

## **BROADCASTING THROUGH MOTHER TONGUE: EVALUATING THE ROLE OF KRIKE CHIRI PROGRAMME ON RADIO RIVERS 99.1 FM, PORT HARCOURT**

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### **Abstract**

In Rivers State, only a few radio stations had programmes presented in Okrika language and the time allotted to such programmes were inadequate. The study evaluated how far *Krike Chiri* programme on Radio Rivers 99.1 FM has transmitted the cultural modes and values of Okrika people to the next generation of the Okrika youths. The objectives were to identify the radio programmes presented using the Okrika Language on Radio Rivers 99.1 FM, examine the extent to which the use of Okrika language in the radio programmes of Radio Rivers 99.1 FM has helped to promote the Okrika Language, and examine how the programmes can be further used in preserving the Okrika culture. It was discovered that only one local programme – “The Krike Chiri” was being broadcast on the station and was seen as helping to promote the Okrika indigenous language by showcasing the cultural elements of Okrika culture, teaching the younger generations how to use Okrika language, and to teach the people in the cities and in diaspora what obtains in Okrika land. It was recommended that the National Broadcasting Commission (NBC) should adopt a working strategy for the regulation and implementation of her cultural broadcast objective. This will force radio stations nationwide to comply with the objective while more programmes should be created and sponsored by Rivers State Government and political leaders in Okrika land.

**Key words:** Indigenous language, Agenda setting theory, Krike Chiri, Participatory Communication Model, Radio Programme

### **Introduction**

Broadcasting is a remarkable development in human communication. It is the most pervasive machinery or channel of communication that uses electromagnetic impulses to reach the public instantly, (Ume-Nwagbo as cited in Pepple & Acholonu 2023). Today digital communication technology is the *modus operandi* hence broadcasting is the fastest way to disseminate information for development, socialization, cohesion and unity. According to Pepple (2011) broadcasting is the use of electromagnetic waves for transmitting and receiving messages over long distances in the mass communication sense. Based on the inherent value of language, the modern media such as the radio should consider using the indigenous languages in its broadcasting of information for development, encourage native language acquisition, cultural sustainability for the younger generations and education as well as entertainment.

Language according to Odegbenle (2013) is a form of communication which allow animal (both lower and higher) to engage in transaction and share thoughts, beliefs, notions, ideas, experiences and so on which are presumably known to both parties. Hence, language is important to the meaningful existence of the human race. It is used by man as a means of social, cultural transmission as well as a means of knowledge advancement and societal development. It is an absolute precondition for nearly all our social life, and it is the medium in which most organized thought and communication proceed. Adetugbo (1980) while highlighting the significance of language to man, opines that “all human societies and institutions are made possible only by man’s possession of language”. Odusina (1989) in his view observes that “without language, there would be mental isolation and thought stagnation in interaction either”.

The Nigerian government sees language as a means for promoting social interaction and national cohesion (FRN, 2004). Native languages are very important especially in the cultural aspects. This is because they serve as the basis or the foundation of the native people.

Indigenous language refers to the various native languages spoken in Nigerian. They are languages that are aboriginal to the people (Adeniyi & Bello, 2006). With the indigenous languages, social, moral, religious and economic values and norms of the people are inculcated. For instance, values such as respect for elders, hospitality, dressing, beliefs, being hard working are appreciated through the major genres of oral and written literature as works of art and as vehicles of culture and history of the people (Onwuka and Uloh- Bethels, 2010). Language according to Acholonu, Pepple & Fiberesima (2017, p. 132) is needed to encourage effective planning and implementation of communication programmes and strategies to the grassroots. Anyadike, Olemadi & Odoemelam, (as cited in Acholonu, Pepple & Fiberesima 2017, p. 132) noted that the reality of the country’s ethno-cultural and religious composition presents an unfortunate situation, where sectional interest, and ethnic affiliations rather than loyalty to national development goals and aspirations, takes the order of the day.

In the light of this, there is need for broadcast houses to pay attention to the rich and diverse cultural experiences for the sake of the future. This can only be attained by the programmes and programming of indigenous languages on radio. These radio programmes should include local contents that can be participatory by a particular language audience at a given time.

As a way of looking for ways through native or indigenous languages can be propagated to younger generations in the society, the radio as a medium becomes the best outlet through which this can be achieved. Apart from the homes, the mass media is a channel for language propagation and preservation. As a major medium of communication; the radio churns out information that informs and educates people about their culture (Johnson, 2007). This is achieved through programmes such as music shows, talk shows, drama series and documentaries of these programmes which promote cultural values, norms and ethics of the society. These television shows also help to promote cultural values as a means to transform Nigerian culture. Furthermore, the need for a better society informed the choice of this research, as the researcher examine ways and manners of making the society a better place. So, the researchers embarked on the study of radio programmes broadcast in Okrika Language in order to showcase ways and manners of ensuring that the local culture of the Okrika people is

shown to the world and the language is used for empowerment and mobilization as well as its preservation.

Since, the indigenous language have an added advantage of reaching people at the grassroots, particularly, those in the rural areas. The study evaluated the thirty minutes presentation of *Krike Chiri* programme by Gift Amangi of the Okrika language programme on Radio Rivers 99.1 FM.

### **Statement of the Problem**

Local broadcast content in Nigeria is meant to be a conduit through which the people experience their culture. But it has not been encouraged by programmers and the government, as cultural learning can be enhanced by promoting and sustaining the moral and community life of the Nigerian people. Despite the stipulation of the NBC code, broadcasting in Nigeria (especially by private stations) continues with the foreign nature of its content, while its local content features a high level of hybridization - an infusion of Western and Nigeria culture - which does not necessarily compliment the culture of the audience, but which exposes them to modes and values that are somewhat contradictory to their own culture. Many indigenous languages in Africa are going into extinction today and this could be traced to their not being showcased or preserved by the media. Also in Rivers State, only a few radio stations have programmes in indigenous languages.

The indigenous languages to a large extent have been replaced with the colonialists' languages and culture and has been used even in homes by parents, children and wards resulting to their near extinction which is to the detriment of the indigenous people. Beyond language which is supreme and sacrosanct in human communication, broadcasting through indigenous language is also a vehicle for change, if it is taken seriously, hence, the problem of this research.

Based on this assertion, the study therefore, sets out to examine how far the indigenous language programme " *Krike Chiri* " by Gift Amangi on Radio Rivers 99.1 FM has been able to transmit the cultural modes and values of Okrika people to the next generation of the Okrika youths. Thus, the question for this study is, has the programme *Krike Chiri* been able to promote Okrika language, empower and mobilize the people towards social development and participation?

### **Objective of the Study**

The objectives of this study are to;

1. Find out if Okrika people listen to the *Krike Chiri* programme on Radio Rivers 99.1 FM.
2. Find out if the *Krike Chiri* programmes on Radio Rivers 99.1 FM has helped to promote the Okrika Language.
3. Ascertain the perception of Okrika people on the *Krike Chiri* programme on Radio Rivers 99.1 FM.
4. Find if the programme *Krike Chiri* can be used to empower and mobilize Okrika people towards social development and participation?
5. Find out ways the *Krike Chiri* programme on Radio Rivers 99.1 FM can be further used in preserving the Okrika culture.

## Research Questions

The following research questions are outlined in line with the objectives of the study.

1. Do Okrika people listen to the Krike Chiri programme on Radio Rivers 99.1 FM?
2. Has the Krike Chiri programmes on Radio Rivers 99.1 FM helped to promote the Okrika Language.
3. What is the perception of Okrika people on the Kirike Chiri programme on Radio Rivers 99.1 FM?
4. Can the *Krike Chiri* programme on Rdio Rivers 99.1 FM be used to empower and mobilize the Okrika people towards social development and participation?
5. How can the Krike Chiri programme be further used in preserving the Okrika culture?

## Literature review

### Concept of Broadcasting

Broadcasting is the inclusion of different mediums that are used for communicating, transmitting and broadcasting to the public or masses. It uses a wide range of audio-visual materials as well as electronic or electro-magnetic mediums to share news, information, and entertainment with target audiences or general public.

### The Place of Language in Broadcasting

Language is an integral part of human behaviour and it serves as the primary means of interaction between people (Adedeji, 2014). It is so important to the growth of a people that it is among the very first forms of behaviours children learn at the formation stage, and later when we learn other skills and acquire more knowledge, much of this reaches us only through the medium of language (Jibir-Daura, 2014).

Language according to Odegbenle (2013) is a form of communication which allow animal (both lower and higher) to engage in transaction and share thoughts, beliefs, notions, ideas, experiences and so on which are presumably known to both parties. Languages is one of the indispensable resources of man, necessary for his day-to-day transaction and activities, language lives and dwells with the people, and the perception of the real world is construed by the language habit of the people or group of speakers (Emeka-Nwobia, 2015). It is important to the meaningful existence of the human race. It is used by man as a means of social, cultural transmission as well as a means of knowledge advancement and educational development (Alhassan & Ali, 2015). It is the unique property of human beings and all the developments of man, be it intellectual, ethical, political, social or economic revolves entirely on the instrumentality of language (Ene, 2007). 5 Characteristically, language is species specific and species generic possession that is uniquely human, that is peculiar to human beings and it can be both an individual property (when it exists as knowledge) and a social property, when it manifests to perform its function (Adzer, 2012). Language according to Yusuf (2012) remains potentially a communicative medium capable of expressing issues and concepts as well as moods, feelings and attitudes. As rightly put by Ani (2012, p. 110): The appeal of language resides precisely in its capacity to meet the needs of man for self-expression and for communication of

experience in his day-to-day engagements with the world around him. Man needs language for the dissection and analysis of material reality and spiritual experience as well as for formulation of hypothetical statements, theories and belief as well as value systems. In other words, beyond facilitating communication of experience, a language must enhance man's cognitive abilities and functioning, if it is to be of permanent relevance or survive through the ages. The functional characteristics of language according to Emeka -Nwobia (2015) are not just limited to communication or transfer of information. He further posits that language provides means of concealing information as well as unveiling hidden agendas and codes.

### **Relevance of Indigenous Programmes in Broadcasting**

In September 2006 the South Africa Department of Arts and Culture (DAC) and the national television broadcaster, South Africa Broadcasting Corporation (SABC), initiated a partnership aimed at adapting literature about the culture and the arts of South Africa for television (Richard 2006). This is primarily aimed at initiating the interest of the younger generation in arts and culture through television. In the words of Dr. Z. P. Jordan, the Minister for Arts and Culture of South Africa, "the South African society is not a reading one" (pp. 27). Hence, there is the need to propagate and preserve the cultural values and arts of the people through the TV adaptation of literary classics written in indigenous South African languages. This is expected to help the younger generation who watch more TV than they read books, learn their arts and culture through TV while also being stimulated to get interested in reading about their culture.

The SABC broadcasts in all of the country's eleven official languages to serve its linguistically diverse population. Although English is the language most widely understood in South Africa, emphasis is, however, deliberately placed on promoting all the languages through the media and other means. Consequently, there are news bulletins in all the official languages on SABC today. Apart from the SABC, other local content providers have been doing a great deal in trying to infuse elements of culture propagation in their programmes. This they do through an aggressive pro-local approach to programme packaging. But while it may be argued that there is a lot of local content on the media today, it is imperative to point out that true local content is the creation and dissemination of programmes expressing a people's knowledge and experience the communication of which provides the people with an avenue to express their own ideas, knowledge and culture in their own language. (Michael 2009).

The above scenario is not what the array of foreign programmes or locally produced programmes on Nigerian TV stations that reflect foreign lifestyles and values more than those of the local people suggest. Language is of special significance in the analysis of culture because it is a community-based art form that serves as the bridge to understanding a culture. Without language we cannot truly understand the traditions of a culture because language holds knowledge about the identity of a people. Therefore, citizens start to lose the ability to communicate in their languages, they will begin to lose knowledge - indigenous knowledge that is important for sustainable development. Beyond language, there is also the deliberate attempt at positively highlighting other elements of the people's culture.

### **The Okrika people**

The Okrika people live in various towns, villages and hamlets. Apart from Port Harcourt, their major settlement is Kirike, Ogoloma, Ogu, Bolo, Abuloma, Ibaka, Ogbogbo, Isaka, and Ele. Their mother-tongue is Okrika, a language of the Ijoid family

of languages. It is related to Kalabari and Ibani. For example, the word 'welcome' is *ibosa* in Okrika, *ibote* in Kalabari and *iboma* in Bonny. The only exception to the use of Okrika as a common tongue among the entire Okrika is Abuloma, where in addition to Okrika they speak Obulom. Besides a few local accents are discernible with particular reference to Ogu and Kalio Ama. The Okrikans are regarded as amphibians but much of their social-cultural and economic life depended on the sea.

### **Radio Rivers 99.1 FM Station**

The Rivers State Broadcasting Corporation was established by Edict No.6 of 1973. The station became operational in 1978 as Radio Rivers 1 and on 2nd May, 1981 the first maiden broadcast of Radio Rivers 2 99.1 FM was made.

Radio Rivers FM broadcasting studio is located along Degema Street in the heart of the old Port Harcourt Township commonly referred to as 'Town'. The station's transmitters are based in the Port Harcourt neighborhood of Elelenwo from where it transmits to various towns and municipalities of the state and beyond

Radio Rivers has a broad range of programming. This includes news and information (particularly on the native ethnic groups of Rivers State who don't receive wider coverage on other stations), local sport, music, arts and culture and public announcements. It is the only major radio station existing that is devoted to promoting Riverians and their local vernacular languages.

### **Theoretical Framework**

**Cultural Norms Theory** and Participatory Communication Model formed the foundation for the study.

This Cultural Norms theory was propounded by McLuhan in 1964. He propounded this theory when Minneapolis stayed without a newspaper and it was seen that with newspaper there was less crime around, this was because of the ways the media presented issues on crime, but there was a report of the media as watchdog to the society, it then looked as if nothing was wrong. Babatunde (1998).

Thus, it can be seen that people tend to pattern their attitudes according to media (television) presentations. This theory posits that people tend to pattern their lives according to dominant way through which the media present selected issues. According to Wogu (2001) "some themes are purposefully emphasized or portrayed to influence people due to the pattern of their presentation". For instance, women can learn to wear certain costumes or follow a given dress pattern which they get from television presentations. Thus, through selective presentation and hype on certain themes, television creates the notion among the audience that such themes are part of the society or given cultural norms of the society. The socially influenced members of the public often follow such media presentations.

Meanwhile critics' stress that the media are likely, if unchecked to emphasize bad behavior and mislead people, yet the media can also encourage good behavioral pattern at the same time. Cultural norms theory thus provides the much needed theoretical understanding on the investigation of the role of television in propagating culture. For example, the more television lays emphasis on the importance of culture, the more people tend to follow and pattern their lives towards it. In other words, what

the television says or broadcasts about culture is what can make the society a much better place to live in.

### **Participatory Communication Model**

The theory of participatory communication as espoused by Mefalopolous (2008) and Moemeka (2012) contains useful concepts that are relevant to a discourse on the influence of local dialect programme on rural development and social integration. The main tenet of participatory communication is the concept of inclusiveness. It argues that for development to occur there is need to enlist the support of those for whom the development objectives are designed. Development communication literatures (Odoemelam, 2013; Mefalopolous, 2008; Moemeka, 2012) as cited in (Anyadike, Olemadi & Odoemelam, 2005) suggest a dialogic mode of communication. Dialogic communication envisages a process of commonness in the interaction continuum. Empirical literatures have shown that language (indigenous) achieves the objective of participatory communication (Yusuf, 2005; Fani-Kayode, 2005; Anyaegbunam, 2005). Anyaegbunam (as cited in Acholonu, Pepple and Fiberesima 2017) argues that indigenous language programme encourage socio-cultural cohesion and unification. He concludes that a vigorous promotion of indigenous language programmes and other identified unifying national symbols would engender the much-needed national integration and peaceful co-existence in Nigeria. No doubt, this is important for development objectives.

This study, argues that participatory communication can serve as a strategic tool to achieve development programmes in the rural areas. However, participatory communication can also envisage a fundamentally new approach to development, one which sees communication as the very objective of development effort.

### **Methodology**

This study “Broadcasting through Mother tongue: Evaluating the Role of Krike Chiri programme” on Radio Rivers 99.1FM was carried out using the survey and in-depth Interview research methods. For the survey research method, the questionnaire was the main instrument for data collection, while for the In-depth Interview Technique, interview schedule was the main instrument appropriate for the study because of the focus of the study. This design is also suitable for this study as it has over time proven to be an effective method for analyzing people’s opinions, which is the intention of the researchers.

The In-depth Interview technique was thought to be most suitable for this study because there are numerous advantages associated with using the technique one of which is that it allows participants to participate fully in the process of facts finding (Anyadike, Olemadi & Odoemelam, (as cited in Acholonu, Pepple and Fiberesima (2017).

### **The Population of the Study**

The population of the study comprised the projected figure for Okrika Local Government Area residents as at 2023 which according to National Population Commission, was put at 379,136. using the, Krejice and Morgan 1970 Sample Table, a sample of 346 was determined from the population. The systematic sampling technique was adopted to distribute the questionnaire to respondents at respective areas. For the purpose of accessibility and effectiveness, the people from Okrika LGA who listen to Krike Chiri programme on Radio Rivers 99.1 FM were the elements sampled

for the study. For the Indepth Interview technique, interview sessions were arranged with the presenter of the programme Krike Chiri as well as five ardent listeners of the programme in Port Harcourt.

### Data Presentation and Analysis

The data collected from the questionnaire were analyzed using descriptive tools as well as frequency tables and simple percentage while the qualitative data were analyzed using explanation building technique.

### Data Presentation and results

The data are presented, interpreted and analyzed with the use of simple percentages. Copies of the questionnaire were shared to respondents. Although the completion of questionnaire by the respondents was well monitored by the research assistants, not all copies of the instrument administered were returned. Out of the total of 346 copies shared, 300 were returned and adequately filled.

**Research Question one:** Do Okrika people listen to the Krike Chiri programme on Radio Rivers 99.1 FM?

**Table 1: Respondents' Opinion on Krike Chiri programme listenership.**

Responses	FREQUENCY	PERCENTAGE %
Yes	300	100 %
No	-	-
Not aware	-	-
Total	300	100 %

Table 1 above reveals that all respondents accepted that they listen to Kirike Chiri programme on Radio Rivers 99.1 FM, at 300 (100%).

**Research Question Two:** Has the Krike Chiri programmes on Radio Rivers 99.1 FM helped to promote the Okrika Language.

**Table 2: Respondent's view on promotion of Okrika Language**

Responses	FREQUENCY	PERCENTAGE %
Yes	300	100 %
No	-	-
Not aware	-	-
Total	300	100 %

Table 2 above also reveals that all respondents accepted that Kirike Chiri programme on Radio Rivers 99.1 FM promotes Okrika language, at 300 (100%).

**Research Question Three: What** is the perception of Okrika people on the Kirike Chiri programme on Radio Rivers 99.1 FM

**Table 3, Respondents' perception of Kirike Chiri**

Responses	Frequency	%
<b>Respondents' perception of Kirike Chiri</b>		
Integration of the people	55	18.33%
featuring of enlightenment information	45	15%
Encouraging the people to see themselves as people sharing the same cultural value and language.	100	33.33%
Sensitization and promotion of development projects.	100	33.33%
Total	300	100

Table 3 reveals that most respondents perceives that Kirike Chiri programme on Radio Rivers 99.1 FM promotes Okrika language , helps to Sensitize and promote development projects in Okrik at 100 (33.33%), an equal portion of the respondents said the programme Encourages the people to see themselves as people sharing the same cultural value and language, at 100 (33.33%) while others perceive it as integrating the people at 55 (18.33)%and featuring of enlightenment information at 45 (15%).

**Research Question four: can the *Krike Chiri* programme on Radio Rivers 99.1 FM be used to empower and mobilize the Okrika people towards social development and participation?**

**Table 4: Respondent’s view on social development and participation**

Responses	FREQUENCY	PERCENTAGE %
Yes	285	95 %
No	-	-
Not aware	15	5%
Total	300	100 %

**Table 4** reveals that respondents agrees that the *Krike Chiri* programme on Radio Rivers 99.1 FM been able to empower and mobilize the Okrika people towards social development and participation at 285 (95%), no respondent said no while 15 respondents at (5%) said they are not aware.

**Research Question Five: How the programme “Kirike Chiri” on Radio Rivers 99.1 FM can be used to promote the Okrika culture.**

**Table 5: Respondents’ view on promotion of Okrika Culture.**

Cultural Content	Frequency	Percentage
Dressing	80	26.66 %
Ceremonies (wedding, burial, coronation) Festivals (masquerade)	90	30%
Teaching the rudiments of the language	110	36.66%
Cuisine, kitchen ethics	20	6.66%
<b>Total</b>	<b>300</b>	<b>100%</b>

Table 5 on how the programme “Kirike Chiri” on Radio Rivers 99.1 FM can be further used to promote the Okrika culture, 110 respondents with a percentage of 36.66% said Teaching the rudiments of Okrika language, 90 respondents at 30% said ceremonies (such as weddings, burials, coronation), 80 respondents at 26.66% aid Okrika dressing while 20 respondents at 6.6% thinks it can be done through cuisine and kitchen ethics. This implies that most of the listeners of the programme discussing the Okrika dressing, teaching the rudiments of Okrika language among others is the way to further promote the Okrika culture.

### **Qualitative Data Presentation of the In-depth Interview**

This section presents an analyses and explanation of the qualitative information collected during the In-depth Interview Sessions with the various persons selected including the presenter of the programme. An explanation does not exist in and of itself, it explains something. The formulation of the question identifies the interest of the researchers, the aspects of the case they are concerned with and the direction of the research. It also suggests what would provide a satisfactory explanation, (Andrade, 2012)

In the analyses done in this section, the researchers tried to make sense out of the responses of the respondents. This entail searching for similar patterns of thinking that is within the bounds of the questions asked. In the qualitative analysis of the various presentations made by the respondents at the In-depth Interview session, the researchers used a constant comparison method which involved the probing for common words, phrases and concepts in the responses of the participants.

Secondly, the respondent's responses were then contrasted and categorized carefully in line with the various themes identified and highlighted in the research objectives. This entails highlighting the key responses that agreed with the research objectives of the study, in such a way as to enable the researchers to sift through the responses and take away irrelevant portions and analyse the portions highlighted. while focusing on the critical issues that has bearing on the research objective.

The researchers interviewed six persons and the presenter of the programme Krike chiri. The six persons were labeled appropriately as shown in table below. The participants in the In-depth Interview session were simply identified by random letters, as codes, to ensure that anonymity of the respondents are maintained, which is an ethical principle in social science research. The respondents were identified by arbitrary letters and codes without their names, on the basis that they were promised confidentiality and anonymity prior to the interview sessions.

### **On whether Okrika people listen to the Krike Chiri programme on Radio Rivers 99.1 FM -**

The respondents evaluated the listenership of the programme. on Radio Rivers. The focus was to assess the listener's level of exposure to Krike chiri programme on Radio Rivers.

The participants sought to affirm the level of exposure of respondents to the Krike Chiri programme.

*they attested to the fact that the programme has a lot of Okrika people as audience.*

In discussing the extent to which Okrika residents listen to the programme, the respondents contends that in today's world, a lot of people, especially those in Okrika LGA listen to the programme. IDI 1 stated as follows:

*"...I became aware of that because of the number of calls i receive during the progamme.t" IDI*

*"Krike Chiri programme has contributed to the integration of the okrika people? it is indeed a medium of integration of the Wakirike people, because they follow the trend of the discussions and make contributions through phone-calls. So, they are well informed about developmental issues and other activities going on in Okrika".*

### **On whether the programme Krike Chiri on Radio Rivers 99.1 FM helped to promote the Okrika Language –**

The respondent answered in affirmation. According to her “a lot of young people who pay attention to the programme have become so conversant with the language compared to when they started”.

### **Can the Krike Chiri programme on Radio Rivers 99.1 FM be used to empower and mobilize the Okrika people towards social development and participation -**

she maintained that “local language is indeed a tool for mobilization and development of a people because as they listen to the programme, they make complains and also suggest ideas for correction or improvement on issues. In fact, the extent to which the local language programme mobilizes and sensitizes the people of Okrika is very impressive”. She further noted that “the exposure level of the programme Krike Chiri to Wakirike people is enormous, as they are proud to be heard by other ethnic groups that understand the language, as they also call in from time to time to make contributions to the programme which according to her, is a huge exposure”

### **Okrika peoples’ listenership to the Krike Chiri programme on Radio Rivers 99.1 FM**

The other respondents supported the views of the presenter, on the high level of Okrika people exposure to the programme. they affirmed that they know about it and also listen to the programme every time it is being aired. A respondents IDI 2 particularly made reference to the fact that the Okrika people use the programme to do lots of things. According to the him.

*"i always listen to the programme because it gives me joy".*

Aside from one respondent who said he got to know about programme recently, all other interviewees are dominantly listen to the programme.

### **Perception of Okrika people about the Kirike Chiri programme on Radio Rivers 99.1 FM**

The various interviewees agreed that Okrika people perceive the programme as sources of information. The consensus of opinions from them weighed heavily on the side of veritable source of information. The participants contend that the people perceive the programme as satisfying their information need.

The various views and positions of the respondents are summarized as follows:

*" it promotes Okrika language" IDI 3*

*" it sensitizes the people and promotes development projects in our communities" IDI 4*

For instance, an interviewee from Okrika waterside said “the programme is so interesting that I even gather my children when the programme is on so that they can learn the language, you know we parents hardly speak our language to them.” IDI 6.

### ***Krike Chiri* programme on Radio Rivers 99.1 FM be used to empower and mobilize the Okrika people towards social development and participation?**

The Interviewees generally agreed that the *Krike Chiri* programme on Radio Rivers 99.1 FM has been able to empower and mobilize the Okrika people towards social development and participation. The respondents further contend that the people access various trainings and government programmes through the programme. Some of the participants contend as follows:

*" a lot of government programmes that i am not aware of, i go to know through this programme, the presenter informs us about them and encourages us to be part of them, with that we benefit" IDI 3.*

### **Discussion of findings**

The study made use of five research questions from which data was gotten and would be analysed. Below is the analysis.

#### **Research Question 1: Do Okrika people listen to the Krike Chiri programme on Radio Rivers 99.1 FM?**

The findings in research question one reveals that all respondents accepted that they listen to Kirike Chiri programme on Radio Rivers 99.1 FM, at 300 (100%). The implication is that Okrika people who are scattered all over Rivers State believe in the programme. These findings were substantiated by the result gotten from the interview generated data. For instance, findings show that majority of the interviewees said they know about it and also listen to the programme every time it is being aired. The overall findings corroborates (Adedeji, 2014) when he stated that language is an integral part of human behaviour and it serves as the primary means of interaction between people.

#### **Research Question Two: has the Krike Chiri programmes on Radio Rivers 99.1 FM helped to promote the Okrika Language.**

The findings in research question two reveals that all respondents accepted that Kirike Chiri programme on Radio Rivers 99.1 FM promotes Okrika language, at 300 (100%). This implies that respondents believes that the Krike Chiri programme has really promoted the Okrika language among the people. This finding is in line with the assertion by Yusuf (2012) that Language remains potentially a communicative medium capable of expressing issues and concepts as well as moods, feelings and attitudes.

#### **Research Question Three: What is the perception of Okrika people on the Kirike Chiri programme on Radio Rivers 99.1 FM**

Findings in research question three reveals that most respondents perceive that Kirike Chiri programme on Radio Rivers 99.1 FM promotes Okrika language, helps to Sensitize and promote development projects in Okrika. while, an equal portion of the respondents said the programme Encourages the people to see themselves as people sharing the same cultural value and language, the rest of the respondents perceive it as integrating the people at 55 (18.33) % and featuring of enlightenment information at 45 (15%). These findings were substantiated by the result gotten from the interview data

where most respondents perceive that Kirike Chiri programme on Radio Rivers 99.1 FM promotes Okrika language. The overall findings agree with Michael (2009) that while it may be argued that there is a lot of local content on the media today, it is imperative to point out that true local content is the creation and dissemination of programmes expressing a people's knowledge and experience the communication of which provides the people with an avenue to express their own ideas, knowledge and culture in their own language.

**Research Question four: can the *Krike Chiri* programme on Radio Rivers 99.1 FM be used to empower and mobilize the Okrika people towards social development and participation?**

**Findings to research question** reveals that respondents agrees that the *Krike Chiri* programme on Radio Rivers 99.1 FM been able to empower and mobilize the Okrika people towards social development and participation at 285 (95%), no respondent said no while 15 respondents at (5%) said they are not aware. The findings were substantiated by the result gotten from the interview data that respondents affirmed that The *Krike Chiri* programme on Radio Rivers 99.1 FM been able to empower and mobilize the Okrika people towards social development and participation. These findings buttresses the views of Emeka -Nwobia (2015), that functional characteristics of language according to are not just limited to communication or transfer of information. He further posits that language provides means of concealing information as well as unveiling hidden agendas and codes.

**Research Question Five: How the programme “Kirike Chiri” on Radio Rivers 99.1 FM can be used to promote the Okrika culture.**

Findings to research question five on how the programme “Kirike Chiri” on Radio Rivers 99.1 FM can be further used to promote the Okrika culture, it reveals that 110 respondents with a percentage of 36.66% said Teaching the rudiments of Okrika language, 90 respondents at 30% said ceremonies (such as weddings, burials, coronation), 80 respondents at 26.66% aid Okrika dressing while 20 respondents at 6.6% thinks it can be done through cuisine and kitchen ethics. This implies that most of the listeners of the programmes discussing the Okrika dressing, teaching the rudiments of Okrika language among others is the way to further promote the Okrika culture.

This result corroborates the augment of (Ene, 2007) when he stated that, it is the unique property of human beings and all the developments of man, be it intellectual, ethical, political, social or economic revolves entirely on the instrumentality of language.

**Conclusion**

Considering the fact that majority of respondents in Okrika local government area perceive the Krike Chiri programme on Radio Rivers 99.1 FM as credible sources of information and has helped to promote the Okrika indigenous language by showcasing the cultural elements of Okrika culture, as well as teaching the younger generations on using Okrika language. It is therefore, pertinent to conclude that the Krike Chiri programme has huge potentials for, teaching the people in the cities and

in diaspora what obtains in Okrika land. This implies that the programme is very important to accelerate the Okrika people's knowledge of their indigenous language.

Furthermore, owing to the fact that most of the respondents accepted that there are information available for them in the programme, it is safe to conclude that exposure to the Krike Chiri programme on Radio Rivers 99.1FM has broadened the knowledge of the people in Okrika local government area to a large extent. The programme therefore, cannot be down played as policy makers and others need to incorporate it among the media programmes to be used in mobilization and sensitization of the people on government policies, especially on development programmes and projects.

### **Recommendations**

Based on the conclusions drawn from the findings of the research effort, the study recommended that: the Krike Chiri programme on Radio Rivers, should be used as a model for the adoption of indigenous languages by government for the preservation of the culture of the Okrika people.

1. There should be a revisit of the schedule and time allotted for the programme by increasing the broadcast days to enable people benefit more from the programme.
2. Indigenous language programmes on radio should be encouraged by policy makers and programmers.
3. Since the Krike Chiri language programme was accepted as a source of empowerment and mobilization of the Okrika people, government programmes should be incorporated into the programme.

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