakaliki's Igbo language promotion jingle is interesting	7	1.7
3	Both stations' programme and the jingle are interesting respectively.	4	1

4	Neither of stations' programme and jingle is interesting	380	95
	Total	400	100%

Source: **Field work** (2014)

The table shows that the 95% of the respondents who initially admitted being aware of the two station's programmes on one hand, and comprehending their messages on the other hand, have surprisingly adjudged both stations' Igbo language promotion programmes as not being interesting. Only 4 respondents representing infinitesimal 1% admitted that the programmes are interesting.

Table 5: Respondents judgment of whether the two stations' programmes are motivating and rekindling their interest in the use of Igbo language.

S/N	V	No of respondent	Percentage
1	Only EBBC, Abakaliki "Sua Igbo" programme is motivating and rekindling my interest in the speaking of Igbo	10	2.5
2	Only Unity FM, Abakaliki 's Igbo language promotion jingle is motivating and rekindling my interest in the speaking of	8	2
3	Both station's programme and jingle respectively are motivating and rekindling my interest in the speaking of	0	0 :
4	Neither of the station's programme and jingle respectively is motivating and rekindling my interests in the speaking of	225	56.2
5	Cannot say if either of the station's programme and jingle respectively is motivating and rekindling my interest in the speaking of Igbo language	157	39.3
	T	400	100%

Source: **field work** (2014)

The table is quite reveling and shows apparent consistency. This is because 225 respondents representing 56.2% are of the opinion that neither of the two station's Igbo language promotion programmes is motivating them to re-pick interest in the speaking of Igbo language. Similarly, 157 (39.3%) of the respondents admitted that they cannot say if the said programme and jingle are motivating and rekindling their interest in the use of Igbo language. Meanwhile, just a total of 4.7% admitted that either of the programmes is helping them to regain interest and motivation in the speaking of Igbo language.

Discussion of Findings

The percentage computations of the data in the tables above present the following findings.

1. The people are aware of the Igbo language promotion programmes ("Sua Igbo" and "Mama Agu n' agu m") of EBBC and Unity FM, Abakaliki respectively. .2. The people admitted that they understand the messages of the two stations Igbo promotion programmes.
3. The majority of the people said that the programmes are not interesting.
4. The majority of the people agreed that the two stations' Igbo language promotion programmes are not eliciting the desired result of rekindling their interest in the use of Igbo language.
5. There are indicators to the fact that change is gradually occurring such that with the intensification of efforts, Igbo language will regain its lost glories.

The above findings are not at all surprising considering the divergent implications of colonialism, neo-colonialism and globalization. Sociologically and culturally, the Igbo society is so amorphous that the Igbo man had no much protection from the negative influence of colonialism. And unlike the Hausas and the Yorubas, the Igbo man though in dark skin, spared no time in becoming whiter than the Whiteman himself. Unfortunately, this lingering colonial mentality and inferiority complex is today being reinforced by globalization, which in our own opinion, is colonization in disguise.

However, the agenda setting power of the media came to the fore with the people's admittance that they are aware of the Igbo language promotion programmes of EBBC and Unity FM, Abakaliki. We strongly believe that this is the first step in winning the psychological war against the extinction of Igbo language. The issue of Igbo language promotion and sustenance must be consistently kept in the minds of the teeming Igbo youths across the globe through the agenda setting functions of the media, (Salwu, 2003: 38). It is also cheering to learn that the people agreed that they are not in confusion about the messages of the programmes. A total of 95% of the sample population agreed that they understand the message of the ("Sua Igbo" programme and the "Mama agu n' agu m" jingle). This, we believe is making the burden of the persuasion lesser.

It is also not surprising that the people adjudged the programmes as not interesting. This is because accepting the programmes as interesting would cause them psychological dissonance instead of reinforcing their hypnotized beliefs in the prestige of English language. In his lamentation, Sullivan Chime of Enugu State says "we now treat the Igbo language as a supplement to English and other languages. Our elites often feel ashamed to speak it", (www.thenigerianvoice.com/nviews/130).

The revelation that the programmes are not motivating and rekindling the people's interest in the use of Igbo language is also not at all a millennium bug. Rather, it is a clarion call for all hands to be on deck to squarely face the fire on the mountain. The gradual subjugation of the Igbo language is now more than a century old attitude. For now, it has even become part of the people's culture. Barran and Davis (2007), warns that attitude is hard to change, as such the people are bound to show resistance, thereby bringing to practical reality the theory of selective processes. Though, the people exposed themselves to the message, they might have decided not to retain them and if the messages are not retained, the people may not be prodded to take the desired action of re-embracing the use of Igbo language. This implies that something more creative, innovative, dramatic and pragmatic has to be done to make the programmes transcend beyond awareness creation and comprehension of messages to retention of interest and creation of motivation in the speaking of Igbo language. For us, the significant number of the people who are indecisive as to whether the programmes are helping them re-pick interest in the use of Igbo language are in state of psychological warfare. Just a little prodding and conviction they would soon be won to the side of the campaigner. This calls for persistence in the campaign,

otherwise, they would get more hardened in their erroneously conceived quest to be part of the globalized world.

Conclusion

Though, Ekeanyanwu and Odukomaiya (2008), are of the view that indigenous cultures are not necessarily at risk as a result of globalization and ICTs, we are of the opinion that Igbo language is already at a big risk. But, our consolation is that the paper has revealed indicators to the fact that the situation is salvageable. For instance, there are still few of the respondents who agreed that the programmes are motivating them to re-accept the speaking of Igbo language. Again, those who are yet to determine if the programmes are motivating them to re-embrace the speaking of Igbo language are potential converts which persistent efforts would soon win. And for the people to expose themselves to the messages is a measure of success which must be consolidated upon and utilized by the campaigner. The Igbo man cannot afford to lose the prime element of his identity in Nigeria and the global community.

Recommendations

1. Since the rejection of Igbo language by the Igbo people is now an attitude and attitude is hard to change, we recommend the adoption of Integrated Communication Campaign Strategy (ICCS). This would involve media programmes, jingles, workshops, seminars, talk-shows, consultations with opinion leaders such as traditional rulers, cultural carnivals etc. this is because the mass media must "work through the nexus of other medication factors to influence" and bring about attitudinal change.
2. The political leaders, Legislatures, school administrators and traditional rulers in Ebonyi State should address the issue by making laws that promote the speaking and sustenance of Igbo language.
3. There should be bursary and scholarship award to students who are studying Igbo language in post secondary institutions of learning.
4. Houses of Assembly in Ebonyi State and by extension, South Eastern Nigeria should also allow Igbo language to be part of the official language of legislative businesses in the chamber.
5. Fluency in the use of Igbo language should be made part of the criteria for getting government and private employments in Ebonyi State and South Eastern Nigeria.
6. Debating competition in Igbo language should be encouraged among the youths of the Igbo speaking states in Nigeria.

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