Knowledge and Application of Radio Messages on Human Rights among Residents of Abakliki Urban, Ebonyi State, Nigeria

Simon NWANKWO, Ph.D, Chike ONWE, Ph.D, Agatha ORJI-EGWU, Ph.D, Lucky Ojo, Ph.D & Odicha Ude, Ph.D

Abstract
This study investigated knowledge and application of radio messages on human rights among residents of Abakliki urban of Ebonyi State, Nigeria. The study was anchored on Agenda Setting theory. The study adopted descriptive survey research with questionnaire as instrument for data generation. A sample size of 385 was determined using Australian online Calculator. The findings of the study among others suggest that: the people have significant knowledge of radio human rights messages, there is low level of application of radio human messages among the people, educational status significantly predicts the knowledge and application of radio human rights messages among the residents of Abakaliki urban in Ebonyi State; and that lack of confidence in the impartiality of the Nigeria judicial system is a major factor that significantly inhibits the knowledge and application of radio messages on human right among residents of Abakaliki Urban in Ebonyi State. Consequently, it was recommended that radio stations in Ebonyi State like EBBC and Unity FM should endeavour to adopt phone-in programmes that can enable the public to participate effectively when discussing issues about human rights in Ebonyi State; that radio stations in Ebonyi State should air their messages on human rights on Saturdays at late evening time of 7pm and 9pm when the majority of the people agreed to be their most relaxed moment.

Keywords: Human Rights, Knowledge, Application, Radio Messages

Introduction

Many of the crises and wars threatening the world today are occasioned by alleged violation of the fundamental rights of persons or group of persons. Perhaps, this is why issues bordering on the protection and violation of human rights have always attracted global attention. Today, many people across the globe are praying and supporting the Ukrainians because they believe that the invasion of Ukraine by Russia is a violation of the fundamental rights of the people. Back home in Nigeria, the Mazi Nnamdi Kalu led Igbos of the South-East geopolitical zone of the country who are involved the struggle to realise the moribund Biafran nation are claiming that self-determination is a fundamental human right. The same claim are being made by other restive youths across the country as exemplified by the Sunday Igboho led Yoruba agitators and the Niger Delta Youths debacle. Human rights according to Onwuazombe (2017) refers to rights which all human beings have by virtue of their humanity, such as the right to life, dignity of human person, personal liberty, fair hearing, freedom of thought, conscience, religion among others. Orend (2012) adds that human rights are generally moral rights claimed by everyone and held against everyone in the society. According to him, these rights are natural, rational, inviolable, unalterable and deprivation of which, would constitute a grave affront to one's sense of justice. Thus, they provide a common standard of behaviours among people both at the national and the international community.

Consequent upon the advent of the United Nations (UN) and the subsequent adoption of the Universal Declaration of Human Rights (UDHR) in 1948, the concept of human rights turned out to be one of the most contemporary issues across the globe, (Asemah, Edogoh and Ogwo, 2013). The UN Charter, which was adopted in 1945, was the first international document to recognize the protection and promotion of human rights as an obligation to be carried out by individual, as well as collective states, (Langley, 1999 as cited in Onwuazombe, 2017). The main reason behind the adoption of the charter was to forestall the reoccurrence of the horrible events caused by two devastating world wars which were caused by massive violations of human rights and unbridled breach of territorial integrity, (Smith, 2007).

Given the crucial nature of human rights in relation to the peace and progress of person(s) and group(s) across the globe, many nations of the world including Nigeria have domesticated the provisions of the Universal Declaration of Human Rights (UDHR). For instance, the chapter four (IV) of the Nigerian 1999 constitution as amended clearly stipulates that fundamental human rights to include; right to life, right to dignity, right to personal liberty, right to fair hearing, right to privacy among others.

Unfortunately, despite these constitutional provision and international human rights instruments which the UN has produced to serve as common standard of achievement for all people, countless human rights violations still occur across the globe especially in a country like Nigeria. These violations could be committed by the state actors through direct involvement or indirectly when they consent to such violations in times of political crisis, civil unrest, police brutality among others. Non-state actors such as private individuals, groups, informal or organized, ad hoc or continuous, may as well be perpetuators and perpetrators or intermediaries of human rights violations, (Bamgboye, 2014).

In Ebonyi State, Nigeria, there are several cases of documented and undocumented fundamental human rights violations. So many factors have been linked to this lingering existence crisis. For instance, the recent increase in grave violation of human rights including murdering of people in cold blood across the state has been attributed to the rising consumption of illicit drug locally called "mkpuru mmiri" i. e (methamphetamine or crystal meth). Again, denying widows (particularly, childless widows) their right of ownership of her late husband's property and the preference of boy child to the girl as obviously obtains across Ebonyi State are all explicit cases of abuses/violations of human rights. The examples above and many others are believably occasioned by the cultural believe of the people. This means that culture, drug abuse and economic exploitation are some of the major factors fuelling the violations of human rights in Ebonyi state, (Olusegun & Omotayo, 2011).

In order to proactively avert the grave consequences of human rights violation and abuse in the state, Ebonyi State government, concerned agencies and groups have always appropriated the powers and functions of the mass media to mobilise and sensitize the people on gaining knowledge and empowering themselves against human rights violations. It then follows that Ebonyi State government over the years has consistently used her state radio outfit (Ebonyi Broadcasting Corporation, EBBC) to disseminate radio human rights messages to the Ebonyi people. The radio message (programme) called the "Human Right Angle" which comes on air every Saturday 5pm to 5:30pm has consistently been on air for years now. The programme/ messages chiefly aim at impacting the knowledge of human rights protection and defence on the people.

However, our research interests were aroused when we discovered that literature materials in our disposal had focused much more on issues relating to the prevalence of violations of the fundamental human rights across the Nigerian state than on how to mobilize the people against possible occurrence of violations. The few studies that focused on media messages and human rights violations were done in places other than our area of study which is Abakaliki urban, Ebonyi State, Nigeria. Moreover, those studies though done outside our location of study did not specifically focus on the people's level of knowledge and application of the radio messages on human rights. Filling the above identified gap in knowledge becomes the burden of this study.

Objectives of the Study

The broad objective of the study is to investigate the knowledge and utilization of radio messages on human rights among residents of Abakaliki urban, Ebonyi Sate, Nigeria. Specifically, the study sought to:

1. Determine the level of knowledge on radio human rights messages among the residents of Abakaliki urban, Ebonyi State, Nigeria.
2. Ascertain the extent to which the knowledge of radio human rights messages has been applied by the people.
3. Determine the extent to which educational status predicts the knowledge and application of radio human rights messages among the people.

4. Ascertain the major inhibitors to the knowledge and application of radio messages on human right among the people.

Research Questions:

The study attempted to answer the following research questions:

1. What is the level of knowledge on radio human rights messages among the residents of Abakaliki urban, Ebonyi State, Nigeria?
2. To what extent do the people apply their knowledge of radio human rights messages in Abakaliki urban, Ebonyi State, Nigeria?
3. To what extent does educational status predict the knowledge and application of radio human rights messages among the people?
4. What are the major inhibitors to the knowledge and application of radio messages on human rights among the people?

Research Hypotheses

Hypothesis One

Ho: The people's level of exposure to radio human rights messages is not related to their knowledge about the fundamental human rights as provided by existing chatters and constitution of Nigeria.

Hypothesis Two

Ho: The people'sLevel of education does not significantly predict their application of radio messages on human rights.

REVIEW OF RELATED LITERATURE

The Concept of Human Rights

There is no generally acceptable definition of human rights. This is perhaps because scholars have different opinions about the concept. According to Ojiakor, Anyanwu, Nkwam-Uwaoma & Duru (2020), human rights is defined as freedoms and benefits enjoyed by individuals in the society in which they live. In the same vein, Bryan (2004) defines human rights as freedoms, immunities and benefits that all human beings should be able to claim as a matter of rights in the society in which they live. Onwuazombe (2017) on his own sees human rights as rights in which all human beings have by virtue of their humanity, such as, right to life, dignity of human person, personal liberty, fair hearing and freedom of thought, conscience and religion. Orend (2012) observes that human rights are generally moral rights claimed by everyone and held against everyone in the society. According to him, these rights are natural, rational, inviolable, unalterable and deprivation of which would constitute a grave affront to one's sense of justice. Thus, they provide a common standard of behaviour among people both at the national and the international community.

Furthermore, Nwokedi (2016) notes that human rights, are generally understood as, moral-political claims which by contemporary consensus, every human being has or is deemed to have upon his society or government. According to him, these claims are recognized as inalienable and not by love or grace or charity. The Chapter IV of the 1999 Constitution of the Federal Republic of Nigeria as amended clearly provides for fundamental rights of the citizens. These rights include: right to life, right to dignity of human person, right to personal liberty, right to fair hearing, right to private and family life, right to freedom of thought, conscience and religion, right to freedom of movement, right to freedom from discrimination, and the right to acquire and own property anywhere in Nigeria.

Gasiokwu (2003) believes that Human rights are more than a collection of formal norms considering the fact that they are dynamic, political, social, economic, juridical, moral, cultural and philosophical conditions which define the intrinsic value of man and his inherent dignity. This implies that human rights includes certain deeds, which should never be done against any individual by the virtue of his humanity, certain freedoms, which should never be invaded; some things which are supremely sacred. Corroborating to this, Arinze (2018) argues that human rights are not gifts from men to women or to other men that are open to withdrawal or cancellation at the whims and caprices of the giver. He further pointed out that human right is not something to be held at the pleasure of anybody or granted when it pleases the giver. Eze, (2013) sees human rights as that which represents the demands or claims, which individuals or groups make on society, some of which are protected by law and have become part of the law as it exist while others remain aspirations to be attained in the future.

Nwabueze in Onwuazombe (2017) opines that some other legal rights may be called fundamental rights where, although the rules containing them are not all constitutional, in the sense that they are or closely appertain to the rules that are called the basic rules of recognition, adjudication and change of the legal system. Nevertheless, these rights are legally basic in the sense that their existence and content is essential to the existence and content of many other lesser rights of the system. Corroborating the above view, Oduah (2011), notes that there is a great difference between fundamental rights and human rights. Odua, quoting Nasir (2006), notes that human are rights which every civilized society must accept as belonging to each person as human being. These are termed Human Rights. According to him, when the United Nations made this declaration, it was envisaged that certain rights belong to all human rights, irrespective of citizenship, race and religion, etc. This has now formed part of our international law. For that reason, they are also referred to fundamental right because they have been guaranteed by the fundamental law of the country that is, the constitution.

From the foregoing, it could be understood that human rights may be seen as such freedoms, which are expressed in or guaranteed by basic or pre-eminent laws. These rights are usually referred to in some constitutions as the rights to freedoms of thought, conscience and religion, right to freedom of press and speech, right to freedom of movement, freedom from discrimination. In a bid to clearly specify in terms what human right is all about, attempts have been made by scholars to outline the basic human rights. Some of the basic universal human rights, as identified by Oso and Pate (2011) include the Right to life, right to dignity of human beings, right to personal liberty, right to fair hearing, right to compensation from property compulsorily acquired, right to private and family life, right to freedom of thoughts, conscience and religion, right to peaceful assembly and association, right to freedom of movement, right to freedom from torture, right to freedom from discrimination on the grounds of ethnic group, place of origin, circumstance of birth, sex, religion or political opinion, and right to freedom of expression.

The rights mentioned above, as argued by Oso & Pate (2011), can generally be categorized into civil, social, political, economic and cultural rights. Legal experts have noted that human right is guided by certain principles. Some of the principles of human right according to Onwuazombe (2017) include: universality, inalienable, indivisibility, interdependence and interrelatedness, equality and Non-discrimination, participation/ inclusion and accountability and rule of law.

Violation of Human Rights in Nigeria

Threat to Life: According to Onwuazombe (2017)the right to life is a substantive right and is among the most important of all the rights guaranteed and protected by contemporary national and international law. It is universal and obligatory; without it, no other right would make sense. Hunter (2007) notes that: initially, the right to life was aimed at preventing arbitrary killing by the government. In recent years, the right to life has evolved to extend to address certain environmental harms that directly or indirectly infringe on the right to life. This extension of the ambit of the right to life is as a result of the efforts and works of environmental and human rights advocates. In Nigeria, threat to life has been very rampant. People's lives have been threatened in different occasions. However, while few survives the threats, many

have been killed along the line. Some of these threats could come from neighbours, security officers/law enforcement agents or criminals and kidnapers. There is no doubt that cases of the violation of human rights abound in Nigeria. For examples, the controversial killings of innocent Nigerians at the Lekki Toll Gate during the End SARs protest, the killing of over 50 worshippers in a catholic church in Owo, Ondo State by unknown gunmen, the sporadic abduction, kidnap and killings of hundreds of Nigerians in the Southern Kaduna, North-East, Nigeria, Imo, Rivers States and other parts of the country.

Besides, there are also many cases of extrajudicial killings in Nigeria.Nwabueze (2005)defines extrajudicial killing as the act of arbitrarily taking someone's life, denying or violating a person's right to life without recourse to the due process of the law. Generally, in Nigeria today, the sanctity and sacredness of human life have almost lost its real meaning. Several individuals in Nigeria have been deprived of their fundamental and inalienable right to life outside the prescription of the supreme law of the land and other applicable international instruments. In 2009, Amnesty International (Al) published an article entitled, *Killings at Will: Extra-judicial Executions and other Unlawful Killings by the Police in Nigeria,* which documented 39 cases of security force killings and enforced disappearances based on interviews and research conducted between July 2007 and July 2009. According to this report, "the national police conducted hundreds of extrajudicial executions, other unlawful killings and enforced disappearances each year. The police usually claim that the victims were armed robbers killed in an exchange of gun fire or that the suspects were trying to escape."28 Hundreds of thousands of people have been extra judicially murdered in the Nigeria under similar circumstances by the security agents stationed in the area. In the streets also, many Nigerians who were accused of committing one type of crime or the other have equally been killed by the members of the public with recourse to legal processes.

Infringement on right to the dignity and worth of the human person: Anorue, Obayi and Onyebuchi (2012) notes that, torture is not yet criminalized in Nigeria; According to them, despite the fact that Section 34(1) of the 1999 Constitution prohibits practices such as torture, inhumane and degrading punishments. Also, constitutional provisions for social objectives provides that, "the State social order is founded on ideals of Freedom, Equality and Justice"; in furtherance of the social order – "the sanctity of the human person shall be recognized and human dignity shall be maintained and enhanced. Unfortunately, the security service personnel in the country brutalize people at will, mistreat civilians to extort money, and regularly beat, abuse, and torture demonstrators, criminal suspects, detainees and convicted prisoners. The military, police, and joint task forces have unleashed terror and mayhem to many citizens of the country. Unlawful and arbitrary arrests, detention, false imprisonment, harassment and torture of many innocent citizens have become the order of the day.

Gender discrimination: Although, the Constitution and international instruments such as the United Nations charter provides for gender equality, unfortunately, cases of violations of women's rights and gender discrimination are alarming in Nigeria. Women and girls are subject to violence at domestic and public levels (Olusegun and Omotayo, 2011).

Forceful/early marriages: In Nigeria, due to inconsistencies in legislation and the absence of any stipulation of a minimum age for marriage before the adoption of the Child Rights Act in 2003, early marriages continue to take place in the country (Ojiakor, Anyanwu, Nkwam-Uwaoma, Duru, 2020). Section 18 of the Marriage Act allows persons under the age of 21 to get married, provided that parental consent is given. The official report admits that the age of marriage is a highly controversial issue and varies from place to place. The federal authorities seek however to make 18 the minimum age of marriage, not only in law, but also in practice. Nevertheless, customary positions on that issue differ and important parts of the population are still not aware of the negative effects early marriages can have on girls. In most cases, it limits the opportunities for girls to accede to education, putting them in a disadvantaged position (Ojiakor, Iheanacho, Nkwam-Uwaoma, and Dibia, 2019).

Female genital mutilation: Alum (2015)observed that pointed out that despite different campaign against Female Genital Mutilation (FGM), its practice is still in vogue in many parts of the country and among all religious groups. According to the author, the age of mutilation varies from 3 months to 17 years. Any state interference into the practice of FGM is considered as a violation of the right to privacy. Yet, many girls face several health risks through this, including that of HIV infection, due to unhygienic methods that accompany the practice, which in itself, is a public health issue.

Rape: According to World Health Organization (2015), rape is a type of sexual assault usually involving sexual intercourse or other forms of sexual penetration carried out against a person without that person's consent. The act may be carried out by physical force, coercion, abuse of authority, or against a person who is incapable of giving valid consent, such as one who is unconscious, incapacitated, has an intellectual disability, or is below the legal age of consent. In Nigeria, rape and other acts of sexual violence has been inflicted on many Nigerians especially the female. Going by the rate at which these acts are being perpetuated, in the country including Ebonyi State, the question remains how far has the radio been effective in sensitizing the masses about their human rights?

Radio and awareness creation of human rights in Nigeria

Radio has a very crucial role to play in the promotion of human rights in any country. Radio as one of the media of mass communication is an agent of social change that can bring about positive attitudinal change in the audience; it sets agenda for the people to follow in any society. The radio is crucial to opinion formation and eventual outcomes of events. Radio plays great role in championing and imparting human rights on the people, (Ezaka, 2021).

Asemah, Edegoh & Ogwo (2013) observe that radio like other media of mass communication acts as the eyes, ears and voices of the public, drawing attention to abuses of power and human rights, often at a considerable personal cost. Radio programmes and messages frequently expose the plight of people caught up in circumstances beyond their control or abused by other people who are more powerful than them. The way in which the radio presents or even ignores people's yearnings can influence decisions taken on their behalf and how the rest of society regards them. The radio often provide opportunities for silent victims' of human right abuse to explain their ordeals in anonymity so that the perpetrators can be caught and dealt with. Through phone-in-programmes and messages, radio equally provides opportunities for people to speak up their minds about their human right violations and narrate the incidences as they occur to them, (Asemah, Edegoh & Ogwo, 2013).

International Federation of Journalists (2005) notes that all journalists including those operating within the radio houses have a duty to maintain the highest ethical and professional standards and should promote the widest possible dissemination of information about the United Nations Convention on the human rights. Radio organizations should regard violation of the rights of the people and issues related to people's safety, privacy, security, their education, health and social welfare and all forms of exploitations, as important questions for investigation and public debate..

Radio as the watchdog of the society has a crucial role to play in promoting and protecting human rights in Nigeria. The radio serve as an effective network for educating and informing the people of human rights and also, making those who often trample on people's rights to know that they are doing the wrong thing. Radio generally, plays immense role in this direction. The role of the radio in safeguarding human rights cannot be over emphasized. Through the radio, the people can be aware of their fundamental human rights and the constitutional protection of their rights (Ikata, 2010 as cited in Asemeh, Edegoh and Ogwo, 2013).

According to Bamgboye (2014), radio can be used to fight against different human rights abuse such as child trafficking, rape, police brutalization, female genital mutilation among others. This implies that the radio can create awareness about gender issues. In societies where human right abuses are rampant, the radio can be used to raise international and national awareness of human rights activists and organisations. According to Osoh & Pate (2011) radio has all it takes to fulfil its watchdog function of promoting human rights. Pate (2009) argues that the role of the radio like other media of mass

communication in the protection and advancement of human rights within the context of its social responsibility in the society includes: exposing cases of human rights abuses and violations; exposing perpetrators of human rights abuses for moral condemnation and legal actions; publicizing the plights of victims for people to know or see, so that they could wake up, react and demand for justice; discouraging human rights abuses; helping secure redress or compensation for victims; enlightening and sensitizing the general public on possible human rights violations; assisting law enforcement officials and human rights groups to track down cases of human rights abuses; and educating the people on how to use appropriate communication channels to articulate their views and give expressions to their aspirations.

Against the above backdrop, the researchers' worries lie with the fact that, though, radio stations in Ebonyi State like Ebonyi Broadcasting Corporation (EBBC) are in the vanguard of the campaign against violations of human rights, there are still sporadic incidences of gross abuses and breaches of human rights laws across the state on daily basis. This ugly trend is compelled the researchers to undertake the investigation at hand.

Review of Empirical Studies

Many scholarly studies have been undertaken in the area of our study, for instance, Ojiakor, Anyanwu, Nkwam-Uwaoma, Adeline & Duru (2020) studied the effectiveness of radio programmes in the campaign against human right abuse in Imo State. The specific objectives of the study included to identify the extent to which Imo State residents are aware of human right abuse through Darling 107.3 Fm's "The Consequence" programme; identify the extent to which exposure to Darling 107.3 Fm's "The Consequence" programme improved the knowledge of Imo State residents on the campaign against right human abuse; and determine the effectiveness of Darling 107.3 Fm "The Consequence" programme in influencing the behaviour residents of Imo State residents" behaviour on issues of human right abuse. The study was anchored on agenda setting and social responsibility theories. The study adopted descriptive Survey research method. The findings of the study revealed that the extent to which Imo State residents were aware of human right abuse through Darling 107.3 Fm "The Consequence" programme is moderate at 40%; the extent which exposure to Darling 107.3 FM "The consequence" programme improved the knowledge of Imo State residents in the campaign against human right abuse is moderate and Darling 107.3 Fm "The Consequence" programme is effective in influencing Imo State residents" behaviour on issues of human right abuse. The study therefore, recommends that there is need for the persistent use of radio to report issues of public importance like human rights abuse in other to improve people's level of awareness and knowledge of their fundamental human rights

The highlighted study is related to the present study because both studies are interested in the use of radio messages for awareness creation about abuse and protection of human rights in Nigeria. The two studies are also related with each other in terms of research design adopted this is because, while the former study adopted descriptive survey method. However, the two studies differred in terms of location, this because, while the former study was carried out in Imo State, the present study is Abakaliki Urban, Ebonyi State. Again, our own study further sought to determine the level of application of the messages as against the investigation of level of influence on residents' behaviour on issues of human rights as done by Ojiakor, Anyanwu, Nkwam-Uwaoma, Adeline & Duru (2020).

Again, Bamgboye (2014) examined the impact of Ekiti radio campaign against human rights violation in Ido community of Ido-Osi local government area. The cardinal objectives of the study were to identify the causes of human right violations in the area, to provide demographic information on victims of human right violation and their experiences, to make recommendations on how to eliminate human right violation. The study made use of survey research method. One of the findings reveals that the programme aired on Ekiti Radio helps in discouraging human right violations among the people. The study then recommended that the government should embark on putting effort to ending human violation especially among women and children.

The above study is related to the current study because both studies, again, are interested in the use of radio messages for awareness creation about human right in Nigeria. The two studies are also

related with each other in terms of research design. However, the location of the current study again differed. Moreover, our own study principally aimed at probing the people's level of knowledge and application of radio human rights messages, but, the above study aimed at identifying the causes of human right violations in the area and providing demographic information on victims of human right violation and their experiences.

Olusegun Adeyeri and Ogunbiyi (2011) carried out a study on Media, Democracy and Human Rights in Plural States: The Case of Nigeria. Specific objective of the study was to provide an adequate explanation and understanding of the factors that can shape the building of a media that will properly promote democracy and human rights in Nigeria. The study was a qualitative research. Data for the study were gathered from secondary sources through the use of textbooks, journal publications, newspapers among others. The data gathered was analyzed through content analysis. findings of the study revealed among other things; that despite the fact that Nigeria has become a 'democracy, it has not ensured that everyone got the rights to opinion, which was supposed to include the rights to seek, receive and impart information and ideas through the media. consequently, the provisions of article 19 of the Universal Declaration of Human Rights is still constantly violated and recently more so in the country as successive 'democratic' governments in the country continue to use the appeal to patriotism and security to muzzle the independent media, deterring journalists from questioning governments policies.

The above study is related to the present study because both studies are interested media and human right in Nigeria. The two studies however, differed from each other in terms of research design adopted this is because, while the former study adopted qualitative design, the present study adopts descriptive survey design. At the same, while the data for the former study were gathered through secondary sources, data for the present study is gathered through the use of questionnaire instrument. While the data analysis of the former studies was through content analysis, data for the present study will be analyzed through the use of simple percentage distribution tables. In terms of scope, the two studies shared some differences; this is because, while the former study covers Nigeria as a whole, the present study is delimited to Abakaliki Urban, Ebonyi State.

THEORETICAL FRAMEWORK

Agenda setting theory

The study is anchored on Agenda Setting theory which was propounded by McCombs and Shaw in 1972. The theory was developed by the duo after their study of media's role in the 1968 presidential election of the United State of America. The study made them realise that the power of the mass media to influence the thinking of the people or shape their opinion towards a particular direction is quite tremendous. The underlying assumption of the theory is that the media determine the issues the public thinks and talks about. Supporting this assumption, Soola & Alawole (2007) note that the media in their function call attention to certain issues. Such issues gain prominence among the audience as the prevalent issues to think and talk about, but may not be too influential when it comes to people's decision on such issues that are being projected by the media. The media are assumed to possess this power as a result of their surveillance function and entertainment function. Nwabueze (2006), supports the agenda setting notion when he posits that by frequently covering and giving prominence to issues in the media, the audience attaches importance to those issues more than others. By so doing, the mass media set agenda for public discussion.

The theory is considered relevant to the study because it explains the role played by the mass media especially radio in reporting issues to the public and how the public reacts to such issues. For instance, human right is one of such issues that are very critical and very important to the public which they are willing to hear, think about and be able to apply it when the need arises. However, the public will only know and think more about it through the level of awareness created about it on through the radio or any other mass media channel(s).

Research Method

This study adopted descriptive survey. The reason for the choice of this method is because it enables the researchers to ascertain the opinion of people on the subject matter of the study. The population of the study comprised all adult drawn from Abakaliki urban. However, According to the 2006 National Population Census, the population of Abakaliki Metropolis is 650, 233 (National population commission Ebonyi State chapter, 2021). According to the Personnel and Administration Department, National Populations Commission, Ebonyi State, the projected population of the area as at December, 2021 stood at 1,023,79. A sample size of 385 was determined using the online Australian Calculator as provided by the National Statistical Service (NSS).

The study adopted cluster sampling technique. This enabled the researchers to divide Abakaliki urban into four clusters of Amike-Aba, Azuiyiokwu, Onuebonyi and Central urban areas. Thereafter, systematic random sampling technique was adopted in drawing out the respondents from each of each of the clusters. The instrument for data generation was Questionnaire which was validated by two mass communication experts in the Department of Mass Communication, Ebonyi State University, Abakaliki, Nigeria. In order to ensure the reliability of the instrument, a test-rested of 20 copies of the instrument was undertaken. The statistical computation of the data using Pearson Product Moment correlation approach yielded 0.73 meaning that the instrument was reliable.

Data Presentation, Analysis and Discussion

Table 1: Age Distribution of the Respondents

Age (years)	Frequency	Percentage
18 – 28	67	17.7%
29-39	102	26.9%
40-50	179	47.4%
51 and above	30	8%
Total	**378**	**100**

Source: Field survey, 2022

Data in table 1 above shows that all the respondents have all attained the age of maturity as to provide answers to questions in the instrument. The youngest of them aged between 18-28.

Table 2: Sex Distribution of the Respondents

Sex	Frequency	Percentage
Male	169	44.6%
Female	209	55.4%
Total	**378**	**100**

Source: Field survey, 2022

The table two above shows that the number of female (55.4%) is more than that of the male respondents (44.6%). This is perhaps, because mature girls, house wives and women generally are easily found at home in the day time more than matures boys and men. It might be that when the copies of questionnaire were served in sampled buildings in selected streets of Abakaliki urban, more number of females was met at home. Moreover, we believe that more number of female respondents is an advantage to the study because female gender are more susceptible to human rights abuses, thereby, positioning them for reliable responses to our research instrument.

Table 3: Educational Qualification of the Respondents

Response	No of respondents	Percentage
FSLC	41	10.8%
SSCE	126	33.3%

NCE/OND	89	23.6%
B.Sc/HND and above	122	32.3%
Total	**378**	**100**

Source: Field survey, 2022.

The table shows that the respondents have various levels of education. however, it should be noted that none of them admitted to be a stark illiterate person. Hence, the minimum qualification was FSLC.

Table 4: religion of the respondents

Religion	**Frequency**	**Percentage**
Christian	350	92.6%
Muslim	28	7.4%
Traditional religion	0	0.0%
Total	**378**	**100**

Source: Field survey, 2022.

Data in table 4 shows that 350 (92.6%) of the respondents are Christians. This is an indication that majority of the respondents were Christians.

Table 6: Exposure to radio messages on human rights

S/N	Questionnaire Item	***YES***	***NO***	***Partially***	***Total Resp.***	***%***
6	*Do you listen to EBBC radio programmes?*	*378*	*0*	*0*	*378*	*100*
7	*Are you aware of EBBC radio human rights programme?*	*378*	*0*	*0*	*378*	*100*

	Questionnaire Item	***Very regularly***	***Regularly***	***Rarely***	***Total Resp.***	***%***
8	*How regularly do you listen to EBBC radio human rights programme**?***	*276 (70%)*	*102 (30%)*	*0 (0%)*	*378*	*0 (0%) 100*

Source: Field survey, 2022.

The data in the table six above establishes the fact that the all the respondents admitted exposure to EBBC radio programmes and consequently are regular listeners of the radio human rights programme of the said station. This means that the respondents are qualified and the data generated from them on the subject matter of our study would be reliable and valid.

Table 7: Knowledge, Application and inhibitor to EBBC radio human rights messages

S/N	Questionnaire Item	Strongly Agree (SA)	Agree (A)	Undecided (U)	Disagree (D)	Strongly Disagree (SD)	Total Resp.	%
9	*Exposure to EBBC radio messages on human right has enabled you to know the acts that constitute violation of your human rights.*	178 (47%)	98 (26%)	22 (6%)	37 (10%)	43 (11%)	378	(47%)
10	EBBC radio human rights messages have enabled you to understand the type of punishment that is attached to the infringement of human any of your human rights in Ebonyi State.	166 (44%)	159 (42%)	11 (3%)	31 (8%)	11 (3%)	378	(100%)
11	Through radio human rights messages you have come to know the appropriate authority to report any abuse of your human right (s)	229 (61%)	127 (34%)	8 (2%)	4 (1%)	10 (3%)	378	100%
12	You have had case (s) where you reported the violation of your human right(s) to authority (ies) recommended by EBBC human rights messages.	209 (53.4%)	77 (20%)	28 (7.4%)	34 9%)	30 (7%)	378	100%)
13	Belief that the court will not dispense justice freely and quickly many a time makes you not to report infringements on your rights to security agencies and relevant authorities for court action	176 (47%)	84 (22%)	28 (7.4%)	47 (12.4%)	43 (11.4%)	378	(100%)

Source: Field survey, 2022.

The data in the table 7 above show that the respondents admitted that they do not only have the knowledge of EBBC radio human rights messages, but that they also apply the messages by seeking remedy to the violation of their rights by reporting to the appropriate authority(ies) as recommended by the messages.

Test of Hypotheses

Hypotheses One

Ho: The people's level of exposure to radio human rights messages is not related to their knowledge about the fundamental human rights.

This hypothesis was tested using the data generated by questionnaire item 9 in table 7 and the chi-square formula thus:

$$X^2 = \sum \left(\frac{O-E}{E} \right)^2$$

Where O = Observed Frequency

E = Expected Frequency

Σ = Summation of the contingency table.

Chi-square Calculation using Table 5

Observed frequency (O)	**Expected frequency (E)**	**O-E**	**$(O-E)^2$**	$\sum \left(\frac{O-E}{E} \right)^2$
178	75.6	128.4	16486.56	218.1
98	75.6	9.4	88.36	1.2
22	75.6	-55.6	3091.36	40.9
37	75.6	-39.6	1568.16	20.7
43	75.6	-42.6	1814.76	24.0
∑				**304.9**

Source: Field survey, 2022.

The critical value under (0.05) level of significance at degree of freedom 4 = 9.49

Thus; Calculated chi-square (X^2) = 304.9

Decision Rule

Since the calculated chi-square value (304.9) is greater than the critical value (9.49), the alternate hypothesis was accepted while the null was rejected. And this shows that the people's knowledge about their fundamental human rights is significantly related to their exposure to radio human rights messages of the EBBC radio.

Hypothesis Two

Hypothesis Two

Ho: The people'sLevel of education does not significantly predict their application of radio messages on human rights.

Chi-square Calculation using table 3

Observed frequency (O)	**Expected frequency (E)**	**O-E**	**$(O-E)^2$**	$\sum \left(\frac{O-E}{E} \right)^2$
41	75.6	100.4	10080.16	133.3
126	75.6	8.4	70.56	0.9
89	75.6	-47.6	2265.76	29.9
86	75.6	-28.6	817.96	10.8
36	75.6	-32.6	1062.76	14.1
∑				**189**

Source: Field survey, 2022.

The critical value under (0.05) level of significance at degree of freedom 4 = 9.49

Thus; Calculated chi-square (X^2) = 189
Critical value = 16.7

Decision Rule

Since the calculated chi-square value (189) is greater than the critical value (9.49), the alternate hypothesis was accepted while the null was rejected. And this shows the people'sLevel of education significantly predicts their application of EBBC radio human rights messages.

Discussion of major Findings

From the analysis of the data generated for this study and the test of the hypotheses reveal that: the people's knowledge about their fundamental human rights is significantly related to their exposure to the radio human right messages in Ebonyi State, desire to seek legal remedy to the violation of human rights among the people is significantly related to their knowledge about the radio human rights messages under study, the people's level of education predicts their application of the radio human right messages and the belief that the judiciary will not dispense justice expediently and free of financial expenditure inhibit the people's application of the radio human rights messages in the area.

Some of the findings above are in tandem with the results of the earlier studies by such scholars as Eze (2013) which had submitted that the broadcast media are doing commendable work when it comes to sensitizing and educating the people to defend their human rights. The place of the radio in mobilizing Nigerians to stand against human rights violations cannot be over stressed. This is because majority of Nigerians are people with low or no formal education coupled with increasing level of poverty, thereby, making them to require extra prodding and education to enable their acquisition of the needed knowledge and audacity to protect and defend their human rights. According to Arinze (2018) higher level of education is associated with higher ability to protect one's fundamental human rights and vice versa. It then poses no surprise that this study has found that the people with higher level of education were more knowledgeable of the radio human rights messages under study. This implies that broadcast stations, government and policy makers in Ebonyi state and in Nigeria in general should give more attention to the specific needs of the people with low or no education when it comes to such critical issue as human rights protection and defence.

Human rights violations are perpetrated and perpetuated across villages, communities, town and cities in Nigeria including Ebonyi State. As such, Onwuazombe (2017) and Orjiakor, Anyanwu, Nkwam-Uwaoma, Adline & Duru (2020) submit that issues bordering on breach of human rights laws should be immuned (protected) from all judicial encumbrances. The relevance of this piece of advice has been harped by the finding this study. The people have admitted that the fear of incurring biting financial expenditure coupled with unnecessary delays and protocols which are typically characteristic of the Nigerian judiciary of today is inhibiting them from applying the knowledge gained from the radio human right messages. To this end, Oduah (2011) solicited for special court to be handling all crimes bordering on human rights violations. Onwuazombe (2017) is rather of the opinion that conventional criminal court should only learn to give accelerated hearing to litigation on human rights violations. In all, we are of the opinion that what matters most is that studies have revealed the people's fear and the lingering limitation to the massive utilization of the doses of sensitization, education and mobilization on issues on human rights protection and defence in Ebonyi State.

Conclusion

The use of radio to impact the knowledge of human right protection and defence in Ebonyi State is paying off. However, the fear that litigation process against the human rights violator(s) remains a lingering inhibiting factor to the full application of radio human rights messages in the area.

Recommendations

Based on the findings of the study, it is recommended that:

1. Litigations bordering on human rights violations in Ebonyi State should be exempted from all processing charges and fees. And hearing on such cases should be given accelerated hearing.
2. Radio human rights programmes and messages should be aired using the people's local languages. This is because many of the lowly or non educated ones find it difficult to learn from the English and Central Igbo oriented language used in airing the messages.

References

Alum, B,. I.(2015). *Influence of radio campaigns against the practice of female genital mutilation in Abia, Ebonyi and Enugu States.* A dissertation submitted to the department of Mass communication, University of Nigeria Nsukka.

Asemah, E. S., Edegoh, L. O and Ogwo, C. (2013). Employing the mass media for the promotion of human rights in Nigeria. An International *Multidisciplinary Journal, Ethiopia, 7 (1), 47-60.*

Ekuma, C.S (2015). Use of radio in the fight against cholera outbreaks in Ebonyi State, Nigeria. *International journal of communication studies, 2(5) 23-29.*

Ezaka, S. (2018). *Introduction to broadcasting (in the era of pluralism and digitalization).* Abakaliki: Omega consult and publishing company.

Ijah, A. (2013).Radioas a tool for rural development in Nigeria: prospects and challenges. *An International Journal of Arts and Humanities Bahir Dar, Ethiopia,* 2 (1)2-3.

Mustapha, L. (2008). *Mass media and optimization of health policy, the participating option in Mass media and society"* A multi-perspective approach. Lagos: University of Lagos Publishers-Nigeria.

Myers, M. (2008). *Radio and development in Africa: A concept paper*. International development research center of Canada.

Ndiyo, O (2005) *Research methods in administrative science*. Ibadan: Beik Publishers.

Oduah, F.M. (2011). Communication and human rights‖ A paper presented at the professor wilson's conference on Communication, Held at the CBN Hall, of the University of Uyo, from 17th to 18th of March.

Okunna, C.S. (1999). *Introduction to Mass Communication.* Enugu: New Generation Books.

Olusegun, A. and Omotayo, O. (2011).Media, democracy and human rights in plural states: the case of Nigeria. *Journal of Sustainable Development in Africa (Volume 13(8)120-128.*

Onwuazombe, Dr. Ifeanyi I. (2017) "Human Rights Abuse and Violations in Nigeria: A Case Study of the Oil-Producing Communities in the Niger Delta Region," *Annual Survey of International & Comparative Law*: Vol. 22 : Iss. 1 , Article 8. Available at: https://digitalcommons.law.ggu.edu/annlsurvey/vol22/iss1/8

Oyero, O. (2010). Development content in indigenous language Radio. *Babcock Journal of Mass Communication,* 2 (2),47-48