



Examining the impact of BBC News Yoruba on the revitalisation of Yoruba language of South-West Nigeria

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DECLARATION

I, **Nureni Aremu BAKENNE**, hereby declare that the thesis entitled **Examining the impact of *BBC News Yorùbá* on the Revitalisation of Yorùbá Language of South-West Nigeria**, is my original work and has not been submitted to any institution for the purpose of obtaining a degree. All sources cited are duly acknowledged in the comprehensive referencing.



Signature:

Nureni Aremu BAKENNE

DEDICATION

I am grateful to Allah, the Author of my Story; The Designer of my Destiny, the Moulder of my Career and the Greatest Teacher of Man...*Allahu Akbar!*

To my late parents - my first teachers - Rasheed Ayinde Bakenne and Isiwat Asabi Bakenne. May your souls be favoured by your Creator. I hope to meet you again in AlJanah Fridaus, *Insha Allah!*

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Ẹ̀ ẹ̀sun, mo dúpẹ̀ púpọ̀!

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LIST OF ABBREVIATIONS AND ACRONYMS

AIC	Analogue Information Content
ARG	Afenifere Renewal Group
BBC	British Broadcasting Corporation
BBCWS	British Broadcasting Corporation World Service
BBCGN	British Broadcasting Corporation Global News
CNN	Cable News Network
CYLE	Centre for Yorùbá Language Engineering
DIC	Digital Information Content
DTTB	Digital Terrestrial Television Broadcasting
FRCN	Federal Radio Corporation of Nigeria
ICT	Information and Communication Technology
LDC	Language Development Centre
GAM	The Global Audience Measure
MLC	Maori Language Commission
NBC	National Broadcasting Commission
NBS	National Broadcasting Service
NPE	National Policy of Education
NINLAN	National Institute for Nigerian Languages
NPE	National Policy on Education
NUC	National Universities Commission
NTA	Nigerian Television Authority
OPC	O’odua People’s Congress
RDS	Radio Distribution Service
RLS	Reversing Language Shift
SPSS	Statistical Package for the Social Sciences
SABC	South African Broadcasting Corporation
SHV	Super Hi-Vision
UNDRIP	United Nations Declaration of the Rights of Indigenous Peoples
UNESCO	United Nations Educational, Scientific and Cultural Organisation
VOA	Voice of America

WNBC Western Nigeria Broadcasting Corporation
WNTV Western Nigeria Television
YCR Yorùbá Cultural Renaissance

ABSTRACT

Languages are disappearing at an alarming rate all over the world and indigenous languages are the worst hit. Yorùbá, a language spoken by 50 million people in the South-West Nigeria, is one of the endangered languages. However, scholars have continued to advocate the need to use the media as a complementary approach to propagate indigenous language by ensuring that Yorùbá language does not lose its currency. Therefore, major stakeholders propose that language documentation and revitalisation be seen as the most important task in linguistics today. This study employed cultural marginalisation theory of language and cultural effects theory to investigate the interrelationship between *BBC News Yorùbá* and the promotion of Yorùbá language, its cultural values and traditions and how the medium could be used for the rejuvenation of Yorùbá language among the youths of South-West Nigeria.

The study adopted mix-method research techniques in quantitative (survey) and qualitative forms (content analysis and in-depth interviews) to generate data for this work. A total of 93 news items posted on the Facebook page of the *BBC News Yorùbá* covering the period of six months (July-December, 2021) were sampled for content-analysis. For the survey, a self-administered questionnaire was adopted. Data from 1,200 usable questionnaire copies were analysed. A qualitative semi-structured interview based on purposive sampling was also used to elicit data from Yorùbá language scholars and professionals resident in Lagos, Oyo and Ondo States, South-West Nigeria to determine the level of endangerment of Yorùbá language and the attitude of youths neglecting their mother tongue for foreign languages. This data were analysed using NVivo and SPSS.

Findings suggest that the coming of the *BBC News Yorùbá* is a timely intervention in the drive to revitalise Yorùbá language, with the introduction of technological innovations that attract the attention of youths in the region and beyond. The study also shows that *BBC News Yorùbá* adopts language styles that appeal to its audience in its day-to-day engagements. It was further established that 80% of the respondents, who are youths, have unrestricted access to Yorùbá language through social media technologies, as made available by the *BBC News Yorùbá* on its platforms.

The study concludes that indigenous languages play a significant role in the revitalisation of mother tongue, hence, there is room for a language policy focused on the linguistic equity for both exogenous and indigenous languages in Nigeria. This could be achieved by enforcing the Language Policy Articles 51 and 53 of the 1999 Nigerian constitution which enhances the revitalisation of indigenous languages in the country. It is recommended that concerted efforts should be made by concerned stakeholders towards the development and standardisation of all the Nigerian indigenous languages.

Keywords: *BBC News Yorùbá*, Revitalisation, Language Endangerment, Yorùbá Language, South-West Nigeria

CHAPTER ONE

If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart.

-Nelson Mandela

INTRODUCTION AND RESEARCH CONTEXT

INTRODUCTION

1.1 Background to the Study

Language is the principal vehicle through which communication takes place. It is a means through which human experiences, thoughts and emotions are disseminated and shared. Usua (2018) and Oparinde (2017) perceive language as the most effective means of communicating ideas and messages; it is thus, essential to human existence. Language binds the people to their culture. It is more than just a way for people to convey their opinions, past experiences, feelings, and expectations but transmits people's cultural traditions, making it a crucial component of a community. Additionally, it contributes to a certain group of people believing they are unique. In this regard, language defines the traits of human beings as an index of identity (Yu and Dumisa, 2015; Olaoye, 2013; Benson et. al, 2017; Brown and Gaskins, 2014).

According to Alshehri (2016), the most significant and observable part of culture is language. It is essential in generating an identity as well as for communicating values, traditions, and ideas. Understood from this perspective then, losing a language implies the loss of a whole cultural heritage. Dandaura (2017) explains how germane culture is to revitalisation of language, arguing that poetry, traditional music, and oral history are priceless cultural practises that might be lost, with dire consequences for native speakers of such languages. Mberia (2014) contends that learning languages gives us a peek into how the mind functions. We might lose the linguistic means to address existing or burning issues confronting society if we lose a language. In a nutshell, it is imperative to use, document and prevent the death of any language.

Grenoble (2006) submits that language revitalization is a principal objective of language planning. Many creative initiatives have been carried out in diverse parts of the world over the past 50 years to revive endangered languages. Dixon (1991) and Salawu (2004; 2007 and 2017) also prove that little consideration has been given to language revitalisation during the recent decades because language loss has occurred recurrently throughout history. At the risk of over-emphasis, culture is

heavily reliant on language. If a language is to survive, it must remain alive through constant use and dissemination through the media.

As Crystal (2000:2) notes:

When no one speaks a language, it is considered to be dead. It may, of course, continue to exist in recorded form - traditionally in writing, more recently as part of a sound or video archive (and it does, in a sense, "live on in this way") - but one would not refer to it as a "living language" unless it had fluent speakers. Additionally, if there is just one remaining speaker, speakers cannot show off their fluency because they have no one to converse with.

The thrust of this research is to examine the impact *BBC News Yorùbá* on the revitalisation of Yorùbá language of South-West Nigeria. Yorùbá is one of the principal languages of Nigeria, and besides being primarily spoken in South-West Nigeria, which comprises of Ogun, Osun, Lagos, Ekiti, Oyo and Ondo States; portions of Kwara, Kogi, Edo and Delta (North Central and South-South respectively), a few nations around the coast of West Africa also speak Yorùbá. Osunnuga (2021) submits that Yorùbá is the first language of 20 million people in South-Western Nigeria, and there are even more Yorùbá speakers in Benin and Togo. Additionally, traders' groups in Cote d'Ivoire, Ghana, Senegal and the Gambia also speak Yorùbá. In Freetown, Sierra Leone, it used to be a lively language. Fakoya (2008) avers that an estimated 30 million people speak Yorùbá language in nations like Benin, Togo, Sierra Leone, Cuba, Brazil and the United Kingdom, noting that this is a result of the Yorùbá's contact with the Portuguese since the 15th century, when Portuguese explorers began exploring Africa's Atlantic coast.

Brazil, Cuba, and Jamaica, as well as Trinidad and Tobago, are home to a significant portion of the world's estimated 50 million speakers of the Yorùbá language. These individuals consider the Yorùbá language and culture to be a part of their heritage and a way of life based on Yorùbá music, festivals, dance, food, aesthetics, architecture, writing, education, visual art, socialisation and sports, leisure, kinship patterns, clothing, languages, dialects, accents, rituals, folklore, and mythology. These elements come together to form a cultural oeuvre that gives the Yorùbá culture its distinctive character (Abimbola, 2006; Murrell, 2010; Premedas, 1996).

Adesina (2018) equally argues that since 1800, there have been written works in Yorùbá which is spoken by a large population. In spite of this reality, Yorùbá speakers face considerable risk, especially given their inability to communicate either directly or without resorting to a foreign language. These speakers avoid using their indigenous language in favour of other languages to communicate effectively, despite the language's rich background. He further notes that, the effect of this is that the language's development may have reached its peak.

Meanwhile, there are natural catastrophic causes that can make a language go into extinction. These include the speakers' physical health, poor climatic and economic situations, such as famine and drought, habitat loss, deadly diseases, desertification, and human migration. Any of these could cause a language to dwindle or disappear entirely (Fabunmi & Salawu, 2005). To be more specific, Alshehri (2016) argues that language extinction leads to the loss of a variety of priceless cultural practises, including poetry, traditional music, and oral histories, which could have untenable effects on native speakers. For this reason, Tubosun (2018) submits that with the goal of preserving a dying language or arresting a language's decline, language revitalisation has become a global concern.

BBC News Yorùbá was established in February 19, 2018 by the BBC World Service to provide Yorùbá language programmes for the Yorùbá people of South-West Nigeria - the group's primary ecological and geographic base - as well as those in the diaspora. Its programmes are digital and are aired on two major social media platforms, viz. Facebook and Instagram. Ibekwe (2018) posits that *BBC News Yorùbá* equally aims at helping curb the endangerment of the Yorùbá language by attracting a young audience and galvanizing them into peaking Yorùbá language the more.

In their evaluation of the contribution of indigenous language broadcasting to the promotion of African languages, with a particular focus on Yorùbá, Oduaran and Okorie (2018: 85) submit that Yorùbá language use in broadcasting improves communication flow in South-Western areas of Nigeria. They conclude that because Nigerians come from a variety of cultural backgrounds, their use of indigenous languages for communication justifies local development and intergroup cooperation among them. Similarly, Nwammuo and Salawu (2018) argue that BBC's age-long foray into African indigenous language programming is not to gain hegemonic control of Africa but to promote native languages and prevent some of them from becoming extinct.

1.2 Statement of the Problem

Several research on language revitalisation, language endangerment, language extinction and language loss as well as rejuvenation of indigenous languages has been conducted by a plethora of communication scholars (see Alshehri 2006; Akinkuoroye and Akinfenwa 2018; Ansu-Kyeremeh, 2005; Are 2015; Bamgbose 2017; Cru 2015; Fakoya 2008; Galla 2018; Haruna 2017; Kral 2011 & Ogunyemi 1995). In fact, the scholars cited above have assisted greatly in this research, but none focused on the contributions of the *BBC News Yorùbá* to the rejuvenation of Yorùbá, the language of South -West Nigeria.

Currently, Yorùbá language is endangered and threatened (Olateju, 2016; Solanke, 2016; Igboanusi, 2006; Yusuf, 2006) as a result of loss of ethnic identity, inability of youths to speak, read or write in their native language, the negative attitudes of parents towards this language and over-borrowing

from prestigious languages and self-colonisation. Despite concerted efforts to revitalise Yorùbá language through the mainstream media, these efforts have not averted the threat to Yorùbá due to a variety of issues, including the inadequate quality of Yorùbá language newspapers and magazines (Salawu, 2006a; Nnabuihe and Ikwubuzo, 2006; Nwammuo & Salawu, 2019), insufficient airtime allotted to Yorùbá language programmes in the broadcast media, limited access to minority language content in the media (Ogunyemi, 1995; Garba, 2015; Nwammuo & Salawu, 2018) and media's neglect of Yorùbá-oriented programmes, language, education and socio-cultural values as well as their predilection for using the English language for communication (Alawode, 2006; Ogunyemi, 1995). Failure of the media to transmit and disseminate programmes, as posited by Adeniyi and Bello (2006), contribute to endangerment of the Yorùbá language.

Therefore, this study strives to address the dearth of investigations into the impact of digital communication systems on indigenous African languages and the damaging effect of foreign languages on African cultures (Makalela, 2021) by examining the contributions of *BBC News Yorùbá*, a digital broadcast giant, on preserving Yorùbá, one of Nigeria's endangered indigenous languages.

1.3 Research Aim

The aim of this study is to examine how *BBC News Yorùbá* has exerted an impact on the revitalisation of Yorùbá language of South-West Nigeria, by interrogating the relationship between the *BBC News Yorùbá* and promotion of the Yorùbá language and its cultural traditions.

1.3.1 Research Objectives

The following specific objectives are designed to:

1. Investigate BBC's objective in starting *BBC News Yorùbá* towards the revitalisation of Yorùbá language.
2. Determine the language style adopted by the *BBC News Yorùbá* in presenting its stories.
3. Find out the extent of access to the *BBC News Yorùbá* among Yorùbá youths of South-West Nigeria.
4. Assess the extent to which the *BBC News Yorùbá* promotes Yorùbá cultural traditions of South-West Nigeria.
5. Assess the quality of Yorùbá language used by the *BBC News Yorùbá* from the point of views of Yorùbá language scholars and professionals.

1.3.2 Research Questions

The main question of this thesis is: What is the relationship between the *BBC News Yorùbá* and promotion of the Yorùbá language and its cultural traditions?

The following specific research questions are explored in this study:

1. To what extent is the revitalisation of the Yorùbá language part of the BBC's objectives in starting *BBC News Yorùbá*?
2. What language style does the *BBC News Yorùbá* adopt in presenting its stories?
3. To what extent do Yorùbá youths in the South-West Nigeria access the *BBC News Yorùbá*?
4. To what extent does *BBC News Yorùbá* promote Yorùbá cultural traditions of South-West Nigeria?
5. How do Yorùbá language scholars and professionals assess the quality of Yorùbá language used by the *BBC News Yorùbá*?

1.4 Scope and Limitations of the Study

The study examines the impact exerted by the *BBC News Yorùbá* on revitalisation of Yorùbá language of South-West Nigeria. It is embedded within media effects research because it investigates the impact of a mass medium (*BBC News Yorùbá*) on a major aspect of audience's lived experiences. Variables and constructs in this study cover indigenous language media, language, Yorùbá ethnic group of South-West Nigeria, language extinction, language promotional strategies, global media, social media and other language-related platforms. Specifically, *BBC News Yorùbá* is the independent variable while Yorùbá language revitalisation is the dependent variable and the research investigates the relationship between the two. Although *BBC News Yorùbá* stories are published on BBC website - www.bbc.com/Yorùbá - and its various platforms for social media such as Facebook and Instagram in particular, this investigation covers all editorial content published on *BBC News Yorùbá* Facebook page between July and December 2021. Hence, the limitations experienced by the researcher was that the In-depth interviews were conducted via the zoom. Physical engagement could have given the researcher to probe further into the subject matter. Secondly, the survey was carried out through Google form. This affected the turn out of the respondents during the exercise.

1.5 Significance of the Study

The study is seminal to media studies researchers, communication studies researchers, digital media researchers and indigenous language scholars. Mabweazara (2014), Salawu (2015), Moyo (2017)

lament the paucity of studies on how new media technologies promote African journalism, the shortage of research on African indigenous languages and the dearth of Global Southern epistemologies on languages in the global information society and this study contributes to knowledge and literature in digitization of African languages and African journalism. In so doing, this study contributes to narrowing the digital language divide experienced by indigenous and minority languages across the world. The study also makes substantial contributions to new knowledge on the uniqueness in the programme content of the *BBC News Yorùbá* to raise awareness while the findings generated from the study proffer some strategies for the promotion of indigenous media in Nigeria. In addition to this, researchers, research institutes and centres, media practitioners and students alike benefit from the outcomes of this study while Yorùbá socio-cultural bodies like *Afenifere*, *Afenifere Renewal Group*, *O'òdua People's Congress (OPC)* and Yorùbá socio-linguistic bodies and writers like *Egbe Ako'mo L'ede Yorùbá*, *Yorùbá Cultural Renaissance* as well as great Yorùbá writers and artistes who have strengthened the Yorùbá language and its cultural values also find the research useful.

1.6 Ethical Considerations

Ethical considerations are sine qua non to every study. The primary focus of the study is to generate data on various social phenomena and personal characteristics that may be illustrated in many ways, depending on the individuals. More importantly, it was essential to have the participants' permission before conducting the study's in-depth interviews and survey. This was accomplished by requesting ethical approval from the Basic and Social Sciences Research Ethics Committee (BaSSREC) at North-West University, South Africa. The Faculty of Humanities' Indigenous Language Media in Africa (ILMA) Research Entity was also consulted before embarking on the research.

The researcher analyses contents made on sampled stories of the *BBC News Yorùbá* on their official Facebook page. As a result of this, care was taken to ensure that users' rights to privacy are protected. Specifically, the researcher used published stories of the *BBC News Yorùbá* because these contents are already in the public domain, thus, informed consent is not applicable here. To guard against plagiarism, the researcher sought official permission from the BBC News World Service in London, through the Editor of the *BBC News Yorùbá* in Lagos, Nigeria, for use of some of their content for research purposes only. Respondents' informed consent in completing the questionnaire items was preceded by a cover letter, requesting them to complete the questionnaire. This also "gave them explicit explanations of the research's nature and aim, the data they are asked to give, and the researcher's intended use of the data" (Cameron and Panovic, 2014:4).

1.7 Structure of the Thesis

The background to Yorùbá language revitalization through *BBC News Yorùbá* is examined in this thesis, which is reflective of indigenous language media study.

Indigenous language researchers have focused attention on the significance of indigenous languages to the revitalisation of Yorùbá language by promoting the language, its cultures and traditions through the mass media and other social media platforms. This study examines the impact of *BBC News Yorùbá* on the revitalisation of Yorùbá Language of South-West Nigeria and how the medium has contributed to the status of the language in Nigeria.

This thesis is divided into two major sections: a conceptual section and an analysis section. It is a six-chapter study where Chapter 1, 2 and 3 comprise the conceptual part (1-3). These initial chapters provide a framework for the investigation, with the final three chapters (4-6) focusing on the methodology, analysis and discussion of the study's findings, contributions to knowledge, summary, conclusions, recommendations as well as suggestions for further research. Each chapter is organised as follows:

Chapter One - Introduction and Research Context: This chapter contextualises and sets the tone for this thesis. It provides a prologue and background to the research, emphasising salient constructs of the study, the importance of the promotion of African languages and indigenous languages with particular reference to the *BBC News Yorùbá*. It also includes statement of the problem, research aim, research objectives, research questions, scope and significance of the study.

Chapter Two - Literature Review and Conceptual Framework: This chapter examines pertinent and recent literature to establish connections between the thesis and earlier works, identifying the research gaps that the thesis fill as a significant contribution to knowledge. The research explores language endangerment and revitalisation, significance of language in human society, history and evolution of the *BBC News World Service*, advent of broadcasting in Nigeria, role of social media and digital technology in language revitalisation and Yorùbá language broadcasting. The chapter also discusses sources of indigenous Yorùbá language broadcasting as well as the motive behind the establishment of the *BBC News Yorùbá* in Nigeria.

Chapter Three - Theoretical Framework: This chapter focuses on theories underpinning this research. The study adopts both Cultural Marginalisation Theory of Language and Cultural Effects Theory, exploring how germane the theories are to this research. The research questions are formulated at the end of this chapter, using the knowledge gleaned from the literature reviewed.

Chapter Four - Methodology: This chapter focuses on the research methodology adopted for this study. The study uses a mixed research methodology (quantitative and qualitative) based on the research questions and controversies from the literature review. This supports the thesis' triangulation strategy, which combines in-depth interviews, surveys, and content analysis.

Chapter Five - Data Analysis and Discussion of Findings: This chapter presents the data and offers an analysis of the findings from all three research methods adopted for this study.

Chapter Six - Summary, Conclusion and Recommendations: This chapter offers tentative conclusions, which recognises that research is a continuum and that no single study can fully examine a subject matter. In this regard, the ultimate chapter reviews the study's findings and proffers a few recommendations for future studies.

1.8 Conclusion

This initial chapter serves as a prologues to the thesis and sets the agenda, emphasising the significance of indigenous language media in Nigeria, especially broadcast media. Having provided the background to the epistemic and ontological gaps that inspired this study, the chapter outlined the problem statement. Additionally, it highlighted the aim, objectives of the study, and research questions that propel the investigation. The research gaps emerge from the numerous topics covered in this study in the chapter's introduction and these elements connect to the objectives of the study. A detailed background, covering an overview of language in human society, indigenous language media in Nigeria and revitalisation of Yorùbá language, Yorùbá language broadcasting, history and evolution of the BBC and the philosophy behind the establishment of the *BBC News Yorùbá*, indigenous language reporting, a summary of the indigenous Yorùbá broadcasting in Nigeria and a brief discussion on the revitalisation of Yorùbá language. This chapter also serves as a window into the concerns of the other chapters of the thesis, in addition to setting the framework for the study. The next chapter focuses on literature review and conceptual framework, dwelling significantly on language endangerment and revitalisation.

CHAPTER TWO

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.1. Introduction

This study examines the impact of *BBC News Yorùbá* on the revitalisation of Yorùbá Language of South-West Nigeria and how the broadcast giant contributes to the rejuvenation of the language. It also examines the attitudes of the youth towards Yorùbá language. The observation is that Yorùbá is underused and this lack of use exposes the Yorùbá language to vulnerability and possible extinction. This chapter's main goal is to appraise pertinent and recent literature and locate the study within a larger global context of language endangerment and revitalization. In essence, the study assesses how this endangerment polarises Yorùbá society, thereby threatening the viability and growth of the Yorùbá language. To establish a framework for the entire study and justify the topic investigated, this chapter evaluates pertinent literature that falls within the purview of the thesis.

One of Nigeria's three largest ethnic groupings speaks Yorùbá language. It is a language of the Niger-Congo region and is connected to Igala, Edo, Ishan, and Igbo. Millions of people outside of West Africa are of descent, with religion serving as an ontological outlook for survival in Cuba over and beyond the period of the brutal slave trade (Osunnuga, 2021).

South-Western Nigeria's Yorùbáland is located between latitudes 60 and 90 North of the Equator and longitudes 20 and 60 degrees East of the meridian (CIA World Fact Book, 2001). According to Oyekanmi et al. (2013), the Yorùbá language comprises twenty-five (25) letters of its alphabet, eighteen (18) consonants, and seven (7) vowel sounds. Every natural language processing system has a morphological system. The morphology of the Yorùbá language is unique, containing elements that are not present in other languages (Olufunminiyi and Adebayo, 2013; Gamper and Knapp, 202).

Some Yorùbá linguistics researchers are interested in the language since it demonstrates many morphological processes (Taiwo, 2014; Taiwo, 2011; Awobuluyi, 2000; Ola, 1995; Awoyale, 1989; Tinuoye 1991). Ezediuno (2021) claims that the above submission was justified by the former Governor of Osun State, Adegboyega Oyetola, who reiterated the State Government's commitment to instilling cultural values for social stability and development in the State. The importance of language development in the process of ethical rebirth and value reorientation among citizens was also underlined by the administration. The governor contends that regardless of the use of foreign languages, the Yorùbá language deserves its proper place and recognition. He adds that the promotion of the Yorùbá language would act as a catalyst for the advancement of culture, traditions, and ethos, contributing towards preserving moral values.

Oyinloye et al.'s (2019) investigation into the perceived effect of the Nigerian language policy on students' use of indigenous languages in Surulere Local Government Area, Lagos, Nigeria, supports the government's viewpoint on the recognition of indigenous languages. The researchers employed a survey method and randomly distributed 1,200 questionnaire copies to students from ten junior secondary schools in the Local Government Area to collect data. The analytical tools included frequency counts, percentages, t-tests, and analyses of variance. The results show that there are no significant differences in students' impressions of the Nigerian language policy's application in the classrooms according to gender or age, and that the policy is not implemented in secondary schools. According to the study's findings, there is a noticeable lack of interest in speaking indigenous languages. Therefore, it advises that a body be established to monitor schools to guarantee a practical application or use.

Going by the submissions of the scholars above, the methodology used is germane to the study, partly related to the methodology used by this researcher; their conclusions are also closely related, going by the literature gathered so far.

According to Fabuni and Salawu (2005), Yorùbá is the third most widely spoken native language in Africa. Their oral traditions identify its ancestors' native speakers as Oduduwa (son of Oldùmarè), the people's greatest deity. Initially appeared in writing in the 19th century, with John Raban producing a number of instructional booklets between 1830 and 1832. Bishop Samuel Ajayi Crowther (1806–1891), who researched several of the Nigerian languages, also made significant contributions to the orthography of . Major advancements in the documentation of words and phrases were made by Anglican (CMS) missionaries working in Sierra Leone, Brazil, and Cuba. They assembled the grammatical units in together which were published as short notes, but Crowther wrote and translated some of the phrases and words which appeared around 1850 (See Fagbolu et al, 2016; Oyenuga, 2007; Adetugbo, 2003; Ogunbiyi, 2003; Biobaku, 1973).

Since the study focuses on the revitalisation of Yorùbá language, it reviews literature that cuts across different areas to investigate the significance of language in the human race, history and evolution of the BBC, the advent of broadcasting in Nigeria, language revitalization in Nigeria and related concepts. The study also dwells on language endangerment and revitalisation, Yorùbá language endangerment and its causes and the role of the mass media in language revitalisation. This chapter also explores media manipulation of Yorùbá language and digital technologies, social media's effects on language revitalisation as well as the role of new media in language revitalisation.

2.2. The Importance of Language in Human Society

Language serves as a universal language for comprehension. It is a thread that connects all of humanity; the fundamental instrument of daily interaction and reflection of a unique society. Language is the hallmark of a people's life and culture, according to Balogun (2013), and it covers people's worldview, customs, ways of life, and history in general. Arokoyo (2019) affirms that when a language disappears, its users also lose entire systems of knowledge, communication, and belief systems because language is life, permeates being, and shapes who we are. Even more significantly, when we lose language, we forget who we are. All of these features, which are conveyed through language, are fundamental components of culture (Taga, 1999).

According to Cropper (2003), cited in Salvador (2016), what sets man apart from other animals is this capacity of verbal communication. This implies that language has no equivalent. Chris et al (2000) posit that 3000-6000 languages that are spoken by people today are the most notable examples, but written and sign languages are two more instances of natural languages that are dependent on visual rather than auditory stimuli.

Bock (2006:5), argues that we have the capacity to learn languages from birth. However, the social and cultural circumstances have an impact on where and how we learn them as well as how much they aid us in achieving our objectives. To comprehend how languages affect people's lives, it is important to look beyond the grammar of different languages and consider how people interact with one another, convey information, tell jokes, build and maintain relationships, express their identities, and other activities. In other words, it is important to investigate the ways in which people convey meanings through language.

The realities of people, their communities, and their cultures are expressed via language. They serve as a sign of group affiliation, either as an inclusive or exclusive characteristic (Maori Language Commission, 1987). Language, just like human beings, is liable to stigma. Scholars like Fishman (1991), Bamgbose (1997), and Annamalai (1998:10) contend that once a language is reduced to use in trivial contexts, a process known as "folklorization," then it loses its vocabulary and stylistic variety and is subsequently referred to as being "deprived" of domains and "invisible."

Languages also reflect the cultural world view of each community and its loss portends substantial danger to the society. While showing his fear on this endangerment saga, Wurm (1991:13) submits thus:

Each language has a distinct worldview and cultural complex that reflects how the speech community has dealt with its difficulties in the outside world. A fundamental component of

our knowledge and comprehension of human mind and worldview has been gone forever with the loss of language.

Languages are disappearing at an unprecedented rate. It is crucial to understand the causes and mechanisms of this loss. Undoubtedly, a universal language may enable the cultural unity of the world's population and eliminate misunderstandings that result from ineffective communication. Yet it is difficult to identify such a language in practice. Language is a means of inter-class as well as inter-group communication. To humanity, it is a natural means of mental contact with organised society; and within that organised society language serves diverse social purposes. Humanity, therefore, is inconceivable without language (Aquilina, 1958; Harrison, 2008; Shah, 2015; Williams, 2013; Wurm 1991).

According to Ademowo (2012), language is used in society in four different ways: as a method of expression, for keeping records, to initiate action, and as a tool for thought. It would not be inaccurate to say that culture cannot exist without language.

Ayenbi (2014) submits that Nigeria is also faced with an avalanche of language retrogressions in spite of the reality that it has 250 different ethnic groups and is multilingual, with nothing less than 450 languages. This cultural diversity may have been responsible and contributed to the language problem in Nigeria. According to Adeyinka and Akinsola (1957), language is affiliated to a culture, so also is ethnicity. According to Blench (2012), language distribution maps show how ethnic groups are distributed, and it would be dishonest to assert that there are no broad correlations between language and ethnic distribution, particularly in the case of minority populations.

In explaining the relationship between language and culture, Emenanjo (2002:4) submits that:

Every culture belongs to a distinct class by itself, setting itself apart from others by its unique state, civilization, mentality, and language. Language is used to participate in and transact in many aspects of a culture, including the verbal arts and letters, music, folklore, and literature, political processes, the articulation of fundamental human rights, and intra-group human contact. There is a natural one-to-one correlation between languages and cultures in all autochthonous societies or civilizations. In these communities, language is actually one of the most important cultural indicators, if not the main one. There is no such thing as a nation without a shared linguistic foundation, according to certain social scientists who view language as the most obvious and crucial characteristic of a (linguistic) nation. A country cannot exist without a shared language heritage. Nevertheless, despite this universal truth of anthropological linguistic research, the reciprocal relationship between language and culture continues to be circular, as language both feeds and promotes culture.

As a result, Nigeria does not have a language policy, and it is alarming to note that the Nigerian government is not doing its best in implementing the language policy as established in the National Policy on Education (NPE) (Oyinloye et al., 2019), instead favouring foreign 'colonial' languages (Amfani, 2010). While researchers like Wodak (2006), Romaine (2002), Kloss (1969), Baldauf (2005), and others have investigated various fields of language policy for the nation, there is still a lack of effective and applicable language policy for Nigeria despite their innumerable legitimate contributions.

The Nigerian constitution mandates that the National Assembly must conduct all of its business in English. The constitution also permits the use of indigenous languages in the State Houses of the Assembly, in addition to English. In the North, where Hausa is the native language of well over a quarter of Nigeria's population, the use of regional indigenous languages in the State Houses of Assembly is mandated (Ayenbi 2014; Banjo, 1996; Igboanusi and Ohia, 2001) but this policy lacks proper implementation (Omotade and Oluwafemi, 2018). This justifies the need for a common language to promote positive relationships (Fishman, 1991) and to develop an environment for the efficient operation of Nigeria (Oyetade, 2002).

Nigerians hardly speak their mother tongue because English has replaced them as the primary language. This is the cause of parents' "negative" attitudes towards their native tongues, which they have not managed to pass on to their offspring. Since all courses and disciplines are taught in English language in Nigerian schools, parents believe that speaking and understanding English at home enables their children learn and understand all subjects and disciplines at school more quickly and more effectively. In addition, the urge is that stakeholders should increase service delivery in indigenous languages and create suitable language resources and tools. This has certainly been the case from the beginning of African self-rule (See Ayenbi 2013; Prah, 2012; UNESCO, 2019).

However, language experts like Orjime (2012), Ashafa (2013), and Adeniyi (2014), all of whom were cited in Oyinloye et al (2019), emphasise the relevance of language and, more importantly, indigenous languages, to the social, political, cultural, and educational advancement of any society in Nigeria. According to Bisong (1995), it is worrisome that the nation's policy makers have persistently failed to recognise the importance and influence of indigenous language media. This is attributed to the misunderstanding that additive bilingualism is a viable educational strategy in Africa (Barnes, 2004).

2.2.1. History and Evolution of the BBC: From Radio Telegraphy to Broadcasting Company

In the UK and other parts of the world, radio broadcasting was not designed to be a medium for simultaneously reaching a large number of people with the same message. The British Broadcasting Corporation, also known as BBC, is the biggest broadcasting organisation in the UK and perhaps the entire globe (Briggs, 1995). Although it has locations all around the world, the BBC's main office is at Broadcasting House in Westminster, London. The BBC is regarded as a broadcaster with the most employees worldwide. More than 16,000 of its overall workforce of more than 22,000 work in public sector broadcasting. Half of the 35,402 employees are part-time, flexible, and contract workers. The Secretary of State for Digital, Culture, Media, and Sport of the UK Government has a contract with the BBC, which was formed in accordance with the Kingdom Charter. Thus, the medium is one of the most comprehensive forms of media in the world and a functional business unit of the British Broadcasting Corporation, which is in charge of gathering and disseminating news and current events. It was founded by a Royal Charter and is the top public service broadcaster in the globe. The BBC is primarily supported by the license fee that UK families pay (Health, 1986; Mugglestone, 2008; Starks, 2011; Yatim, 2021; Tunstall, 2010; BBC, 1927).

The BBC World Service, which was founded in 1927 and is the world's oldest national broadcaster, changed its name to the Empire Service in December 1932 (Briggs, 1985). However, on November 14, 1922, at 6:00 p.m., Arthur Burrows read the first-ever news bulletin, which included information on a railway heist, a significant political gathering, sports scores, and a weather prediction. It only had four employees, and its goal was to "educate, inform, and entertain." Half of British homes had radio sets by 1930, although they only became widely available in 1932, largely to British expatriates in Africa and Asia (Woolley, 1957).

BBC had a sizable European audience and broadcast in a variety of languages throughout the Second World War. The BBC invests roughly £350 million annually to support its global operations. Even though BBC News is a for-profit organisation, it also offers a variety of educational podcasts for learners and people in need. It is well-known, though, because the management offers a BBC learning English programme for international students who want to learn the language for academic or professional purposes. Today, however, it broadcasts via radio, the internet, and satellite by providing high-quality news about important events (Oxford University Press, 2014:1; Mirvis, et al, 2010; Burns, 1977).



*Figure 2.1: Arthur Burrows, one of the earliest employees of the BBC and first Director of Programmes
Credit: BBC (2014)*

Indisputably, the BBC is the most well-known international broadcaster, with "a reputation exceeded by none" and a wide range of cultural capital (Mytton, 1993; Economist, 2010; Sreberny et al., 2010b; FACOM, 2011:3). The World Service was first established as a modest monolingual organisation that served the then-British Empire's "expatriates and loyal subjects of the King" (Briggs, 1985:138), but it has since grown into a large multimedia company that broadcasts programmes in 27 languages (45 during the World War II) to an estimated 241 million international listeners via its radio, television, and online platforms (Hiller, 2010a; BBC News, 2011). And between 2020 and 2021, BBC World Service television, radio, and online boasts of more than 40 different languages with an estimated audience of 489 million audience weekly, globally, targeted at reaching half a billion people before its centenary in 2022 (BBC, 2021).

BBC has continued to spread its digital footprint outside the UK, by reaching on all digital platforms in other parts of the world. The BBC launched new language broadcast platforms in 2018. Of the new language services with the best performance, Pidgin (+332%), Igbo (+204%), Yorùbá (+94%), Gujarati (+78%), and Punjabi (+75%), are the five most successful. Due to the BBC's provision of outstanding content on digital platforms, 39% of the World Service's weekly reach now originates from them (41% for all BBC News) (BBC, 2021; Cowling and Lee, 2002: 9). This, without a doubt, is an important symbol of a continuing commitment to a public service ethos which legally obliges the BBC to deliver news for all citizens, with high commitment (Buckingham, 2000; Carter, 2004; Davies, 2001; Matthews, 2003).

BBC, as a global broadcast medium, has presented quality content to its far-flung audience across the world. It has accomplished this through a combination of excellent journalism, relative independence (in comparison to its competitors), and consistent funding from the Foreign and Commonwealth Office. BBC also plays a significant role in delivering the necessary high-quality news about happenings and events (Abubakar, 2011; Mirvis, et al., 2010).

Due to its affiliation with and protection by the BBC's "motherhood of values," the BBC World Service has also maintained its editorial integrity (Tusa, 2018). With more than 23,000 employees, ten UK TV channels, 59 radio stations (local, national, and international), and a significant online presence, it is presently the largest broadcaster in the world (Tusa 2018; Oxford University Press, 2014:1).

One of the statements of hope made by Davie (2021:4-5) on the future of the organisation says:

The BBC today informs, educates, and entertains more people worldwide than ever before, and I'm thrilled about it. We are on track to reach half a billion people by our centenary the following year as our global reach expands. The fact that our audience has increased by more than a factor of two over the past ten years demonstrates how widely regarded and valued BBC services are. In bearing the UK's voice, democratic principles, and influence on the international stage, it also emphasises the significant role we play for Britain.

As a result of its devotion to the highest standards of factual and impartial journalism, the BBC has long had a privileged position in the mainstream media landscape. According to its mission statement, it is "the world's most trusted news organisation: independent, impartial, and honest." The platform has provided a special case study with its long-standing editorial ideals of accuracy, impartiality, and fairness. Relative to providing news coverage and advancing British public diplomacy on important issues, the BBC is also a very complex cultural institution and a daunting subject for media scholars and academics studying international relations. This has given the station's far-flung audience a positive impression of its products and credibility (Abubakar, 2011; BBC World Service, 2007, BBC World Service, 2008; BBC Global News, 2009; BBC Global News, 2010; BBC, 2005a; Chignell, 2008; Hermida, 2009).

Abubakar (2011) observes that the BBC World Service has consistently displayed a remarkable level of professionalism with its Nigerian listeners, regardless of whether it is viewed as a provider of international news and current affairs programmes, a tool of British public diplomacy, or both. This is further reinforced by the challenging, competitive, and complex environment of international broadcasting and public diplomacy, according to Price et al. (2008:150).

2.2.2 BBC World Service: The Transition Era

Many BBC World Service audiences have for years considered British Broadcasting Corporation to be their brand. In fact, it has the biggest radio market in the world, with 21.5 million listeners per week (BBC Global News, 2009, 2010; BBC World Service, 2007, 2008). A number of scholars (Rampal and Adams, 1990; Nye, 2004a, 2004b; Sreberny et al., 2010a, 2010b) emphasise the BBC's functions as a provider of a global news service and an advocate of British public diplomacy, hence, Allan and Carter (2005: 4-5) stress that the BBC continues to flourish as a public service broadcaster which holds a 'a unique place in our nation's cultural life.'

According to Potter (2012), the BBC was Britain's first and only permanent broadcasting organisation for a significant amount of time. It continues to hold a monopoly on domestic radio services, is solely in charge of British broadcasting abroad, and runs the UK's most comprehensive television service. The nation's "main instrument for broadcasting" has now been formally acknowledged.

In February 1920, experimental transmissions from a Marconi Company-run station close to London marked the beginning of radio broadcasting in the United Kingdom. Similar to the United States, manufacturers of receiving sets took the lead in the early development of radio in Britain in the hopes that the provision of a broadcasting service would boost receiver volumes. As a result, in May 1922, the Post Office, a British government agency in charge of broadcasting regulations, convened a gathering of interested manufacturers and started the discussions that later that year resulted in the founding of the British Broadcasting Company. The Company, which started broadcasting in January 1923, was a private business owned by the six main manufacturers of broadcasting equipment, who in exchange for a virtual monopoly on the sales of receivers and receiver parts, ensured the firm's financial stability (Scullion, 1994; Grisewood, 1959; Paulu, 1961; BBC, 1943).



Figure 2.2: Broadcasting House, London, the BBC's Headquarters since 1932 Credit: BBC (2014)

The BBC has been supported since 1946 by a hypothecated levy imposed on the usage of television sets. Governmental control over broadcast platforms and programming has been extensive for most of the time since. The 1986 Peacock Report, which advocated significant change, analysed the economic justifications for various interventions in public service on the company's funding from a variety of sources, including the original stock, royalties on the receiving sets sold by members, and a percentage of the earnings made from the sale of broadcast receiving licences, which set users were required to pay on an annual basis for ten shillings (approximately \$2.43 at the time). Soon, a programming service was created, and stations were running in Glasgow, Manchester, Newcastle-upon-Tyne, Birmingham, and London.

However, a few months after it began broadcasting, the new British Broadcasting Company ran into financial challenges which prompted the government to form a commission of investigation led by Major-General Sir Frederick Sykes. The committee's conclusion led to a restructuring and the prolongation of the Company's licence until December 31, 1926. Another committee headed by the Earl of Crawford and Balcarres was established by the government in 1925 to develop plans for a permanent broadcasting body (Booth, 2020; BBC, 1943; Seaton, 2016; Harvey and Robins, 1993).



Figure 2.3: BBC in the 1920s

Credit: BBC (2014)

According to Briggs (1995), the British Broadcasting Company Limited, which had previously provided the broadcasting service, was replaced by the BBC when the original BBC Charter report was published on January 1, 1927. Hajkowski (2010), argues that this report resulted in the permanent British Broadcasting Corporation's chartering for ten years beginning on January 1, 1927, following a pattern that was largely unchanged until the introduction of the ITA in 1955: broadcasting became a monopoly, financed by licence fees on receivers, and managed by an independent public corporation. The first Director-General of the new Corporation was John C. W. Reith, who had previously served as the company's manager. Aldridge (2011:20) also dates the BBC's television experiments to 1929, despite the fact that several British innovators, most notably John Logie Baird, had been conducting tests for a number of years prior to the Corporation's official involvement.



Figure 2. 4: BBC in the 1930s

Credit: BBC (2014)

Television began production in 1932 in a modest facility at Broadcasting House. In 1935, a government panel headed by Lord Selsdon suggested that a London station should get on the air as soon as possible, that the BBC should maintain its monopoly over radio and television, and that the BBC's share of radio licence fees should be increased to pay for the new service. To reduce costs, the committee also advised that some commercial telecasting might be considered, although this was never done. Thus, on November 2, 1936, the BBC launched the first high-definition programme service in the world by starting regular television transmissions (Medhurst, 2017; Burton, 1961).

It was disastrous that the start of the Second World War struck the regions hard just a short time after they received their "Charter of Rights" and began to engage in diversified, entertaining, and, occasionally, innovative broadcasting. In July 1945, the BBC dutifully resumed regional broadcasting after synchronising all of its transmitters to the same wavelength (BBC Public Charter, 1927; Paulu, 1961).

As a result of this development, the BBC rapidly came up with an international service and function that was both a reflection of UK values and a gift to the world, while rival broadcasting systems came to be judged (and in some ways still are, a century later) by comparison to the BBC. It is also possible that the significance of this function was philosophical in nature. The BBC was successful because of its commitment to the reality principle that there is "an order of things that is independent of us, where that means, in particular, independent of our will" (Williams 2002: 115).

The BBC's decision to start broadcasting in Arabic and Turkish on international radio for the first time in 1938 and 1939, respectively, on the cusp of the Second World War, marked a turning point in the organization's operations. Beginning on November 20th, 1939, the Turkish service began transmitting. During the Second World War, the transmissions were especially intended to sway Turkish public opinion in support for the allied forces. The Empire Service, however, boosted its Turkish-language transmissions in the 1940s after changing its name to "External Services" (Nohl, 2010; BBC, 2010; Bianet, 2014; Yanardağoğlu, 2014).



Figure 2.5: BBC in the 1940s

Credit: BBC (2014)

According to Doctor (1993), when the British Broadcasting Company was established in 1922, it purchased the three broadcasting stations that were then in operation in Britain: 2ZY, the Metropolitan-Vicker station in Manchester, which was owned by Marconi, and the stations 5IT and 2LO, which were owned by Western Electric and Marconi respectively. Making its service available to as many listeners as possible was the new BBC's top objective. An increase in the service would be extremely beneficial to the radio manufacturers who founded the BBC (Hajkowski, 2005). Reith (1949), on the other hand, considers the expansion of broadcasting infrastructure to be evidence of the government's arguments that broadcasting is a public good.

The BBC takes its past as precedent. In many formal conversations, as well as during attacks and issues, it looks to the past as a starting point. The BBC also has a wealth of content to commemorate (the initial transmission, de Gaulle's broadcasts during World War II, and the first broadcast in Europe from a Mosque in 1937) and reuse in programmes. As a result, the official procedures for documenting history have been carefully fostered. But history is also a component of a collective memory and a quick means to bring about change and visible accountability within the BBC, possibly an illustration of the "ritualised scapegoat" hypothesis of CEO succession (Bion, et al, 2020; Bynander and Hart 2016; Lofficier, 2011; Seaton, 2006).

The 1950s and 1960s were also landmarks in the history of the BBC. The BBC and VOA (Voice of America) both continued to grow their operations in a number of languages to strengthen "fundamental ideals of free speech, free press, and democracy" (McPhail, 2006) and these efforts were thought to be connected to foreign policy objectives in the case of the BBC (Brown, 2012; Price, 2009; Yanardağoğlu, 2014).



Figure 2.6: BBC in the 1950s

Credit: BBC (2014)

Thus, the BBC was created to serve as a conduit between the country and its own people, as well as between the country and the rest of the globe. It is the pinnacle of the skeptical empirical investigation effort that the Enlightenment advocated, with the necessity of attracting, retaining, and entertaining audiences. But there have also been threats and challenges to the medium (Lippa, 2007).



Figure 2.7: BBC in the 1960s

Credit: BBC (2014)

BBC has grown to be a prominent player in the global media landscape and has raised its bar to become the most dependable media outlet, not just in the UK but globally. The medium genuinely provides a lot of ideals and conventions to worldwide broadcasting. The way BBC News presents information to the audience, as well as how many companies accept the BBC Code of Conduct and fact-checking, have all been affected by BBC News. The importance of BBC News in terms of disseminating essential news about the happenings cannot be underestimated (Mirvis, Googins, & Kinnicutt, 2010; Yatim, 2021).



Figure 2.8: BBC in the 70s

Credit: BBC (2014)

The 1980s marked an important phase in the history of the BBC as it rose to popularity as a favourite station in many homes. The term "BBC World Service" was established during this time, notably in 1988, and it currently applies to all of the BBC's non-commercial international broadcasting services. The BBC's World Service was previously an independent section that received grant-in-aid funding and answerable to the Foreign Office. The World Service and the BBC's domestic services now have significantly closer ties as a result of recent changes in funding, organisation, and location (Johnston, 2020).



Figure 2.8: BBC in the 80s

Credit: BBC (2014)

The BBC World Service (BBCWS) saw a lot of substantial transformation during the 1990s. The fall of the Berlin Wall and the end of the Cold War - whose speed had been mostly unanticipated and undoubtedly unplanned for - marked one end of it, and the monumental events of 9/11 and their aftermath, the other. During that time, as the organisation thought about its future course, it was unsure of its purpose and relevance. As a result, its trajectory on all of these fronts was less obvious in the 1990s for the first time. The World Service had to deal with a number of other issues at once,

including how to maintain and grow its audience in a media environment that was fast changing and competitive and how to utilise new, but sophisticated technologies, to stay current. Even though it was still in its infancy, the World Wide Web took off in fanfare. In 1995, a BBC World Service Directorate internal paper offered advice on how to make successful use of the "Internet," a global communication tool. To keep viewers, it needed to take advantage of these new advances, but doing so would require spending money and tough choices about what to continue doing. As a result of developing technologies, regional and national broadcasters started to air BBC programmes on FM, with distinct BBC branding and subject to rigorous agreements outlining specific guidelines. The BBC was able to grow its audience at little to no additional expense. In Africa, for instance, this was a significant development, and the number of partner organisations rose significantly (Utley, 2016; BBC, 1995; Bolitho, 2008; Critchlow, 2004; Norris, 1995).



Figure 2.9: BBC in the 90s

Credit: BBC (2014)

The 2000s marks another milestone in history of the BBC World Service. In a context of growing imagination about what the BBC might offer in terms of hours of high-quality programming with limited resources, the BBC's tale from 1999 to 2005 is about how a viability crisis was avoided at some cost to credibility. The BBC's Board of Governors urged the Executive Board in 2004 to cut back on makeover shows and boost coverage of the arts and current events in primetime (BBC Annual Reports and Accounts, 2005:27). The quantity of BBC repetitions was singled out as a crucial sign of poor quality in the Board of Governors' annual report from 2005 (BBC Annual Reports and Accounts, 2005:17) and required that peak hour repeats be reduced by a minimum of 10% (BBC, 2005: pp. 19-24).



Figure 2.10: BBC in the 2000s

Credit: BBC (2014)

This is the era of digital broadcasting where every form of communication is at the press of a button. Year 2010s marked another Super Hi-Vision (SHV) pictures in television broadcasting. The digital revolution continued as the twenty-first century reached its second decade, and the BBC responded to the rise of smartphones and other smart devices by offering a plethora of new ways to access BBC content. There have been experiments with 3D and 4K television, in addition to the expansion of iPlayer and the corresponding BBC Sounds. The World Service has added new languages as the decade has come to an end. With the help of this innovative technology from the BBC, a new service called "Connected Red Button" from the BBC seamlessly combines TV, radio, and web content on the living room TV. One gets extra information from preferred news, sports, and entertainment programmes owing to this service. Audiences may access Connected Red Button on cable TV with an internet connection, and it rolls out to other internet-connected TVs in 2013 and 2014 respectively (Lime, et al, 2014; Arai, et al., 2013; Weerakkody, et al., 2013; Llorente, et al., 2011; BBC, 2010).

TAKE BBC RADIO
WITH YOU WHENEVER,
WHEREVER



Figure 2.11: BBC 2010s

Credit: BBC (2014)

2.2.3. BBC News and the Africa Audience

BBC News has its presence in most countries in Africa and its audience grows on a daily basis. Nigeria, which is the most populous African country, also plays host to the BBC. It is the most popular medium and the best-known international broadcaster. Since the days of colonialism, the BBC has had ties to Africa. Early in the process of acquiring new territories, British traders, missionaries, and explorers had to stay up to date with events in their home country. They also needed to keep those back home informed about the progress of their exploration or mission in Africa. In those early days, broadcasts were not made directly but rather through a relay system, where imported broadcast content was played to satiate the tastes and requirements of a predominantly British-expat audience. In addition to news and exploration tales, the method that carried radio programmes to Africa (Musa, 2018: 452; Myers, 2008; Jensen, 1999; Mosia, et al, 1991; Serwornoo, 2019; Sieger, 1993).

According to Abubakar (2011), the BBC World Service's programming for sub-Saharan Africa is not just available in Hausa, Swahili, and Somali; it is also available in Kinyarwanda/Kirundi, which was introduced on September 8, 1994 and is partially in English, BBC Afrique (the French for Africa service that started on June 20, 1960), Portuguese for Africa (since June 4, 1939, but it was shut down in 2011 due to spending cuts) and African English services that concentrates on African programming.

The BBC in English has the highest audiences per capita in Nigeria, Ghana, Sierra Leone, and Zambia (Mytton and Forrester, 1988:469) than anywhere else in the world. While it is simple to assume that the BBC's connection to Africa is through the shows it airs to listeners on the continent, a closer examination confirms that there are other levels and aspects to its involvement. Also, the introduction of Hausa and other African languages as broadcast languages for the BBC's Foreign Service was an effort to put into practice the Plymouth Committee's 1936 report recommendations,

which preferred a service that would be relevant to the indigenous population. Hausa and other African languages are also the native tongues rather than those of European settlers. The broadcasting values of the time, which were based on British Expansionist goals, must be understood to fully appreciate this relevance (Njoh, et al., 2021; Musa, 2018; Abegunrin, 2016; Mytton, 2008: 571).

In addition to Arabic for North Africa, English for all of Africa, French for West Africa, Swahili for East Africa, and Somali for the Horn of Africa, the BBC has a stronghold on the African continent (Wilkinson, 1972). As early as the 1980s, Nigerian, Ghanaian, Sierra Leonean, and Zambian audiences were the highest in the world in terms of their populations (Mytton and Forrester, 1988).

As a result, the French RFI dominates in francophone African countries, while the African English service has a wider focus and aims to cover all of Africa (Fardon and Furniss, 2000; Mytton, 1983; Mytton and Forrester, 1988). The African English service has an average of five hours of programming daily. Since the language is spoken in both Anglophone and Francophone nations which includes Nigeria, Ghana, Niger, and Mali, the BBC's Hausa service, however, dominates over all of West Africa (BBC World Service, 2007; Musa, 2018).

The BBC World Service also focuses more on Nigeria as a threshold for its radio market operations and one of the largest audiences, not only on the continent of Africa, (BBC Global News, 2009, 2010) but in the world at large, with so much impact on the dissemination of information. This is because there is still a strong team of professionals determined to develop the services of the BBC (Wilkinson, 1972). According to the BBC World Service (2008; 2007) and BBC Global News (2010; 2009), Nigerians also view the BBC as the premier foreign broadcaster that offers them reliable worldwide and domestic news services.

The audience of the BBC World Service has increased by 10 million to 279 million following its most recent and significant expansion since the 1940s. There are now 347 million people watching all of the news worldwide. According to the Global Audience Measure (GAM), news consumption habits are evolving globally. The world's population continues to transition to digital news sources due to the rising affordability of smartphones. The number of people using online news websites has increased by four million overall, while nine million more people are using social media. There are 27 million individuals who directly listen to World Service English on the Web, more than any other way, and World Service English podcasts are now available to one million people each week. Shortwave radio listeners, however, are drastically declining in Nigeria and Pakistan, respectively, as the popularity of shortwave radio continues to plummet (BBC, 2018; Raimond, 2014; Hachten, 2011; Norris, 1997; Woodier, 2009).

On the establishment of the new programme services of the BBC, Angus (2018:1) elucidates further by saying:

[It is] wonderful to see that global audiences continue to rely on the BBC for unbiased, independent news after an exciting year for the BBC World Service that saw the introduction of 12 new services, fresh programming, and enlarged bureaux throughout the globe. The numbers show both our worldwide news operation's accomplishments and the difficulties we still have ahead of us. We still need to increase the proportion of women who use our news services on a worldwide scale, and we must make sure we offer the necessary content and tools to keep attracting youthful viewers. The BBC's international news services are more vital than ever at a time when Britain is establishing fresh diplomatic contacts with countries around the world.

Table 2.1: The top 10 countries by the BBC News audience

India	65m
United States of America	48m
Nigeria	34m
Kenya	15m
Tanzania	14m
Iran	13m
Bangladesh	12m
Afghanistan	12m
Brazil	11m
Pakistan	8m

Source: Puawui (2020)

Audience indices by the BBC, the Global Audience Measure is an annual update of the number of people who watch, listen to, read, and use social media on a weekly basis for all BBC services worldwide. De-duplication is essential to achieving this goal because it prevents people who use

numerous BBC services, platforms, or devices from being included repeatedly in top-level totals, which frequently differ from the sums of their component parts (BBC, 2018; Moeller, 2006; Schifferes, 2013).

The top 10 markets for the BBC in Sub-Saharan Africa are: Nigeria, Kenya, Tanzania, Uganda, Ghana, Somalia, and the Democratic Republic of the Congo, Sierra Leone, Niger, and Ethiopia (Mediatique, 2020; BBC, 2018). This was also affirmed by Solomon Mugeru, Head of Africa Journalism, in an interview with Puawui (2020:1) of the Sierra Leone Telegraph when he asserts that:

The BBC is undoubtedly their go-to source for trustworthy and dependable news, as demonstrated by this loud and clear statement from our African audience. The BBC's investments in six new language services, digital expansion, and TV shows are success stories, as these statistics also demonstrate. Our readers are active and on the go, and they have an insatiable thirst for quality journalism.

A number of scholars have long highlighted that the BBC's presence in Nigeria as an outlet for international news and a supporter of British public diplomacy is noteworthy (Rampal and Adams, 1990; Nye, 2004a, 2004b; Sreberny et al., 2010a, 2010b). Nevertheless, it would be intriguing to investigate the claim's reality using data gathered from its many years of interactions and relationships with Northern Nigerian audiences. But the fact that a developing nation like Nigeria inherits remnants of colonial media structure and is given a modern development model as a path to nationhood, as was the case for most African nations, makes it clear that the conditions were now in place for cultural dependence in both institutions and modes of practice (Abubakar, 2011; Musa, 2018:454).

By using local reporters on the ground and merging several services to focus on Africa, BBC has improved its ability to dominate the continent's audience. Radio was the most popular medium and the BBC was the best-known international broadcaster (Sieger, 1993), as well as the best foreign station with the largest audience (Claypole and Daka, 1993). Even in terms of English language listeners alone, audiences in the 1980s were highest in the world in Nigeria, Ghana, Sierra Leone, and Zambia as proportions of their populations (Mytton and Forrester, 1988).

Considering the aforementioned, Onabanjo (2000) elaborates by stating that the objectives of this innovation by the BBC were to:

- Create connections between the United Kingdom and English-speaking people elsewhere;

- Spread the British way of life, especially throughout the empire;
- Inform British nationals abroad of events in their country.

Without a doubt, and according to the BBC's innovation, Nigeria is currently following the same modern broadcasting practices that are available in many other parts of the world. Nigeria does not lag behind in using the various advantages linked with the principle of broadcasting, which has been integrated into digital technology. Digital technology has made it feasible for individuals to take advantage of broadcasting from anywhere in the world. Information spreads quickly today via media outlets like TV, radio, and newspapers. With an abundance of media outlets such as daily newspapers, TV networks, and radio stations, Nigeria's broadcasting business has grown significantly over the years. The majority of Nigeria's states have radio stations now (Duke, 2021; Emwinromwankhoe, 2020; Katz and Wedell, 2013; Willems and Mano, 2016).

2.2.4. Advent of Broadcasting in Nigeria

In order to serve the population of the British colonies in Nigeria, the BBC launched the radio distribution service (RDS) in Lagos in 1932. Professional broadcasting in Nigeria continued with the advent of television in 1959. In pursuit of democratic efforts directed at advancing Nigeria's democratisation process, the Western Region of Nigeria was a pioneer in television broadcasting (Duke, 2021; Kur and Nyekwere 2015; Chinenye, 2010). Before this, Nigeria's first communication methods were the telegraph and telephone. To facilitate the building of the railway between Lagos and Abeokuta, Britain gave Nigeria her first telegraph lines in 1895. In 1913, wireless telegraphy was used for the first time in Nigeria. Newspapers were regarded as the official medium and strategy for spreading information in Nigeria at that time. The first newspaper published in Nigeria was "*Iwe Irohin fun Awon Ara Egba àti Yorùbá*" (A Newspaper for the Egbas and the Yorùbá People) in 1859 (Adejunmobi, 1974:40; Duke, 2021; Whiteman, 2013; Stephen, 2005).

Duke (2021) adds that the NBS (Nigerian Broadcasting System) began operating for the first time in 1950, giving Nigeria a significant level of radio broadcasting without the need for the first government white paper on broadcasting, which was included in the Macpherson constitution in 1953 (Udejaja, 2004:9) but repealed in 1954 by nationalists, giving rise to regional broadcasting, which first appeared in 1959 in the Western region and 1960 in the Eastern region. As a result of this development, the government reclaimed sole control of broadcasting with the enactment of the Federal Radio Corporation of Nigeria (FRCN) decree in 1978 and the Nigerian Television Authority (NTA) decree in 1977, respectively. With Decree 38 of 1992, the aforementioned challenges was addressed (Chinenye, 2010; Udejaja, 2004).

Several Nigerian cities, including Ibadan, Enugu, Lagos, Kaduna, and Kano, were served by the NBS's broadcasting services at the time. According to Mackay (1964: 4), the purpose of this broadcasting initiative was to foster political and economic ties between Britain and its colonies through its stations abroad. This historical account is also a reminder of the importance of packaging the very information that shapes our lives (Esan, 2009).

The majority of African governments, according to Nwulu et al. (2010), used television to promote national education and enlightenment while also asserting their countries' uniqueness. Another strategy for promoting national cohesion was through using television. As highlighted by Pate (2011) and cited by Kur and Nyekwere (2015), television in an emerging democracy like Nigeria should be accountable to the many constituencies that rely on it for information, education, and guidance on how the democratic system functions. Television also increases communication between the various parties and stakeholders in the democratisation process (Van-Meerkerk, Edelenbos and Klijn, 2015); guarantees that each stakeholder's behaviour complies with the public interest (Raboy, et al, 2008) and the obligation to publicly defend the stakeholders' acts or inactions that are beneficial or detrimental to the democratisation process in order to affix some elements of legitimacy to their democratic credentials (Chappell, 2012).

Broadcasting has often been a national market, with a state-owned national broadcaster. Because of this prescriptive apparatus, there were only ten commercial broadcasters in Africa in 1985. Furthermore, liberation governments have generally been resistant to giving up control over the content of national broadcasting after obtaining independence from colonial powers. These national broadcasters' production in Africa has been augmented by international transmissions. Foreign broadcasters like the BBC World Service and Deutsche Welle have been maintained by industrialised states and some non-industrialized ones as an adjunct to their foreign policy goals.

For instance, the African Broadcast Network was established in 2001 to connect Ghana, Nigeria, Kenya, Zambia, and Zimbabwe's public broadcasting businesses with a British broadcaster to reduce expenses by delivering the same daily programming. Additionally, since 2002, the commercial division of the South African Broadcasting Corporation, a public service broadcaster in South Africa, has been in a satellite TV news delivery competition with networks like CNN and BBC World. African nations strive towards liberalising the broadcasting industry and implementing private TV and radio broadcasting. In Africa, domestic TV markets are increasingly becoming accessible due to satellite transmission (Bosch, 2010; Hill, 2003; Murrell, 2011; Moehler and Singh, 2011; Obijiofor, 2015; Udomisor, 2013; Teer-Tomaselli, 2008).

Table 2.2: Establishments of Television Broadcast Stations in Selected African Countries

Country	Year
Nigeria	1959
Egypt	1960
Congo, Morocco	1962
Gabon, Sudan, Uganda, Cote d'Ivoire, Kenya,	1963
Ethiopia	1964
Ghana	1965
Mauritius, Tunisia, Zaire	1966
Zambia, Madagascar, Niger	1967
Equatorial Guinea, Libya	1968
Togo	1973
Central African Republic, Tanzania, Mozambique	1974
Angola	1975
South Africa	1976
Guinea	1977
Benin, Lesotho, Swaziland	1978
Mali, Mauritania, Somalia	1979
Namibia	1981
Burundi, Cape Verde, Chad	1984
Cameroon	1985
Sao Tome & Principe	1991
Rwanda	1992
Gambia, Guinea-Bissau	1995
Malawi	1999
Botswana	2000

Source: Esan (2009)

Egbon (1982:5-7) states in his analysis of the circumstances surrounding the founding of Nigeria's first television station that:

On October 31, 1959, television transmission commenced in Western Nigeria. Not only was this service the first in Nigeria, but it is still the most established on the entire African continent today. It was started by a Regional Government. Due to the fact that it was born out of political disagreement, the birth may be described as wholly accidental. On the eve of Nigeria's independence, Chief Obafemi Awolowo and members of his party had left Parliament in protest over a constitutional discussion. The Federal All-Nigeria Radio Broadcasting Service, which is owned by the current government, denounced this conduct, but the opposition leader was not given opportunity to respond. The Western Region started television transmission instead of only establishing a radio station to provide an unrepressed "voice" in national matters. Therefore, even though the government's stated goals for this costly endeavour are unlikely to be substantially contested, [it is] possible that "regional pride" and "prestige" are the true motivations. [It is] possible that the entire plan was to hurt political rivals.

This remark clarifies that regional administrations were dissatisfied with how the national radio (NBC) represented them. They contended that NBC had misrepresented them and was biased in how they were presented, notably in news coverage (Uche 1985: 23).

However, the Northern region of the country also showed displeasure over what they termed 'slant reportage' from the NBC. The Federal Ministry of Information (1961), cited in Uche (1985: 23), reflected some of the discontent in the following statement:

The Nigerian Broadcasting Corporation (NBC) studio in Lagos presents news, which the Northern Regional Government wishes to emphasise as a source of grave worry. In spite of repeated complaints from the Northern Regional Government, the NBC has persisted in producing unbalanced news programmes from their Lagos studio that leave out information that is favourable to the Northern Regional Government while emphasising information that is detrimental to the Northern Region. The Northern Regional Government has since lost trust in the NBC news service from Lagos and plans to immediately launch its own sound broadcasting programme.

Regional broadcast stations were established because of the crises of misrepresentation or discrimination against regional governments, giving those governments the chance to appropriately represent and project themselves (Obukadeta, 2019). Before and after Nigeria's independence, these regional (then state) radio and television stations were established, and the decisions about language were made by the various stations. In 1980, there were twelve (at the time) indigenous languages broadcast on the radio (now FRCN). Along with English, these broadcast languages included Hausa, Fulfude, Kanuri, and Nupe for the Northern region; Igbo, Tiv, Efik, and Izon for the Eastern region; and Yorùbá, Igala, Urhobo, and Edo for the Western region (Obukadeta, 2019; Amadi and Atoyebi, 2001:29).

This scenario marked the beginning of indigenous languages media in Nigeria. As broadcast stations emerged, each state or zonal station adopted indigenous languages for its broadcast operations. This assisted minority language speakers have more social chances and improve the status of endangered local languages in Nigeria. The growth of any country depends on this development of the linguistic repertoires of its indigenous languages (See Adegaju, 2009; Benson, 2017; Durodola, 2013; Emeka-Nwobia, 2015).

2.2.5. Yorùbá Language Broadcasting in Nigeria

Many of Nigeria's native tongues have an affinity for the English language, which has led to the blending of linguistic terms, especially through loans, and the crossover of forms and structural elements. A sizeable portion of speakers in South-West Nigeria and outside of Nigeria, that is in the Republics of Benin, Togo, and Ghana, speak Yorùbá as their native tongue, which is one of the three primary languages of Nigeria together with Hausa and Igbo (Yusuff, 2018).

The oral literature of Yorùbá descendants living in Brazil, Cuba, some of the West Indies, Trinidad and Tobago, and other locations is also intelligible in Yorùbá. According to Adetugbo (1967), Yorùbá speakers can be found in South-West Nigeria. According to the Nigerian census of 2006, there were thirty million (30,000,000) speakers living there, or one-fifth of the country's total population. Yorùbá holds the status of a national language, along with Hausa and Igbo (Yusuff, 2018; NPC, 2006). Section 55 of the Federal Republic of Nigeria's 1999 Constitution (FRN, 1999 Constitution) reflects this legislation that the Senate of the Federal Republic of Nigeria also approved. Additionally, Yorùbá was listed in the National Policy on Education (2004:5, 10, 11 and 14) as a language that should be employed as a medium of instruction in lower elementary schools, alongside Hausa and Igbo.

According to the National Broadcasting Commission Code (6th Edition, 2016) in Nigeria, the primary goal of the local content regulation is to support and preserve Nigeria's different cultures,

mores, folklores, and community life. This is also designed to offer a variety of programming materials for the broadest audience by utilising Nigeria's broad cultural diversity. The use of the electronic media for preserving and promoting the nation's culture and values, among other things, is made available to all Nigerians (Odegbenle, 2013) while broadcasters themselves must support Nigerian programming and stimulate the creation and portrayal of Nigerian life both inside and outside of its boundaries (Jelili, 2019).

Therefore, the promotion of news in an indigenous tongue aims to accomplish information dissemination as much as development. Many people do not require a strong educational foundation to comprehend their language's orthographical system because of their cultural understanding. Due to their familiarity with their cultural customs, people share and take in information conveyed in their own tongue with ease. As a result, more people are involved in spreading knowledge that affects the development trajectory of their community (Falola, 2021).

Broadcast media have contributed in no small measure to the growth and versatility of Yorùbá language in Nigeria. Though scholars have divergent opinions on this position, Akanbi and Aladesanmi (2014) submit that the development of Yorùbá language has required a huge amount of labour from the media. By making this move, the electronic media professionals have added to the academic community's efforts. Yusuff (2008:239) concurs in applauding the media's efforts in this regard:

One cannot help but be impressed by how much the media has added to the vocabulary of the Yorùbá language by naturally and intuitively creating names for contemporary concepts and ideas. Because they are required to tell the public of occurrences as soon as they occur, they are working to meet the adequacy requirement because they have little or no choice but to do so.

The media's contribution to the use of indigenous languages in the transmission of health information is affirmed by Bassey (2006: 294) while Ojebode and Adegbola (2007) equally report the influence of using mother tongues through the media in communicating development messages to local people. These scholars add that the broadcast media play a variety of roles in language standardisation, both actively and passively. These strides influence cultural resurgence in Yorùbá communities (Alimi, 2013), enabling individuals to understand and appreciate their culture, way of life, and history (Magagula & Mazibuko, 2004).

On the contrary, Omoniyi and Ibrahim (2010) blame the dying indigenous languages and cultures on the media which exposes youths to foreign culture. Leaving the non-literate Nigerians in the rural communities out of media planning also contributes to the endangerment of Yorùbá language. Therefore, according to Ajibade and Alabi (2017:15), "from the introduction of television in Nigeria, it has remained essentially an urban issue. Nearly all radio stations are found in metropolitan areas, and their programming is tailored to the interests and needs of city inhabitants" while Akingbulu (2009:11) asserts that "current radio stations are grossly underserving rural Nigeria. The chances were against giving voice to the country's marginalised groups in policy, legislation, and regulation."

In light of the foregoing, intellectuals have created metalanguages at various points for a variety of ideas emanating from Niger's educational system (Awobuluyi, 1994; Bamgbose, 1992.). According to them, there is still a continuum in the studies of these academics on metalanguages.

Justifying the submission above, David (2004:15) submits as follows:

People who comprehend it have described language broadcasts as "music to the ears." Because language and culture are intertwined, it aids in people's reawakening. You feel a connection to the language after watching and hearing it on TV and the radio...Additionally, it has given stability, giving them a venue to always hear the language even if there is nowhere else to do so. They can always tune into radio and TV programmes to assist them re-learn the language.

Broadcast media is a particularly effective tool for establishing and preserving culture, values, and language. The most prevalent and invasive media are television and radio, which have been utilised for more than 50 years to indoctrinate, enlighten, and educate viewers and listeners (Sreberny and Mohammadi, 1994). Additionally, the mass media promotes unity among people who have traditionally been divided by ethnic allegiances, elucidating the goals of a new society, disseminating knowledge about better ways to live, and gaining support for the nation, its culture, and its leadership. This inspires and mobilises the entire nation to realise its full potential (Obadun, 2014; Onabajo, 2005).

2.2.6. Yorùbá Language Broadcasting: Source of Indigenous Language in Nigeria

The founding of *Iwe Irohin fun Awon Ara Egba ati Yorùbá* (Newspaper for the Egba and Yorùbá People), published in 1859 by Rev. Henry Townsend, in Abeokuta, Ogun State, South-West Nigeria marks the foundations of indigenous language media in Nigeria. This development and the genesis of many indigenous tabloids afterwards contributes to an understanding of the current Yorùbá language Broadcasting on the BBC channel (Salawu 2003c, Alabi, 2003 and Akinfeleye, 1985) and the literature that has dwelt on this pedestal on early Yorùbá newspapers in Nigeria.

On October 1, 1959, the Western Nigeria Broadcasting Corporation (WNBC) established the first television station, Western Nigeria Television (WNTV), in Ibadan, South-West Nigeria. This event marks the beginning of Yorùbá language broadcasting in Nigeria. The "maintenance, extension, and transmission of a culture" are identified as the three goals of broadcasting indigenous languages (Betiang, 2013). Despite the fact that broadcasting cares about emerging values, Peigh (1979:9) argues that it "must care even more about those transmitted values without which no society can achieve continuity and stability." Therefore, broadcast media is obliged to design programmes that encourage the teaching of indigenous languages across schools in Nigeria to prevent their marginalisation and extinction (Edwin and Etika, 2018). This participation disseminates cultural values from one generation to the next and preserves in as much as it rejuvenates indigenous languages.

The perceptions of the speakers, the government, language and cultural bodies, media professionals, and other stakeholders can all be used to evaluate the usage of indigenous languages in the broadcast media as a public entity (Omoregbe, 2010; Adegbija, 2004; Adegoju, 2008; Awonusi, 2008; Salawu, 2006). Sadly, indigenous Yorùbá information networks and technologies are fading quickly today, largely due to the destruction of rural production systems brought on by rapid urbanisation, as well as the exodus of skilled workers from rural to urban areas. This migration has had a significant negative impact on indigenous information systems that were originally developed inside indigenous production systems and services (Dzurgba, 1999). Even the school system where children learn about their indigenous languages has been compromised. The misconception that complicates such an asymmetry lies in perceiving the formal educational system as the only guardian of children's intellectual, physical, social, emotional, aesthetic, moral, and spiritual growth. This position has been discredited according to Akinyemi (2003). For the elite in society, it is clear that theoretical knowledge lacking a grounding in the people's culture and language is meaningless.

Most traditional literature books for children have gone out of print because of changes in policy initiated by diverse stakeholders. This has had an adverse effect on the growth and development of Yorùbá indigenous language. As a result, various Yorùbá traditional works of literature geared towards children have caught the interest of Yorùbá language experts and scholars (see Adedeji 1986; Awobuluyi 1971; Babalola 1970, 1973a, 1973b, 1976; Bascom 1949; Olabimtan 1976; Olatunji 1984; Olunlade 1987, 1988, 1990; Oyesakin 1983; Tugbiyile 1948). The primary focus of these researchers and professionals has not extended beyond transcription, translation, and publication of children's literary materials obtained from performers in some of these studies (such as Adedeji 1986; Babalola 1973a, 1973b; Tugbiyile 1948). On the other hand, several researchers have experimented with critical literary studies on various genres of Yorùbá children's literature (e.g., Awobuluyi 1971; Babalola 1970, 1976; Bascom 1949; Olabimtan 1976; Olatunji 1984; Olunlade 1987, 1988, 1990; Oyesakin 1983).

Awobuluyi (1971) and Olabimtan (1976) both emphasise the significance of Yorùbá indigenous language and its effects on society at large, while Babalola (1970) and Olatunji (1984) developed comprehensive studies of Yorùbá riddles and puzzles. While Olunlade (1988) discusses the origins of traditional Yorùbá children's poetry and (in 1987), the prominent themes in the poetry in relation to Yorùbá values and traditions in broadcasting, Oyesakin (1983) develops a functional discussion of the categories of oral poetry associated with Yorùbá children.

It is noteworthy that the majority of radio and television stations in the Lagos area lack programming in the region's widely spoken Yorùbá language. For instance, Ray Power FM Lagos offers one Yorùbá-language broadcast, "Mini Jojo," but Rhythm FM, Cool FM, Classic FM, Beat FM, Inspiration FM, Top FM, City FM, Continental Radio, and Brilla FM - all do not have such language-focused programming. According to Odegbenle (2013), major television stations in Lagos State, including Channels TV, Silverbird TV, Galaxy Television, TV Continental, AIT, and ONTV, only occasionally air programming in indigenous languages. Most of these private broadcasting stations focus the largest slots of their programme content on music, theatre, soapies, drama and documentaries (Ariye, 2010) to the detriment of language development programmes. This is primarily because indigenous language broadcasting media have been relegated to the margins (Des and Ugor, 2017).

Additionally, these language development initiatives could be conveyed through genres like dramatisation, which has an "edutainment" aspect that holds viewers' interest (Oyero, 2010), thereby promoting language-based community agendas of the people. Indigenous language media promotes social mobilisation, public discourse, information flow, education, and cultural reorientation, in addition to excitement (Onabajo, 2005).

In their evaluation of the efficacy of educational radio broadcasting for adult literacy in Lagos State, Nigeria, Sanusi et al. (2021) concur that indigenous language media promotes social mobilisation, public discourse, information flow, education, and cultural reorientation. They argue that a programme like *Mooko Mooka*, an instructional literacy radio programme in Lagos State, contributes to the upliftment of indigenous languages. Five hundred and five (505) adult learners who took part in the "*Lagos is Learning Project*" were purposefully selected by the researchers to collect data for the study. The data were analysed using the Statistical Package for the Social Sciences (SPSS) programme. Additionally, their findings indicated that the majority (62.4%) of research participants utilised the educational radio programme *Mooko Mooka* in readiness for class instruction, while 53.5% used it for revision of content taught in class. The study found that radio teaching methods significantly promoted adult literacy. They recommended that radio listening sessions should be enhanced as part of initiatives to reduce adult illiteracy in the nation. To further promote learning through indigenous languages, research participants also suggested that community media centres should be established in Yorùbá geospatial areas. The methodology used by the researchers resonates with the methodology adopted by this researcher, particularly the use of SPSS for data analysis generated from questionnaires copies.

Contrary to popular belief, indigenous media does not encourage segregation or secessionist demands. Instead, it encourages societal engagement with politics. To further support their argument, proponents of indigenous languages in Nigeria argue for the advantages:

That it will accelerate Nigerian unification. That it will advance official language proficiency, contribute to national planning, boost national pride, and perform a variety of other useful tasks including promoting socioeconomic and cultural activities (Ogunyemi, 1995:14).

Salawu (2006) argues further that using local dialects in broadcasting, particularly radio, to propagate information is a positive undertaking that could yield the anticipated outcomes more than any other media. Radio broadcasting in and through indigenous language also has the capacity to penetrate remote areas. The indigenous language messages (Ekwueme, 2011) are, thus, disseminated through inexpensive means (Nwuzor, 2000) that are significantly easy to handle (Omenesa, 1997).

Ben-Enukora et al. (2020) and Oyesomi and Salawu, (2019) agree with the above submission, contending that indigenous language media actually augments the use of English and a select few main languages that dominate the airwaves. One challenge is that the use of standardized Yorùbá and its widespread use of Yorùbá completely disregards local Yorùbá dialects. In areas with a high

percentage of illiteracy, broadcasting in native tongues typically produces spectacular results in comparison to English-language versions. When figurative language, such as idiomatic idioms, alliteration, proverbs and metaphors are employed to embellish the message conveyed to the audience, there is sufficient space for deeper connotations in the indigenous language jingles.

2.3. Language Revitalisation in Nigeria and Related Concepts

With approximately 500 indigenous languages, all of which have varying levels of development, from developed to developing to underdeveloped, Nigeria is the most linguistically diverse country in Africa (Emenanjo 1993:3, Aziza 1998:257). Language serves as a means of cultural, intellectual, and philosophical archiving and transfer from one generation to the next (Emeka-Nwobia, 2015). It is also closely linked to human emotion and behaviour, as well as to one's identity, nationality, and religious beliefs (Lado, 1964).

According to Mufwene (2002:39), "languages are parasitic species whose vitality depends on the communicative behaviour of their speakers, who in turn respond adaptably to changes in their socio-economic ecologies." Mufwene (2002) provides an analysis of earlier works on language endangerment. Other researchers on this debate include Mühlhäusler (1996), Dixon (1997), Brenzinger (1998), Grenoble and Whaley (1998), Calvet (1998), Crystal (2000), Fishman (2000), Hagege (2000), Nettle and Romaine (2000), Maffi (2001), and Renard (2001).

An endangered language is one that could disappear, ceasing to be used as a means of communication from human history according to Darhemi (2002:6) and Omo-Ojugo (2004). These scholars argue that a language may only avert extinction if it can transition from oracy to written status. The statement by Bilger (1994:20) that "a single committed speaker can resuscitate a language while a million suppressed or indifferent speakers can let their language die in a generation" captures the crux of the Yorùbá language situation.

This position is corroborated by Godesborg's (2007:4), who postulates three categories of language endangerment as follows:

- (a) No language that has more than 50,000 speakers qualifies as "threatened."
- (b) Language that has fewer than 400 speakers is "definitely threatened."
- (c) On the grounds that it might be in danger, any language with fewer than 3 000 speakers that lacks status data has been given the designation "no information."

In light of this, Woodbury (2012:12) contends that languages can be deemed extinct or endangered if "they are no longer spoken in the form in which we find them in ancient writings." Furthermore,

he believes that any language that is dwindling in use or whose speakers are not passing it on to the next generation is in danger of extinction.

The Nigerian government has also undertaken a number of attempts to resuscitate the nation's indigenous languages by establishing different language institutions and agencies. According to Bamgbose (2016), these organisations have been ineffectual because of political meddling, a lack of government funding, and a lack of explicit role assignments. According to Urua (2019), several of these organisations, such as the Language Development Centre and the National Institute for Nigerian Languages (NINLAN), were established to promote the study and use of Nigerian languages, but the situation is actually the opposite.

2.3.1. Adaptation of Indigenous Language in News Broadcasting

There has been an increase in the incorporation of indigenous language into broadcasting since the Western Nigeria Television Service (WNTV) was founded in Ibadan, South-West Nigeria, in 1959. Yorùbá language programmes, in particular, were part of the first set of broadcast content relayed in that year (Duke, 2021).

Duke (2021:52) adds that "through the years, Nigeria's broadcasting business has undergone significant expansion with a variety of media channels like daily newspapers, TV systems, and radio stations. In almost every Nigerian state nowadays, there is a radio station. As a result, the Nigerian Infopedia Report (2021) reports that there are currently more than 300 radio stations in Nigeria, with several States having multiple stations. With 33, 23, 19, 17, and 16 radio stations, respectively, Lagos, Oyo, Kaduna, Abuja, and Anambra are at the top of the list. The majority of these radio stations are privately owned, although the government also owns a significant proportion. According to Iheme et al. (2013), the government of Nigeria owns 70 of all the TV channels in Nigeria, while a sizeable portion of the remaining channels are held by private individuals. Another important dimension to highlight is that since 2007, Nigerians have had access to satellite subscriptions.

The question of indigenous language in news broadcasting is contentious not only in Nigeria but other African countries as well. In its Editorial Policy for 2020, the South African Broadcasting Corporation pledges to integrate the use of monolingual and bilingual programmes while also considering the use of subtitles. Kamwangamalu (2000) reaffirms the SABC's commitment to broadcasting news bulletins in each of the official languages on radio and television. The station acknowledges that the most underrepresented languages are Xitsonga, Tshivenda, Swati, and Ndebele. This position is persuasively argued by Alexander (2002: 93), who urges "harmonisation" of various "languages" to advance indigenous languages in news reporting. There are still massive

obstacles to overcome even as SABC continues to act against the very same principles it was established to effect and at risk of violating the Republic of South Africa's constitution. The constitution recognises mutually intelligible languages like Xhosa, Zulu, Ndebele, and Swati as distinct, each with its own language rights (Kaschula, 2006).

The promotion of indigenous languages in news production and presentation has been the subject of extensive research over the years. Obadun (2014) was inspired to investigate the attitudes of the broadcast media and youths regarding the usage of indigenous languages on the Edo Broadcasting Service (both radio and television).

The research method in the study was survey. Interviews, document observations, and questionnaires were utilised to generate information about the attitudes of adolescents and the media towards the usage of indigenous languages in the Nigerian state broadcast media. Six presenters and producers who work in indigenous languages were interviewed while 864 copies of the questionnaire were sent out to young people around the State. The languages used by Edo Broadcasting Service were identified and classified through an analysis of the radio and television show schedules. Utilising the SPSS tool, the data demonstrates that Edo State Broadcasting Service has a favourable attitude towards using and promoting seven Edo state indigenous languages in various indigenous programmes, reflecting the multilingual nature of their operating contexts.

Similar to this, youths in Edo State encourage the usage of indigenous languages by tuning in to and watching shows in indigenous languages on EBS radio and television, respectively. The findings indicate that among the preferences, music and news are most frequently accessed by the youth. The National Broadcasting Commission (NBC), Nigeria's broadcast regulatory body, was advised to monitor the extent of compliance with the 100% local content specification in broadcast media. It was also advised that broadcast media allocate more airtime to indigenous language programmes and reduce the high content of foreign language programmes to which youths are exposed.

This study's use of the survey method and its use of SPSS for data analysis are both pertinent to this study. Findings derived from the study above are related to the trajectory of the current study in its quest to push for broadcast media to give native language programming greater airtime while at the same time reducing the high proportion of foreign content.

Kaschula (2006) adds credence to this claim by arguing that the equitable usage of indigenous languages on radio vastly outperforms all other forms of media, including television. In addition to being widely available, the radio is also inexpensive to buy. This is ironically due to apartheid policy, which encouraged independent homelands to establish their own radio stations, particularly community broadcasting.

Therefore, it is no longer news that community radio is essential for educating rural residents about participating in good governance in Nigeria and around the world since it is a platform that bridges social divides. Sensitization, development, and leveraging citizen participation in governance are crucial areas where the media mediates the processes. This is made possible with the assistance of communication experts who have determined that using one's mother tongue and finding meaningful ways to make it pay off for the development of one's country's culture and civilization as well as the continuation of one's traditions improves understanding of communication content (Julius-Adeoye, 2019; Odegbenle, 2013; Ekeh, 1989: 81; Usman, 1989:85).

2.3.2. Establishment of BBC News Yorùbá: In Whose Interest?

On February 19, 2018, the British Broadcasting Corporation World Service announced the introduction of *BBC Igbo* and *Yorùbá* services as two of three new languages to be established by the BBC for Nigeria and the West and Central African area. This announcement marked a turning point in the history of the BBC World Service, and indeed for the Yorùbá and Igbo languages.

Since the 1940s, when the BBC obtained financial support from the UK, these outfits have been a significant element of the BBC World Service project. The corporation explains that the BBC Igbo is primarily for listeners in the South-Eastern Nigeria and a large number of Igbo speakers in the diaspora while the *BBC Yorùbá* focuses on the South-West Nigeria, Benin and Togo, including Yorùbá native speakers in the diaspora. The BBC refers to the service as “fully digital services” which contains exhilarating short audio, video, graphics and illustrations broadcast twice a day on episodes of ‘BBC Minute’ thereby keeping the audience informed on the latest events in the world. The extension in Nigeria, which is referred to as Africa's most populous nation with over 200 native languages, started in 2017 with *BBC Pidgin*, which caters for those who use English language as a lingua franca in the region. This came 60 years after the *BBC Hausa* Service was founded, long before Nigeria gained its independence. It made its début on March 13, 1957. The media outfit currently has four services in Nigeria which are aired in major local languages. With this, BBC News Yorùbá has the potential to make Yorùbá popular again and encourage speaking the language (Agulonye, 2020; Falola, et al, 2018; Federici, 2019; Ibelema, 2021; Ibrahim, 2021; Offiong, 2021; Nwammuo & Salawu, 2019; BBC, 2018).

A lot of arguments have ensued among language scholars and professionals on the establishment of *BBC News Yorùbá*. While some see it as a laudable innovation, some view it as an act of cultural imperialism, exploitation and enslavement. Despite the assertions of many researchers that media imperialism is an outmoded subject of study in the global media culture of the twenty-first century, it is crucial to remember that Africans, especially Nigerians, continue to be extremely concerned

about imperial concerns over the endangerment of their languages (Omoera and Ibagere, 2010). This is so because a people's ontological orientation requires that they experience and understand their world through their language, especially in the Yorùbá context, cosmology and culture (Soyinka, 1976; Oyewumi, 1997; Olajubu, 2003). Adefarakan (2011) submits that for the younger generations, access to indigenously anchored constructions of Yorùbá indigenous knowledge is generally locked off, stifled and blocked by the spread of English and other colonial languages.

According to Salaudeen and Hamzah (2016:480), "most countries willing to be detached from the yoke of linguistic imperialism have used the opportunity of independence to assert their authority by declaring an indigenous language as national/official language as in the case of Sudan in 1956, which declared Arabic as official language, and Tanzania in 1961, with the declaration of Swahili." Because of the lack of concern from governments and people, Nigeria's indigenous languages have not been saved from the hegemony of the English language. This prompts Salawu (2006:2) to argue that "for any African that is concerned for the soul and survival of [their] language, there must be a purposeful and honest attempt to learn and teach the language... Nigerian languages have suffered for many years as a result of regressive linguistic attitudes. The planning of languages is hampered by negative attitudes towards native languages.

The launch of *BBC News Yorùbá*, however, which is a result of the UK government's largest investment in the BBC World Service since the 1940s, is a development that could persist for a very long time in the history of the broadcast giant. This, according to Owolabi (2020), was a part of a local language extension programme intended to provide in-depth coverage of many nations. This is the rationale offered by Salawu (2006a) for why indigenous language media are the most effective means of safeguarding linguistic and cultural continuity while also disseminating development information to the general public.

It must be acknowledged that imperialism is a negative phenomenon that replaces indigenous media culture with foreign media culture. Imperialism is, therefore, a part of an insidious wave of globalisation. Therefore, it should come as no surprise that CNN and the BBC would remain the dominant news sources for Nigerian television firms. It goes without saying that a lot of TV stations continue to include video clips from foreign TV stations whenever they broadcast international news, usually with the demeaning disclaimer "this was pulled from CNN, BBC, SABC, and so on," and that foreign media content have diluted and reshaped local culture in Nigeria. The aforementioned highlights media content that is by its very nature foreign and, therefore, contagious in its effects. The introduction of programmes with little cultural significance to Nigeria serves as evidence of this. However, certain media information suggests a worse case. Foreign media content continues to bombard Nigerian screens with particularly complex interpretations on the effects of

such media content (Omoera and Ibagere, 2010; Daramola and Oyinade, Bennett, 2003; 2015; Domirani 2014; Lewis and Alemika, 2005; Mutchi, 2017; Uti, 2017).

In this information age, it is inevitable that there is an amalgamation of civilizations, or different cultures coexisting in harmony. What is odious is the propensity for and the painful reality of some civilizations replacing those of others. Therefore, African media need to define the agenda and carve new ways of negotiating the evident anomalies in the agendas. This could be accomplished in part by lowering or eliminating reliance on foreign programming, and reflecting real African cultures and values through locally created programming. To lessen the ongoing marginalisation and oppression of black Africa by white racist dominance, it is crucial for cultural items being packaged in Africa to reflect the genuine cultures of their peoples (Salawu, 2005; Salawu, 2003; Balogun, 2013). Globalisation has an established record of having a significant impact on the media, media consumption, and cultural politics (Moayedfar and Shahlibar, 2007).

Further discourse on cultural and media imperialism, integration, globalisation, cultural identity and Western capitalism can be found in Shamsher and Nayeem-Abdullah (2012), Amirentekhabi and Heirannia (2011), Hafeznia et al. (2000), McQuail, (2000), Monadi, (2007) and Uche (1996). The level of development in Africa would have been different, according to Acholonu (2011:7), if we had always adhered to rigorous "cultural insularism."

This is better expressed in the claim made by Croteau and Hoynes (2003), who state that:

The Western media goods are so effective in influencing other countries' cultures that they might be considered a sort of cultural hegemony. Here, the connection between media content ownership and ownership is made clear. The media items sold by Western firms contain values and imagery from Western civilization. Media items exported from the west are infused with norms of individualism and consumerism, which frequently clash with the traditional values of the countries where they are offered. Local traditions and values are lost as a result of the influx of media products.

Above all, with the development of the internet and other communication tools like cable and satellite, the majority of developing nations now primarily consume news from Western media behemoths, with America at the vanguard. The BBC of Great Britain, France 24 of France, and Deutsche Welle (German Wave) of Germany, with their several channels and programmes targeted

towards regional and continental audiences, are notable Western news channels that broadcast news contents all over the world. The classic case of American news industry titan Cable News Network (CNN) International deserves special attention, though. CNN was a pioneer in the recent expansion of international news, sports, and other continents broadcast on television around the world. Through a variety of cable systems, CNN is accessible in millions of hotel rooms and over 170 million residences throughout Europe, Africa, and Asia. As a result, the expansion of global news creation is viewed as a type of the new cultural imperialism (Casey, 2002; Dominick, 2009 and Owusu-Amoh, 2009).

This media imperialism has also dominated the African continent. In his argument that indigenous people of South-West Nigeria have a rich cultural legacy that teaches good morals, Aina (2021) traces this threat to Nigeria and claims that most of the information has been forgotten by the current generation owing to the penetration of Western cultures. This brings us to the question of the intentions, agenda and purposes of BBC setting a station devoted to indigenous language revitalization in Nigeria.

2.3.3. Mission, Values and Public Purposes of the *BBC Yorùbá*

BBC's mission, values and public purposes are not different from the non-English outlets of the BBC all over the world, *BBC News Yorùbá* inclusive. This is because these platforms have the potential to deliver autonomous, impartial and unique news that address the needs of listeners in Nigeria and West Africa (BBC, 2018; Nwammuo and Salawu, 2019).

The BBC's mission and public purposes are listed as the organization's aims in the Royal Charter. The Charter additionally declares that "our mission is to act in the public interest, serving all audiences through the provision of impartial, high-quality and distinctive output and services which inform, educate, and entertain" (BBC, 2006:2-3).

In order to satisfy the desires of its thronging audience, the BBC (2006:2-4) maintains that the Royal Charter also sets out five fundamental public purposes. These are listed below:

1. To provide impartial news and information to help people understand and engage with the world around them

The aim of increasing people's knowledge of all regions of the UK and the rest of the globe entails that the BBC should offer factual programming that is impartial, accurate, and of high quality. The highest editing standards should be applied to its content. All audiences should be able to fully engage with major local, regional, national, United Kingdom, and global issues and participate in the democratic process, at all levels, as engaged and informed citizens. The channel should provide

both range and depth of analysis and content that is not available from other United Kingdom news providers. It should also use presenters and journalists of the highest calibre.

2. To support learning for people of all ages

The BBC professes to assist everyone in learning about various topics in ways that are accessible, entertaining, motivating, and challenging. To assist learning for teens across the UK, the BBC should offer specialised educational programming. Through collaborations with academic, athletic, and cultural institutions, it should also inspire individuals to learn about new topics and engage in novel activities.

3. To show the most creative, highest quality and distinctive output and services

The BBC strives to produce outstanding content across a variety of services and platforms, in a wide range of genres, and set the bar both domestically and abroad. Its offerings must stand out from those available elsewhere, and they must take risks in a creative manner, even if not all of them pay off, to create novel ideas.

4. To reflect, represent and serve the diverse communities of all of the United Kingdom's nations and regions and, in doing so, support the creative economy across the United Kingdom

The BBC's products and services are driven to represent the variety of the United Kingdom. In doing this, the BBC strives to enhance public knowledge of the various cultures and opposing ideas that make up its society and correctly and truthfully portray the lives of the people of the United Kingdom today. It should make sure that the products and services it offers satisfy the demands of the nations, regions, and communities to which it broadcasts. The BBC should promote social interaction and the wellbeing of the audiences by bringing people together for shared experiences. The BBC should support the growth of each country's creative economies by commissioning and delivering work in those countries.

5. To reflect the United Kingdom, its culture and values to the world

The goods and services provided by the BBC should reflect the diversity of the country. By doing this, the BBC increases public understanding of the diverse cultures and diametrically opposed viewpoints that comprise its society and accurately and truthfully depict contemporary life. It should ensure that the goods and services it provides meet the needs of the various communities, regions, and countries. By uniting individuals for shared experiences, the BBC should encourage

social engagement and the wellbeing of the populace. By commissioning and distributing work in each nation, the BBC should aid in the development of their creative economies.

BBC Values

Everyone involved with the BBC is required to adhere to a set of ideals. They stand for the standards "we have set for ourselves and each other, and serve as the foundation for the choices we make every day and the conduct we exhibit" (BBC, 2006:19).

The values are:

- The BBC's core value is trust. Our company is unbiased, independent, and truthful.
- In all we do, we prioritise the needs of our audiences;
- We value diversity and respect one another;
- We take pleasure in providing exceptional services that are also affordable;
- Our organisation thrives on creativity;
- The BBC is one. We achieve great things when we unite.

2.3.4. Philosophy behind the Establishment of the *BBC News Yorùbá*

The primary philosophy behind the establishment of the *BBC News Yorùbá* is that “The BBC Yorùbá digital service focuses on engagement and the promotion of content on social media and across all platforms in order to provide our journalism in a dynamic and engaging way” (BBC, 2018; <https://www.facebook.com/bbcnewsYorùbá/>).

The Editorial Lead of the *BBC Igbo* and *Yorùbá*, Peter Okwoche, explains that the motive behind the establishment of the two indigenous media at the same time was to create a platform for cultural interaction, and particularly, to “portray original Yorùbá indigenous journalism in a local dialect that reaches even farther than English.” Okwoche (2018) adds:

Both services ... emphasise original journalism from their respective target regions while also including major global and African stories. The primary topics of relevance to listeners [are] discussed on *BBC Igbo* and *Yorùbá*, giving a wide range of individuals a voice. Women [are] also given a lot of attention. We place a lot of importance on the

African and Nigerian narratives. People have to tell their own stories now (<https://www.facebook.com/bbcnewsYorùbá/>).

Besides Igbo, Pidgin and Yorùbá that were launched in Nigeria in 2018, eight other indigenous languages were inaugurated at the same time in Ethiopia (Amharic, Oromo and Tigrinya), India (Gujarati, Marathi, Punjabi and Telugu) and Korea, making it 40 languages that are broadcast by the BBC World Service. While the Yorùbá service primarily targets South-West Nigeria and those adjacent nations that share a border with Nigeria, the Igbo service primarily targets listeners in Eastern and South Eastern Nigeria as well as the sizable Igbo speaking diaspora (www.bbc.com).

Juxtaposing the above position on the rationale for the establishment of the medium, the researcher engaged the Editor, *BBC News Yorùbá*, Dr. Olubukola Afolayan in an interview on the philosophy behind the establishment of the broadcasting giant. She observed the following:

One of the factors leading to the creation of the *BBC News Yorùbá* is the number of language speakers. The population of Yorùbá speakers around the world is quite big and at BBC, when you have large numbers of people speaking a particular language, common sense tells you to bring your station into that language, meaning you are adding to the number of your followers; the knowledge of the people and exposing their language and culture more to them in a better and packaged form. Yorùbá is the third largest language spoken after Hausa and Pidgin. Before establishing language service, BBC did a survey about languages that are going into extinction, languages that people want to know and discovered that Yorùbá language is going into extinction and decided to contribute its quota in bringing it back to humanity and society (February 3, 2022).

In the same vein, the Head of West Africa of the BBC, Ogunseye (2018:10) submits:

It is authentic, thrilling, and novel to communicate with Igbo and Yorùbá listeners in their mother tongues. The BBC is committed to producing original journalism that adds value, and with these services, we hope to fulfil this goal. To serve the needs of consumers in Nigeria and West Africa, these platforms will provide independent, impartial, and original news.

Àwọn Òfin Abẹ́lé (Terms and Conditions) of the *BBC News*

Terms and conditions are legal agreements between a service provider and its customers, coupled with documents governing the contractual agreement. *BBC News Yorùbá* also has terms and conditions guiding its modes of operation. BBC (2018) highlights them as follows:

***(Translation from Yorùbá to English is that of the researcher)**

BBC (pèlú àwọn èka rẹ̀ gbogbo ní onírúurú èdè) máa ń gba ifòròwérò tó bá jẹ̀ òótó, tó ń fa ojú ẹ̀ni mọ̀ra àti èyí tó hàn síta gedegbe, lójú òpó ikànsíra ẹ̀ni Facebook wa, àmọ̀ a ní ẹ̀tọ̀ láti yọ̀ èsì òrò àbí ijíròrò tó bá fẹ́ẹ̀ tako èyí.

BBC Yorùbá (with its various branches has different languages) engages in interviews that are factual; that are appealing and are displayed on our Facebook page but we still have the right to remove whatever comments contradict this principle.

Àwọn èyàn tó máa ń gbe'gidínà idùnnú àwọn ẹ̀lòmíràn ní ojú òpó ikànsíra ẹ̀ni yìí, ló ẹ̀eṣe ká yọ̀ kúrò lójú òpó yìí pátá-pápá gégé bí ọ̀ré àti alátiléyìn wa.

(Those who obstruct people's self-expression may be expunged from this platform outrightly, as our friends and supporters).

Bákannáa la ní ẹ̀tọ̀ láti yọ̀ gbólóhùn taa bá rí gégé bíi:

(Similarly, we have every right to remove content that is perceived to):

- *Da nkàn rú, rú ọ̀kàn èyàn sókè, mú ikòlù lówó tàbí ẹ̀ àwọn m̀íràn.*

(Disrupt our operations, cause heart-break, cause commotion and other unpalatable feelings).

- *Eléyàmèyà, èyí tó mú iyapa takọ-tabo dání, èyí tó jọ àjọṣe láàárín akọ-sakọ àti abo-sábo, èyí tó ń ṣàlàyé lẹ̀kùnrẹ̀ré nípa àjọṣepọ̀ takọ-tabo, èyí tó ń mú èébú dání, la ta kò.*

(Discrimination that could cause acrimony between husband and wife; that describes mutual relationships between a man and woman; that uses foul language).

- *Ọ̀rò tó dàbí èpè, tàbí èdè-kédè èyí tó lè tàbùkù ẹ̀lòmíràn.*

(Language that verges on curse or language that ridicules others).

- *Àwọn igbésè tó tẹ̀ òfin lójú, èyí tó fara mọ̀ tàbí ẹ̀wúrí fáwọn iwà tó tako òfin (Lára rẹ̀ sì la tí rí iwà tó lòdì sí òfin dída iṣẹ̀ oníṣẹ̀ kọ, iwà ibanilórúkọ jẹ̀, àti iwà tí tàpá sí àṣẹ̀ ilé ẹ̀jọ̀).*

(Those steps that go against the law, or those that support behaviours that go against the law (Part of it is the law against plagiarism, defamation and contempt of court).

• *Ìpolówó Ojà tàbí isẹ̀ òòjọ̀ láti rí èrè.*

(Advertisements of any kind or any form of publicity done to make money).

• *Èyí tó n fí ara rẹ̀ pe ẹ̀lòmíràn.*

(News and language that conveys misconceptions).

• *Èyí tó n fí àlàyẹ̀ báwọ̀n èyàn ẹ̀ leè kán sí onítòhún hàn, bí àwọ̀n nọ̀mbà fò̀nù alágbèkàá rẹ̀, àdírẹ̀sì ilé ifiwéranṣẹ̀ (postal) àti fífi iwé sọ̀wọ̀ lóri itàkùn àgbáyé (e-mail).*

(The one that exposes how people can get in touch with the person, like the person's mobile number, postal address or to send it via the email).

• *Èyí tó n ẹ̀ àpèjúwe tàbí ẹ̀wúrí fún àwọ̀n iwà tó leè tako àbò àbí fí ẹ̀mí àwọ̀n èyàn wéwu.*

(Those that explicitly enhance insecurity or endanger people's lives).

• *Ọ̀rọ̀ tí wọ̀n tí fí sọ̀wọ̀ sójú ọ̀pó ikànsíra ẹ̀ni ní àìmọ̀ye igbà.*

(Information disseminated on the internet several times).

• *Àwọ̀n ọ̀rọ̀ tí kò lóri tàbí nídíí láti gbé sórí itàkùn àgbáyé, jírdòrò lé lóri tàbí wúlò fún ojú ọ̀pó ikànsíra ẹ̀ni tó o kọ̀ sí.*

(Information that is not worth to be shared on the internet, or not useful for public consumption).

Iléṣẹ̀ BBC fààyè sílẹ̀ láti gba èsì padà, èyí tó dùn mó ni àti èyí tí kò dùn mó ni, nípa àwọ̀n iròyìn àti àwọ̀n ètò wa, àmọ̀, ẹ̀ jòwọ̀, ẹ̀ ríi dájú pé àwọ̀n ọ̀rọ̀ tẹ̀ẹ̀ bá sọ̀ wà ní bàmú pẹ̀lú àwọ̀n ilànà wa.

(BBC allows for feedback, whether favourable or otherwise, about our news and programmes but we strive to ensure that whatever you say goes in line with our terms and conditions).

2.4. Language Endangerment and Revitalisation

The ability to communicate and express oneself via language, regardless of its status, is a fundamental human right. Surprisingly, the subject of historically marginalised or endangered languages facing extinction has received insignificant attention. The decline in the number of speakers of a language and the failure to pass it on to the next generation are indicators that the language is in danger. A notable disparity in the evolution of today's languages is evident in the fact that a huge number of languages are rapidly becoming endangered, often to the point of extinction, while some are making rapid advancements. There has always been language extinction, but never in history has there been such a palpable loss as witnessed under the aegis of globalisation. As a result, it has been predicted that around half of the 6,000 languages that are currently spoken

worldwide could vanish in the course of the 21st century (Akinkurolere and Akinfenwa, 2018; Annamalai, 2014; Cerny, 2010).

It has been predicted that between 5,000 and 6,000 living languages could disappear in the course of the 21st century, depending on how we define languages as opposed to dialects. According to Dixon (1997), approximately 3,000 languages could disappear in the next one hundred years, meaning that a language is dying somewhere in the world every two weeks according to Crystal (2000: 19).

Batibo (2005) posits that Nigeria and other African countries categorise languages into two distinct areas - majority and minority. No society celebrates when its language is categorised as minority and they strive to protect and nurture their language jealously. According to Aito (2005:1), the number of speakers, literary, political, or educational status determine whether languages are considered minority or majority in Africa.

The loss of language is equivalent to the loss of a person's cultural heritage because it is the most significant palpable part of culture. There is evidence of languages dying. Any language for which there is reason to believe that it will or might stop being spoken in the near future, according to Matthews (2007: 122), is considered to be endangered." Krauss (1992) asserts that 90% of the languages currently spoken in the world would disappear in the next century if nothing were done.

Tuhus-Dubrow (2008) submits that:

- (i) Because botanists primarily rely on the vocabulary of Aboriginal Australian languages to study the region's ancient plant life, the field of botany is threatened by language endangerment;
- (ii) Due to its status as the American empire's lingua franca, English has spread like wildfire over the world, engaging in what is possibly its most nefarious tactic: seduction. Since English is the language of advertising, films, music, and is essential for success, Tuhus-Dubrow believes that people want to speak it.

The physical well-being of speakers, unfavourable climatic and economic conditions, such as famine and drought, habitat displacement, devastating diseases, desertification, as well as erratic human migration are among the natural causes of language endangerment (Fabunmi & Salawu, 2005). In addition, Cornack (2014) contends that language death is a phenomenon that is gradually gaining attention in sociolinguistic research. The globe has recently placed more focus on the preservation of endangered languages because of the understanding and widespread consensus that language is the primary means through which a people express their culture and that a people who lose their language is also deprived of their culture.

A linguistic reflection from the Nigeria’s sociolinguistic development, as presented above, is the extreme code-switching and code-mixing that characterises spoken languages in the country. The diminished prominence of indigenous languages and the corresponding language acquisition dynamics have been identified as the cause of excessive code-mixing (Aladejana and Odejebi, 1999; Isola, 2010; Oloruntoba-Oju, 1994; Taiwo, 2009).

Language is not just an essential component of socialisation; during the past two decades, attention has also been drawn to the function that those languages play in relation to local environmental knowledge and the transmission of that knowledge (Romero, 1994; Kawagley, 1995; Pierotti and Wildcat, 2000; LaDuke, 2005, 1999). However, because of development without their indigenous permission, the physical life and intellectual survival of indigenous populations, who can address some of the most difficult environmental challenges in the world, are continually in danger. Indigenous languages are important in understanding biodiversity and conveying indigenous knowledge. In recognition of these uses, indigenous languages must be preserved, and several moves towards this preservation have been enacted (Huaman and Stokes, 2011; Godenzzi, 1997).

Using Fishman’s guidelines proved that language endangerment is real and the threat associated with it, will definitely affect future generations. The table below displays the real situation of language endangerment:

Table 2.3: Stages of Language Loss

Stage 8	Language use is limited to elders who are usually isolated from each other and are unable to foster language use at a public level within a community.
Stage 7	Language use is limited to adults beyond childbearing years. Children are not encouraged to learn the language and may often even be reprimanded for using it.
Stage 6	Language use exists among community members of different generations and ages, and language use is encouraged by the establishment of local neighbourhood institutions.
Stage 5	Language is regularly and actively used within a community. Programmes in schools may be established at an informal level to promote the use of language.
Stage 4	Language inclusion in school curricula is made compulsory and bilingualism is strongly encouraged in education systems.
Stage 3	Language use is encouraged in the workplace and used by employees in lower work spheres.
Stage 2	Language is used in local government services and mass media.
Stage 1	Language use is encouraged by higher levels of government and in high-level education.

Source: Adapted from Fishman’s Graded Intergenerational Disruption Scale for Threatened Languages (1991:)

On Fishman's guidelines in Bamgbose (1973); Haruna (2017) and Omo-Ojugo (2004) agree that the ability to shift from an oral to a written form is necessary for a language to survive, and an endangered language is one that may soon cease to be used as a means of communication, possibly even disappearing entirely from human history. Accordingly, it is a sign that the history of a people is likely to be lost when a language is progressively vanishing due to the attitudes of its users. On the danger inherent in language endangerment, Are (2011: 11) submits that historically, languages have developed and persisted to fulfil the essential function of communicating the thoughts, ideas, concepts, and worldview of peoples in a way that ensures internal links.

Usman (2014:11) also avers:

When speakers of a language - typically native speakers or members of an ethnic minority - give up their native tongue in favour of a more widely spoken, prestigious, or financially viable one, they forfeit their birthright because their native tongue embodies their unique, self-described civilization and represents their unique contributions to human knowledge and development. When a language is lost, a people's irreplaceable intellectual and social treasure is also lost, and the overall society's supply of moral, ethical, and cultural qualities is reduced.

To this end, recent research on the subject matter has concentrated on language maintenance and endangerment, which are functionally vibrant but eventually become endangered by losing their vitality due to a combination of social, economic, political, and linguistic factors. Additionally, endangered languages experience a variety of stages of attrition or progressive weakening, which leads to language death or loss in the end (Brezinger 1998; Grenoble and Whaley, 1998; Wurm, 1998).

In today's world, there are at least 6 000 spoken languages, and numerous sign languages. Most people live in nations where different languages or dialects are spoken on a daily basis. Multilingual societies are those in which there are coexisting communities of different languages. But more than half of the 6 000 languages spoken in the world are in danger of extinction (Heugh, 2016:361; UNESCO 2007; Crystal 2000; Skutnabb-Kangas 2000). Ishman (1997), however, also makes the point that the reason why languages become endangered is not because they are not taught in schools or because they lack official status, but rather they lack informal intergenerational transmission and informal everyday life support.

The languages spoken in the families of some educated Nigerians living in Gaborone, the capital city of Botswana, were also examined in a study conducted by Ummakwe (2015) that focused on the displacement of indigenous languages in families. The study noted that many Nigerian families, particularly those in the diaspora, choose to converse and socialise with their children in English rather than their native tongue. Native languages are displaced in the family domain as a result of this practice. The purpose of the study was to identify the languages spoken by these families and determine the reason(s) for language choice (what has been called language home policy in some studies). It focuses on fourteen (14) Nigerian families at the University of Botswana who are from the Hausa, Igbo, and Yorùbá language groups, three (3) of which are demographically more populous than other language groups, and two (2) of which are relatively smaller. Purposive sampling engaged fifty (50) study participants. To verify validity and reliability, two (2) research instruments - a questionnaire and an interview schedule - were piloted before being used to generate data. Insights from domain analysis were used to assess the data both qualitatively and statistically.

The study's most important finding is that English has replaced native languages in the majority of homes because most parents preferred to communicate with their kids in English. Accordingly, the study suggests that well-educated Nigerian parents provide their children the chance to be bilingual in both English and their native tongue to prevent further endangerment of Nigerian indigenous languages within as well as outside the country. Findings from this study are pertinent, especially in the recognition that parents are liable for the inability of their children to speak in their indigenous languages. This, among other relevant findings, offers a foundational argument for this thesis.

Going by the Botswana study above, Heugh (2016:382) further shows displeasure at the level of indigenous language loss in most countries of the world, especially on the African continent. "We have almost certainly lost many minority languages of Southern Africa and many more from Australia and South America. Because we only have limited linguistic records of some of these languages, it may not be possible to revive or revitalise them. Why should we care about endangered languages and language revitalization?"

Oparinde (2017:6) proffers a solution to the above questions by submitting that when a language is no longer spoken, it is gradually lost; this happens when someone avoids using their native tongue. Because we have avoided the language, vocabularies die and growth is stunted. A dying and static vocabulary implies language decline, death, or extinction. According to Danladi (2013), English has maintained its dominance, particularly in the development of governmental and educational systems as a language of teaching and public discourse. These dynamics have emphasised the English language's dominant position in Nigeria, which has had an impact on the indigenous languages of Nigeria. A language is considered endangered when it is headed towards extinction, according to

Wamalwa and Mtwara (2013). Therefore, when its speakers stop using it, utilise it in an ever-decreasing range of communication contexts, and stop passing it down from one generation to the next, then it risks endangerment.

On the other hand, being unable to speak a language in a manner that is universally understood does not necessarily indicate the loss or extinction of a language. It is the disappearance of one's identity, both historically and linguistically, culturally and psychologically That becomes a critical concern (Adedokun, 2019). Moreover, indigenous language scholars have also channelled their efforts towards the promotion of indigenous language through teacher education. Benson, et al (2017:20) submit that education and research institutions should be planned towards equipping every teacher to impart knowledge both in English and mother tongues.

According to Akabogu and Mbah (2013), the government should prioritise the revitalization of indigenous languages by providing teachers with a repertoire of competent communication tools. With this in mind, Adzer (2012) argues that government should focus on the promotion and development of indigenous languages more than it does now with the English, French, or other foreign languages that are forced upon school-going children whose native tongue is marginalised in the system.

Indigenous scholars like Smith (1999), Battiste (2002), Narogin (1995), Trask (1999), Mbiti (1975) Oyewumi (1997) and Olajubu (2003) also place emphasis on the significance of the worldview of indigenous systems of knowledge, and cite them as the crucial larger milieu that nurtures the constantly evolving knowledges that human beings produce, as well as relationships with the other beings and species in our environment. This form of human interaction with the environment, according to Salawu (2006), is the best form of conveying messages across communities.

Additionally, a wide range of federal, state and private broadcasting stations also disseminate development messages in indigenous languages, especially those dominant in the locality from which they are transmitting. These messages may be for a specific programme or the entire programming for the station. What is more, even foreign broadcasting stations recognise the need for indigenous language broadcasting in Nigeria, for example BBC Hausa Service (Omoloso and Abdulrauf-Salau, 2013) and recently, the establishment of the BBC Yorùbá and Igbo, which form a part of the BBC's expansion strategy since 1940s, was to "provide a forum for interaction and communication amongst all cultures" (BBC, 2018).

2.5. Yorùbá Language Endangerment

The Yorùbá language is spoken by the descendants of Oduduwa, situated in the South-Western region of Nigeria as well as other nations along the coast of West Africa, Brazil, and the United States of America. It serves as the language of education, the advancement of culture, tradition, religion, social, and other areas of life in Nigeria. It is on record that the first Yorùbá primer was published between 1859 and 1867 together with the publication of *Iwe Irohin fun Awon Ara Egba ati Yorùbá* (Newspaper for the Egba and Yorùbá People) by Henry Townsend at Ake, Abeokuta (Opoola and Opoola, 2019).

The Yorùbá language, which is extensively spoken in South-Western Nigeria, is endangered and threatened with loss if there are no contingent plans to revitalize the language. If precautions are not taken, the language may vanish in a few decades. The Yorùbá language, both in written and spoken form, as well as its culture and dialect, could eventually disappear (Oyetade, 2020; Oparinde, 2017:40).

Nearly 600 indigenous languages have been lost in the previous 10 decades, and many more are still disappearing, according to UNESCO (2008), at the pace of one language every two weeks. If these tendencies continue, about 90% of the world's languages are likely to disappear. A cultural identity and tradition are lost along with a wealth of knowledge when an indigenous language is lost. Without the use of digital technology, it is difficult for indigenous languages to survive in this century, so it is important to focus on how technology can be used to revive, reclaim, and support indigenous languages (Oladimeji, et al., 2020; Galla, 2016). This puts the Language in danger in this regard due to the paucity of literature and publications using technology for language revitalization (Lockee, 1996; Obonyo, 2009; Slimane, 2008).

About thirty million people in Nigeria and the neighbouring countries of the Republic of Benin and Togo speak Yorùbá as their mother tongue (Abdulakeem and Edet, 2016; Omoregbe et al, 2014). It has also been observed that there has been deterioration in the number of people that speak Yorùbá Language fluently, which is as a result of many factors such as adoption of colonial language or neglect of Yorùbá language from Nigerian education system. Despite the fact that the National Policy on Education of 1977 (revised in 1981, 1989, 1998, and 2004) places a strong emphasis on language as a means of fostering social interaction, national cohesion, and preserving the country's rich cultural heritage, its implementation has not been judiciously carried out (Ajepe and Ademowo, 2016).

According to observations, Yorùbá speakers may have lost or are in the process of losing much of their cultural heritage, including their drumming, songs, folktales, and clothing, as a result of

preference for the English language. This is attributed to Nigerians' disdain of their native tongues in both formal and casual settings. Most parents seek to encourage their children to speak in English and persuade them from using their mother tongues, particularly at school, with extended family, and among friends. This negative attitude is also apparent when relatives greet one another in English rather than their native tongues (Matory, 2005; Falola, 1999; Hucks, 2012; Osoba and Alebiosu, 2016).

Historically, intervention strategies have tended to neglect those who speak indigenous languages. This has to change urgently to ensure parity of esteem, functions of language and their legislated equality. Furthermore, until the stigma associated with speaking an indigenous language is eradicated, it is impossible to give those languages meaningful roles in national identity. In multicultural and multiethnic nations like Nigeria, this recognition in tackling linguistic issues to balance the landscape and functions of languages gives credence to platforms that strive to significantly and measurably increase participation by indigenous peoples themselves, particularly indigenous women and youth in language revitalization. Respecting diversity, upholding moral principles, and incorporating indigenous peoples' values into all levels of socialisation are required under this strategy (Emike and Iyiola, 2019; Paulino et al, 2019; Stanley et al, 2003; Sullivan, 2011; UNESCO, 2019).

In addition, according to UNESCO (see Adegbija, 2001; Olaniyan, 2020; and Fasan, 2018), approximately 2,500 languages are at risk of extinction or have already done so to varying degrees, some seriously. Although the extinction of the Yorùbá and a number of other important languages in underdeveloped nations may not be imminent at the moment (Adegbija, 2001), it could happen eventually (Anderson, 2011) unless their owners and speakers begin to have a collective impact on world affairs to the point where they also become dominant stakeholders in those affairs relative to the global order (Rodriguez-Garavito, 2011).

The United Nations predicts (see Asonye, 2013; Olaoye, 2013) that several minor languages around the world could become extinct in the next 50 years as a result of speakers' negative attitudes. Fasan (2018) submits that one of the ways to resuscitate Yorùbá language from endangerment is the establishment of native language newspapers.

Most indigenous language experts are concerned about the possibility of losing Yorùbá as a language of communication at some point in time. They contend that the deployment of in political, educational, and other public spheres is inadequate. Because of English's appropriation of major discursive functions, Yorùbá has become stymied and marginalised. The subject of decline is emphasised in the recognition that the language is not just susceptible to decline, but also on the

edge of "extinction." Since most schools, especially private ones, use English as their main medium of instruction and the only language that students are taught, the problem of the potential extinction of the Yorùbá language takes root in the educational system. The issue at hand is that two languages - and English - coexist in the language development and acquisition trajectory of the typical community young child. As a result, even when the first language's grammar is not fully acquired, the child becomes multilingual as early as the elementary school years (Ayeomoni, 2006:93; Fabunmi and Salawu, 2005; Bamgbose, 1997: 22).

2.6. Causes of Yorùbá Language Endangerment

Yorùbá is a tonal language that is widely spoken in the South-Western region of Nigeria, as well as in some areas of the North-Central, South-East, and Kwara, Kogi, Edo, and Delta states of Nigeria and a few other nations across the world. It is a dialect of a region in Nigeria that is a member of the wider African language family's Kwa subfamily of the Kordofanian phylum (Frida-Otun, 2021; Senayon, 2017). About 30 million people speak Yorùbá in Nigeria and it is also spoken in nations like the Republic of Benin, Togo, Ghana, Liberia and Côte D'Ivoire as well as outside Africa in Brazil, Cuba and Trinidad and Tobago, Sierra-Leone (Friday-Otun, 2021; Abdulkareem and Effiong, 2016; Balogun, 2013).

Yoruba language is "used by the media; the press, radio, and television," according to the International African Institute (1980: 60). Additionally, it is taught in some primary schools as a formal language of instruction and is covered in the curriculum at the primary, secondary, and tertiary levels. There is a common orthography used. Given the relative abundance of literature on the language, it must be acknowledged that language still holds a special position within the field of African studies. However, Oladimeji, et al. (2020) observe that there has been deterioration in the number of people that can speak Yoruba language fluently. This is attributed to many factors such as adoption of colonial language or neglect of within Nigeria's educational curricula.

Yorùbá culture, including its ideas, philosophies, rituals, and conventions, are deteriorating, according to Akinkurolere and Akinfenwa (2018), and this is a worrisome experience. Greetings (bowing and stooping to elders), virginity (chastity), dress (traditional clothing like *Aso Oke*, *Dansiki*, and others), moonlight folktales, and traditional female hairstyles are among the cultures that are currently viewed as outmoded. In fact, a detailed inspection of churches nowadays confirms that the majority of preachers deliver their sermons in English. A local church for the elderly would ideally be any Yorùbá-speaking church, but trends show that English has supplanted this indigenous language.

Over time, Yorùbá language speakers incorporated English words into their vocabulary when they seemed shorter or more accurate in expressing a thought or concept. The concepts or ideas are frequently alien. The second factor is the perceived high status of using an English accent that is more associated with the affluent class than Yorùbá (Yusuff, 2018).

Some of the factors that marginalise the Yorùbá language are attitudes of the elite community to the language, lack of employment possibilities and economic prosperity, the general Nigerian political environment and religious influence -all these serve as barriers to the development and popular usage of the language (See Fabunmi and Salawu, 2005; Deji-Folutile, 2019; Fatoye-Matory, 2019).

An Endangered Nigerian Indigenous Language: The Case of Yorùbá Language is the focus of Balogun's (2003) research, which investigates the low usage of Yorùbá language among a sample of Yorùbáland's secondary school pupils. In this study, respondents in three Yorùbá-speaking states in South-Western Nigeria completed a questionnaire with a close examination to assess their language proficiency. The data demonstrates that among the pupils enrolled for the research, language has low levels of patronage and patriotism. Many of these students struggled to freely express themselves in and they were equally unable to explain the meanings of a number of proverbs, words, and expressions. Findings from this study indicate that language faces the prospect of progressive extinction if immediate action is not taken by all parties involved to reverse the language's declining fortunes. Additionally, it was found that the majority of the sampled students were introduced to the language for the first time in the classroom, which contributed to their poor performance, particularly in reading, translation, and the definitions for several commonly used words and expressions.

Balogun (2003) adds that it is disappointing to know that -speaking parents take delight in communicating with their children in English, preventing them from speaking and using the indigenous language for communication. He urges the government, parents, schools, policy makers, language planners, and other interested parties to stop this undesirable situation by promoting cultural awareness and the revival of the Yorùbá language. The ultimate goal is in repositioning Yorùbá language in a way that makes an average person proud of the language and also identify with it. Additionally, the study advises that the media should support and seek sponsors for pure shows like comedy, drama, and music, among others, as well as engaging programmes in language that are geared towards young people. The researcher's final recommendation is the creation of an academy, which could promote the academic study of culture and the language translation of specific scientific topics.

Going by the methodology used in the work above, the researcher adopted this for the current study (questionnaire), to bolster the campaign for the adoption of Yorùbá language among youths,

especially in public schools, with a call on the relevant stakeholders to raise cultural sensitisation for the rejuvenation of Yorùbá language.

Akinkulere & Akinfenwa (2018), Abidogun (2012) also link the decline in the use of Yorùbá language to a fascination with Western culture, a lack of qualified Yorùbá teachers in schools, the inability of parents to bequeath Yorùbá cultures and traditions to their children, poor facilities such as Yorùbá laboratories, and the diversity of languages in Nigeria. There are currently many citizens who perceive Yorùbá language as too local to take pride in speaking the language. Adeniyi (2018:58) adds:

In some schools today, Yorùbá, Hausa and Igbo are banned from being spoken simply because they are considered vernacular. A child who speaks their mother tongue is currently penalised. So, from formative years, they already have the perception that speaking their mother tongue is bad.

In a related study to the above, Akinkulere and Akinfenwa (2018) examined the Yorùbá language's use in Ile-Ife, South-West Nigeria, as part of their study on the extinction of indigenous languages in Nigeria, which also looked at its causes and potential solutions. In this research, questionnaire copies were given out to adults and school-going children. However, only Ile-Ife secondary school students and undergraduates at the Obafemi Awolowo University in Ile-Ife, Nigeria, were included in this group of young people. The adults included public officials, educators and other well-educated residents of the community.

A total of 100 respondents were given questionnaires by the researchers, who used a survey as their only method of data collection. Out of 100 respondents, 40 were teachers. Just 10% of the sample were unable to communicate proficiently in Yorùbá, compared to a higher majority (90%) who could. It was found out that all respondents had an affinity for Yorùbá customs. Another finding showed that teachers' use of the Yorùbá language is not actually dropping. However, a greater proportion of teachers feel at ease speaking English to their pupils in official settings but not in casual ones. Their research also confirmed that Yorùbá language use among adults is not actually on the decline. However, a significant portion of adults do not speak Yorùbá at work and choose not to speak Yorùbá with their children. In order to address the Yorùbá language's decline in Nigeria, they advise parents and guardians to educate their children and wards about Yorùbá culture and language. Additionally, they suggest that Yorùbá language should be legislated as a required subject for all students in preschool through secondary education. Furthermore, Yorùbá should not be considered "vernacular" but a requirement for entrance to higher educational institutions. Students should be free to use it both within and outside of the classroom.

Unlike other past studies reviewed so far, this work on media research focuses on the revitalisation of Yorùbá language. The methodology and objectives are relevant to this study with clear-cut concern for a holistic approach by relevant stakeholders in instilling cultural values to the young ones.

Another under-researched cause of the threat to Yorùbá language and culture is lack of greeting demonstrations by youths. Alawode (2006:312) categorises Yorùbá greeting communication as both verbal and non-verbal. Greetings occur to indicate meeting, initiate interaction or relationship, to show respect and honour. But this cultural practice is fast fading, making Yorùbá language and its use quite constrained and threatened.

Another reason why Yorùbá youngsters quickly lose the necessary knowledge of the language is because several Yorùbá-speaking governments in the past discouraged the use of the language, especially in public. According to Bamgbose (2017:196), the Lagos State Government rejected the use of Yorùbá as a medium of discussion in the Lagos State House of Assembly in 1999, as published in the (*Nigerian Guardian* of 10th December), as encapsulated in the following statement:

Since Lagos is a global metropolis, using Yorùbá language during House of Assembly proceedings is inappropriate. Additionally, using it can weaken and reduce the legislators' intellectual capacity.

According to Ejieh (2004:49), there are several difficulties that teachers encounter when teaching in Yorùbá in the classroom. These difficulties include the lack of resources for teaching other subjects in Yorùbá and the difficulty of translating some terms and expressions from other subjects, such as science and mathematics, into the native language (Yorùbá). Apart from this, official procedures contribute to Yorùbá language endangerment. Enemaku (2006:232) argues that in many schools, official policy forbids the speaking of vernacular within the school premises during school hours. Pupils who err are fined or punished. In some cases, speaking of vernacular is erroneously considered as a sign of intellectual weakness.

If immediate action is not made to revitalise the Yorùbá language, it could become extinct within the next 50 years, according to Abimbola (2010). The academic, who was formerly the Vice-Chancellor of Obafemi Awolowo University in Ile-Ife, Nigeria, bemoaned how the government and citizens disregarded the core elements of Yorùbá culture, which include songs, dance, dress, and language. He expressed regret that despite the enormous potential in the nation, Nigeria had been

unsuccessful in luring tourists and international investment. Abimbola (2010), who sounded this warning to concerned stakeholders on the endangerment of Yorùbá language, further asserts that:

There are more over 100 million Yorùbá people worldwide. If we do not reverse the trend of linguistic neglect, the Yorùbá language will disappear within the next 50 years. If we do not start teaching our children Yorùbá from nursery school through primary and secondary schools, Yorùbá would become slaves to other civilizations. Brazil, home to 50 million Yorùbá people, earns a fortune by promoting Yorùbá languages and customs. In order to effectively teach and learn science and technology in indigenous languages, these mother tongues (MTs) must be developed in terms of their orthographies, spelling, vocabulary, syntax, and translation through the use of lexicographic strategies and the linguistic indigenization policy of borrowing, coinage, and semantic extension. Meanwhile, effective implementation of educational policies in Nigeria will increase the learning of indigenous languages.

Corroborating the above submission, notable indigenous language scholars (Adeyemi, 2017; Abijo, 2014 and Ishima, 2004) concur that about 5,000 languages, including Yorùbá spoken in Africa, are in danger of disappearing and to rekindle people's interest in the learning of language and save it from extinction, Balogun (2013) enjoins the Federal Government to establish a National Literature Committee saddled with the responsibility of improving and preserving indigenous literary works, as well as encouraging and motivating writers to use the indigenous language in their works.

However, to preserve the long-term survival of the language and culture for future generations, it is imperative that language learners and educators have access to contemporary learning methods and materials that enable them to appreciate their roots and origins (Eludiora and Akinbande, 2017). This could further contribute to the development and preservation of Nigeria's diverse cultures, many of which are embedded in these indigenous languages (NICO, 2020).

2.7. Role of the Mass Media in Language Revitalisation

Language endangerment has been emphasised by sociolinguists, sociologists, and other academics, but one of the agencies leading the campaign to preserve languages is the media. The media becomes involved (Usua, 2018); ensuring its direct and powerful effects on audiences (Rodman, 2006), as essentially a distribution system for culture (Wise, 2006). The media contributes to the development and preservation of culture, especially when media professionals create content to read, listen to, or watch with the goal of showcasing specific cultural practices (Baran, 2009). In this

regard, the media has the responsibility of informing people about current issues relating to them (Bakenne, 2008). Similarly, Ajaegbu, et al. (2020) contend that to achieve this development agenda, the media's major responsibility is to promote culture and its values.

The development of new media technology has changed how people communicate in the modern era. Media technologies have led communication researchers to understand that TV, for example, is not merely a box that transmits information into our homes but also a transmitter of culture, and its use in each society is culturally mediated. The resurgence of cultural nationalism does not exclude Africa; in fact, cultural nationalism has been at the forefront of political conflict and the enhanced visibility of African practices. Nationalism took a backseat after gaining political independence, becoming, as it were, a new threat to these nations' ability to exercise their right to cultural self-determination. This threat was seen in the operations of multinational media corporations, such as AFP, Reuters, UPI, and others, as well as in the expansion of communication via direct satellite transmission (Ogunyemi, 1995).

At a UNESCO Conference on Cultural Policies in Bogota in 1978, the then-Director-General of UNESCO notes that:

The mass media, which is now one of the fundamental means of disseminating culture, broadcasts messages that are not culturally neutral. They reflect the worldview of those who use them, including their beliefs, thoughts, and values. It is impossible to prevent them from eventually eradicating the distinctive values of those peoples when they act as the conduit for transmitting to that region value systems or ways of life that are foreign to the peoples of that region, making them, even unintentionally, instruments of cultural alienation.

On the philosophy behind the establishment of the BBC Indigenous Language(s), the pioneer Editor of the *BBC News Yorùbá* Service, Temidayo Olofinsanwo notes that:

In 2018, *BBC News Pidgin*, which caters for those who use the local English-based lingua franca, began its growth into Nigeria, the most populous country in Africa and home to more than 200 languages. Without a commonly accepted written form, it is essentially an oral language. The *BBC News Igbo* and *Yorùbá* teams similarly encountered difficulties standardising their written languages for contemporary audiences, and they sought scholarly counsel. Because Yorùbá contains so many inflections, it

can be highly perplexing for younger readers, so [we are] creating a less sophisticated approach to appeal to them (BBC, 2018).

Tubosun (2018) considers the above submission as a backlash against any individual who makes people lose interest in their culture and tradition. This attitude is what he describes as an aberration against the Yorùbá culture. In Nigeria, with its fragile political make-up and ethnic suspicions simmering under every social or political programme, even an individual's effort geared towards revitalising one's language raises red flags for those who perceive it as another way of denigrating theirs. This fear is not without precedent (Campbell, 2013). The imposition of English as the official language of communication, instruction and governance in Nigeria came under the contested reason of 'uniting' the country under a common goal (Sonntag, 2003) but what it has done over the years instead is to relegate all indigenous languages to a lower social status, sometimes with the help of Nigerians themselves, while not totally empowering its users in any enduring way (Mustapha, 2014).

Meek (2012) posits that language revitalisation should not be left within the purview of the media alone, as other stakeholders have a responsibility in ensuring that mother tongues are reclaimed, revived and restored. As the United Nations has been at the forefront of promoting indigenous rights, advocacy, and enhancement, which includes language and education, Gomashie (2019) argues that the revitalization of indigenous languages is also an ethical concern and a human rights issue.

Additionally, the 2008 United Nations Declaration on the Rights of Indigenous Peoples states:

In accordance with Article 13.1, indigenous peoples have the right to revitalise, use, develop, and transmit to future generations their histories, languages, oral traditions, philosophical systems, writing systems, and literatures. They also have the right to choose and keep their own names for communities, places, and people. According to Article 14.1, indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning (United Nations, 2008).

The importance of the media in reinvigorating language is an area of ongoing research (Bourhis, El-Geledi, and Sachdev 2007; Karan, 2011) and this undertaking has helped in investigating language shift, loss, maintenance, and revitalisation (Mufwene 2017). However, other researchers have

responded to the criticism by pointing out that linguistic vitality still has a lot of value in the study of language maintenance and resistance to language loss (Bowern 2017).

Mass media is bestowed with the primary duty of informing, educating and entertaining the public, including agenda setting. It also has a responsibility to revitalise dying languages. This role of the press led Adeyeye, et al. (2021) to investigate the effects of native-language agricultural radio programmes on farmers' output and how they affect agricultural output in North-Central Nigeria. The study focused on examining how farmers' knowledge and acceptance of agricultural radio programmes produced in indigenous languages affects their productivity as well as whether listening to agricultural radio programmes in indigenous languages causes behavioural change in farmers.

Being a quantitative study, it used a survey with a structured questionnaire administered to 663 farmers who comprised a purposive sample using a multi-stage sampling technique from Benue, Nasarawa, and Plateau. Using regression analysis and structural equation modelling, the hypotheses were put to the test. According to the study, there is a highly substantial link between farmers' production and their familiarity with agricultural radio programmes in their native tongues. Results proved that farmers' behaviour changes brought on by agricultural radio programmes in native languages have a significant impact on farmers' output. According to the study's findings, farmers' awareness of, receptivity to, and behaviour changes towards agricultural radio programmes in indigenous languages significantly affect farmers' agricultural productivity. To keep up with developments in the field, farmers should be encouraged to continue taking part in agricultural radio broadcasts in their native tongues.

Analytically, the methodology for this work is apt, the findings and conclusions border on the revitalisation of mother tongues through the media, hence, the media's responsibility cannot be underestimated. The findings and methods used in the aforementioned study are integrated into the current one to verify and consolidate the research process of this thesis.

The issue of minority or non-dominant languages' declining vitality or even endangerment is becoming more and more urgent on a global scale, and the media has a significant impact in this process. As a result, the media has a burgeoning role in language revitalisation (Wang et al, 2022) and if the transmission process is impeded in some way, the language becomes endangered (Ostler, 2011).

For indigenous languages to communicate arsenal of the 21st century, specialists in relevant fields of study advocate for proper orientation and development of indigenous language media among

nations; revitalise indigenisation with increased development and the use of native languages aimed at rejuvenation of indigenous languages (Bahry et al. 2017; Bahry 2015; Karimova and Shamatov, 2013; Fierman 1991, 2006; Grenoble 2003; Kirkwood 1991; Korth 2005; Kreindler 1977; Lewis 1972; Shorish 1984, 1988).

2.8. Media Manipulation of Yorùbá Language and Digital Technologies

Mass media, particularly television and digital media, have been used to disseminate culture to a widely dispersed heterogeneous audience on a national and international level. In order to promote understanding among people who may or may not be members of that culture, the media is utilised to spread the ideologies of various civilizations. Some regions of the world have dominated the media in the process of learning about other cultures, leading to cultural imperialism (Ajaegbu, et al., 2020; Hall et al, 2001; Golding and Harris, 1996).

According to Valtysson (2020:22), "the digital" has its own history of evolution and advancement in terms of communication networks, hardware, software, codes, algorithmic logics, and other areas. Digital technology has influenced culture in diverse ways. This idea is related to "culture that is computerised," according to Manovich (2001:27), who lists five fundamental principles of digital media as follows: numerical representation (specified mathematically and subject to algorithmic manipulation), modularity, automation, variability and transcoding.

Digital culture is a creative process that is aided by digital media as well as a body of work. In a globalised culture, there is a mix of pre-programmed and user-generated products. As a result, the socialisation of society predominantly takes place in networked, digital spaces of communication that are concentrated on mass media and the internet, and the culture of the global network society is characterised by protocols that allow connection between diverse cultures (Van, 2012; Castells, 2001b).

With digitisation experienced in most media organisations throughout the world, most tabloids, magazines, broadcast stations in Nigeria now have internet presence (Ganiyu and Akinreti, 2011; Kperogi, 2012). Cited in Salawu (2019), Ganiyu and Akinreti (2011: 143) observe that some media organisations merely register their presence on the internet; a few join the crowd and get lost owing to inadequate planning and personnel, while others fully embrace the multimedia platform.

The argument above justifies the importance of digital media and how germane it is to most African broadcasting stations. This has in no small measure aided revitalisation of languages on the continent (Ellis and Haar, 2004). Digital switch-over could also be a platform for the promotion of the indigenous language media (Alalibo, 2009) but Udosen, et al (2019) argues that Nigeria cannot

be categorised as a backward nation in the area of digital switch-over. Nigeria has, indeed, embraced digital broadcasting.

Substantiating this position, in a study on the Federal Radio Corporation of Nigeria (FRCN) in Ibadan, Oyo state, Odunfa (2017) examined the effects of information and communication technology (ICT) on radio broadcasting in Nigeria. The study delved into the development of radio and television in Nigeria and outlined the challenges that media outlets confront in distributing news. The sample size for this study, which investigated 100 respondents, was determined using simple random sampling. The results demonstrated how information in radio broadcasting is maintained and developed, which aids in making programmes, news, and information easily accessible on a larger scale to its audience at any given time. The study further confirms that broadcasting channels are being expanded and developed on a wider and faster scale by information and communication technologies. According to this study's findings, a significant portion of respondents thought that radio broadcasting benefits from the use of information and communication technology and that it makes data more accessible. This study verifies that information is about the most common commodity and comprises a significant part of development. The study concluded that, for greater performance and higher standards, journalists should keep up with the development of information and communication technology while adhering to their professional ethical norms.

The use of survey method by the researcher is quite relevant but the lacuna with this methodology is that the researcher could have included in-depth interviews as a component of the research instruments. This is taken up in the current study for the researcher to identify the level of ICT knowledge required by journalists working with the Federal government-owned radio station in Ibadan, Nigeria and various challenges confronting them. Findings from this work are relevant as enunciated by the researcher as ICT is germane to radio broadcasting and makes information easily accessible.

Laven (2014: 13) says Netherland is the first country in the world to have switched-over to digital broadcasting in 2006. Soon afterwards, Finland, Sweden and Switzerland followed suit in 2007. Udosen, et al (2019) reiterate that Germany (2008), Denmark, Norway and USA in 2009; Belgium, Croatia, Latvia, Spain (2010) also took the leap into digital broadcasting while UK had partial analogue switch-off beginning from 2010. Austria, Canada, Cyprus, France, Israel, Japan and Turkey switched over in 2011; Czech Republic, Italy, Qatar, Saudi Arabia, Jordan, Syria, Lebanon, Portugal, Yemen and some others attained digital switch over in 2012. In 2013, Australia, Bulgaria, Hungary, New Zealand, Poland, Singapore joined the train. Many others countries have made

significant progress by either completely or partially switching their analogue signal transmission to the digital one.

The African continent is also not left out in this digitisation development as a few countries on the continent have joined the race towards digital broadcasting. Namibia made history as the first country in Africa to switch over to digital broadcasting in September, 2014 (Dreyer, 2014:18). In the same year, Algeria, Mauritius and Zambia made partial switch-over while Ghana, Morocco and Kenya switched over in 2015, according to Udosen, et al (2019). Rwanda and Gabon joined the train in 2016. These scholars queried: in all this, where is Nigeria? In response, Omale et al. (2016) argue that the industry needs to modernise if Nigerian broadcast media is to remain viable. Nigeria cannot compete on a global scale if the sector fails to adapt to the times. Future broadcasting generations are doomed if the Nigerian communicative space remains unresponsive to digitisation.

Dandaura (2007) further explains that the corrosive effects of digitisation and globalisation on the languages and cultures in the southern global divide are evident in the way younger members of the population dress, talk, eat, and deviation from traditional naming culture. Their aping of western television star models and expressions are often driven to a ridiculous extent. English is fast becoming the dominant global language. Despite the ripple effects of globalization on language endangerment, as pointed above, Salawu (2006) and Olateju (2004) argue that using local dialects in broadcasting, particularly on radio, to propagate information is better and can produce the anticipated outcome more than any other media. The revitalization of languages is greatly aided by technology, but the media's contribution should not be underrated. Critical areas where technology has significantly contributed to the revitalization of language are further discussed by Warschauer (1998), Hartle-Schutte and Nae'ole-Wong (1998).

Wax cylinders, reel-to-reel tapes, LP records, cassette tapes, CDs, and digital audio files are just a few examples of how indigenous languages have been recorded, preserved, and archived through the use of technology. Small fragments of discourse - nuances, sounds, expressions, metaphors, and gestures - are lost with each language speaker who transcends into the spiritual realm, occasionally limiting a direct encounter with language. Additionally, the use of digital technology is having an increasing impact on how society develops and how indigenous languages are passed down from one generation to the next (Galla, 2016; 2010; UNESCO, 2019, Schuller, 2008).

However, studies have stressed the advantages of technology use in indigenous communities, including the greater possibility to record, archive, and maintain indigenous languages as well as their revival and preservation (Carpenter et al., 2016; Dyson et al., 2007; Galla, 2016, 2009). Cited by Galla (2018), Kral, et al., 2015; Cru, 2015; Kral, 2012, 2011, 2010; Ryan, 2016; Wyman, et al.,

2014) posit that in an effort to archive, promote, document, and learn their indigenous languages, it is believed that indigenous youths have become more active users of digital technology and producers of digital media. Despite technological developments and the widespread use of digital technology, many indigenous peoples lack the same infrastructure and ongoing access to digital technology as the rest of the globe. With their capacity to record, preserve, analyse, manipulate, and transmit languages in a variety of ways, digital technologies make it very impossible to envisage Indigenous languages surviving without their support (Reyhner and Lockard, 2009 cited by Galla (2009).

Nigeria today is without a doubt following the same modern broadcasting practices as are available in many other regions of the world. Nigeria is not lagging behind in embracing the many advantages that come with digital technology's integration of the concept of broadcasting. It is indisputable that the development of digital technology has made it feasible for individuals to watch broadcasts from anywhere in the world. Yorùbá language suffers greatly in this technological age even though digital information spreads quickly across media channels like TV, radio, and newspapers nowadays (See Duke, 2021). Olaopa (2015: 18) asserts further that ICT deepens the development quotient of any nation through the necessary and suitable deployment of technology in the educational system, which in turn contributes to the intelligent quotient of the youth of the digital generation.

According to Okajare (2016), the aforementioned explanations are humbly provided to show a fascinating yet comprehensive picture of the various benefits that can be reaped from the remarkable advancements in technology and knowledge as well as to raise awareness of Africa's issue in providing chances for young people.

To Mazrui and Mazrui (1998: 114), "every language in a multilingual society has the right to exist and to be given equal opportunity to develop legal and other technological limbs to flourish." A globalised world is one where there are many different languages spoken by people. If so, the current situation in which foreign languages pose a serious threat to African native languages is abhorrent.

The catastrophic consequences of this linguistic marginalisation tendency and its detrimental impacts on African culture are further elucidated by Ndhlovu (2008: 143), who further notes that:

When languages are marginalised and stay invisible in the growth matrix, it is the collected wisdoms that perish, including wisdoms about politics, philosophy, ideology, and effectively surviving on earth. Each

ethnolinguistic polity is distinct from the others and has a distinct history. Each African group has its own distinct culture, language, wisdom, thoughts (sic), and knowledge systems that have the power to improve the socioeconomic fortunes of the entire world due to how they interacted with their environment.

The illustrated conversations above offer some hints as to how certain fundamental African values - family values, views on sex and marriage, and language - interact with one another and with modern knowledge expansion in relation to African youngsters. In the context of the present and future aspirations of Africa and African youths who are supposed to be held on and sustained by their clear African identity, it has been established that knowledge expansion as an offspring of globalisation has far-reaching missing links with the extant African values (Okajare, 2016; Prah, 2009; Van, 2002).

Every language and culture has the right to be freely and readily available online. However, this is not currently the case with language. It has, however, been relegated to the rear on the internet and often gets trampled or ignored. “You cannot, for instance, mention a government agency or representative who is of origin in a tweet in the language and expect a reply. A rare reply often comes with a directive: “Please tweet in English.” When this happens, it makes one feel silly for tweeting in his language and looks as if one is communicating in a medium that no one is willing to hear. Most languages, like Yorùbá, are not readily accessible online due to a digital divide exacerbated by slow, expensive internet access in Africa. This has sadly, hindered participation to promote cultural and linguistic diversity online (See Adesina, 2020: 12; Omolaoye, 2020; Tayo, 2016).

2. 9. Social Media in Language Revitalisation

Social media are "mobile and web-based technologies to create highly interactive platforms through which individuals and communities share, co-create, discuss, and modify user-generated contents" Kietzmann et al. (2011:241). While different scholars come up with their definitions, Oloruntola et al. (2019:144) view it as:

Interaction between individuals where they build virtual communities and networks and share and exchange information and ideas. It uses web- and mobile-based technology to build highly interactive platforms where people and communities can share, debate, and edit user-generated content.

In their list of social media sites, Amobi and McAdams (2014) mention Facebook, Twitter, Instagram, Snap Chat, We Chat, WhatsApp, 2go, and IMO, among others while Kaplan and Heinlein (2010), Krishnamurthy and Dou (2008), Shao (2009) and Kaplan and Heinlein (2010) describe social media to include blogs, social networking sites, virtual social worlds, collaborative projects, content communities, and virtual game worlds, all of which are used mostly by young people to communicate.

As it relates to indigenous language media, Ohiri-Aniche (2014) describes the place of social media communication as a new site for indigenous communication and potent force for its survival. Owiny et al. (2014) from a different viewpoint, highlighting libraries in Africa as a viable way of propagating the use of new media technologies such as social media in enhancing indigenous knowledge for the good of society. This way, according to them, the youths of Africa will find the avenue to appreciate the use of mother tongues in both the traditional new media for communication. This approach is different but will prove difficult to implement considering infrastructural challenges in Africa. These challenges, as posited by Leung (2014) inhibit the use of indigenous languages for communication on social media which include the inability of most social media users to express themselves properly in their mother tongues, hence, making endangered language feasible on the internet.

According to Cunliffe (2007), minority language speakers using social media go far beyond using it to communicate with others; it also gives them a platform from which to fight for their rights and claim control over their own cultural identity rather than allowing it to be defined by others. Social media's most intriguing feature is the variety of experiences it provides minority language speakers, allowing them to support their languages and, in turn, their reality and unique ways of "reading the world" (Freire & Macedo, 1987:35). They argued that "reading the world always precedes reading the word, and reading the word implies continually reading the world" in this sense.

It also indicates, in the words of Clinton et al. (2013:15), that we are in a participatory cultural era, "one in which ordinary citizens have an expanded capacity to communicate and circulate their ideas, one in which networked communities can help shape our collective agendas". In an attempt to give indigenous language speakers sense of belonging on social media space, Jefkins, cited in Moreira (2014) notes that minority language speakers' use of the Internet is also considered as a manifestation of the so-called convergence culture, which places a strong emphasis on increased levels of involvement and interactivity.

However, compared to, say, government or education, digital media has become an important field where endangered languages can grow with relative ease (Carew et al. 2015; Buszard-Welcher

2018). Balogun (2013) contends that digital exclusion of endangered languages remains a serious problem.

A lot of researchers have also explored how social media can help to foster maintenance and rejuvenation of endangered languages as well as contributions of youths to the rejuvenation of indigenous languages (See, for example, McCarty and Wyman, 2009; Kral, 2012; Wyman, 2012; Wyman, et al., 2014; Honeycutt & Cunliffe, 2010; Cocq, 2015; Cru, 2015; Galla, 2016), as well as the need to lend their voices to the creation of linguistic and educational policies that will support their sociocultural heritage (Davis and Phyak (2015); McCarty (2010); Lee and Carecer (2010). Indigenous youths play a crucial role because they will decide the fate of their native languages. Their commitment to and positive ideologies about their native languages, cultures, and identities will help ensure the survival of these languages, which are in danger of extinction (Putra, 2015). Recent studies, including those by Jones, et al. (2013), Kral (2012; 2011&2010), and Cru (2015), have described how indigenous youths have used social media to promote the use of their indigenous languages among themselves and everyone from their local community, shared videos about their culture and community that they produced with subtitles in the dominant language, as well as connected with others online.

Asemah et al. (2014) examined how Nigeria's core values are changing in the face of the social media and cultural globalisation era; they identified Nigeria's core values as including age, greeting, dressing, among other things. Their study was centred on "Nigeria's core values and the use of social media to promote cultural values." To gather information from the sampled population (Jos South Local Government Area of Plateau State), the questionnaire was employed as a tool.

The study reveals that Nigeria's fundamental values are shifting, particularly as a result of the internet. Based on the research, the study came to the conclusion that Nigerians, particularly the youth, no longer appreciate their own culture and instead place a higher value on cultures from other countries. The study came to the conclusion that Nigeria's essential values are being slowly eroded by globalisation and global culture because individuals no longer appreciate their own local culture as much as they do other cultures. The study made several recommendations, one of which was that local programming should be properly broadcast by Nigerian media outlets in order to accurately convey indigenous culture. In order to avoid Western ideals supplanting indigenous values, the researchers also recommended that local languages be taught in Nigeria's schools and that media outlets provide more local programming. In this approach, young people will develop an appreciation for their culture from an early age.

The study above is also very germane to this thesis as most findings and recommendations may likely to be complementary to the submissions of this dissertation, especially where it challenged the media to be alive to its responsibility of promoting the cultural values and traditions in Nigeria. Nonetheless, there are indications that the internet holds positive prospects for indigenous languages in Nigeria. A typical example is Google - the global search engine – which allows for the use of the three main indigenous languages in Nigeria: Yorùbá, Hausa and Igbo. Again, this provides a basis for concluding that new media technology, as Western as it seems, is embracing indigenous languages, including those from Africa (Tubosun, 2018).

Several studies have examined how social media contributes to the revitalization of languages through digital technologies as well as how much of an impact it has on society as a whole. A book published by Salawu (2019) titled *African Language Digital Media and Communication*, cited in Tshabangu and Salawu (2021), details the role that digital media has played in the revitalization of indigenous languages. The book fills the gap created by the "non-existent" research on digital journalism conducted by native African-language media as they attempt "not [to] be left behind" from the digital era (Salawu 2019a:1). The book also examines the online presence of media in African languages, paying particular attention to the speed, structure, content, navigation, and interactivity, as well as the audience for the online media. It also examines the ways in which African-language media has seized social media platforms like Facebook, Twitter, and WhatsApp.

Overall, it is evident that social media is relevant to a variety of sociologically pressing issues, notwithstanding divergent opinions or false impressions about the precise characteristics of what constitutes social media. Social media offers new avenues for social activity as well as fresh perspectives on human and group behaviour. The way that selfhood is constructed and presented on social media platforms varies depending on the social context, the type of social media being used, and the platform itself (Buckingham, 2017; Fenton and Barassi, 2011; Treem, et al, 2016; Wittaker and Gillespies, 2013).

2.9.1. The Role of Digital Media in Language Revitalisation

Digital media is any interactive, computer-native medium in which users actively contribute to the creation of new material. New linguistic spaces are created by its platforms, including Twitter, Instagram, and YouTube (Logan, 2010). While Bull (2016), mentioned in Salawu (2019), views online (digital) media as the third revolution after radio and television, which followed print media, Jenkins (2016) sees digital media as participatory culture, where consumers are involved in the development and distribution of material. Mobile technology is credited with starting the current,

fourth revolution. However, because mobile technology and digitality are so closely related, they cannot be separated from one another.

Ajaja and Ayodele (2013) observe that the new media or digital media, as the case may be, which is one of the fruits of this revolution, is the convergence of the traditional or "old" media which creates potentials and opportunities for both "old" and "new" media, and by extension, shapes those possibilities. This metamorphosis prompted Soola (1998) to submit that the new information technology makes case for efficiency in the process of communication in an interdependent world community.

In fact, because online spaces cut through geographic boundaries, the usage of new media by indigenous languages is not limited to their historic speaking regions. The gap between urban adolescents and their indigenous culture is a problem that Simon and Ndoma (2016) bring out, noting that urban youths who have never lived in an indigenous village feel that they are "losing out on experiences". According to Cru (2018), the use of indigenous languages in digital content by indigenous people who reside far from their ancestral lands and communities contributes to the resolution of this issue. Additionally, it links native communities whose traditional areas are divided by international boundaries.

As the 21st Century modern societies became hungrier for information dissemination and more ways of communicating information were formulated and adopted, Nlemanya and Efetobor (2017) investigated how modern broadcasting evolved through digital media technologies. They argued that broadcasting environment, which started in an analogue form, has been greatly transformed with the improvement in the media of communication which is now a tool for revitalisation of indigenous languages. How new media technologies has shaped modern broadcasting in Nigeria prompted this research.

The study adopted the survey as its methodology and based on the statistics obtained from the individual stations of the purposively selected radio stations in Uyo, the of Akwa-Ibom, South-South, Nigeria. The population for this research is 94 out of which, the researcher used the Taro Yamane's statistical technique to select the appropriate sample size of 80. Questionnaire was used in collecting quantitative primary data for the research from respondents in the two purposively selected broadcast stations (Inspiration 105.9 FM and Planet 101.1 FM) in Uyo. Evidence from research data showed that contrary to insinuation that Nigerian cannot meet the Digital Switch-Over deadline; broadcast media stations in Uyo have greatly deployed digital media technologies in their services, with a view to revitalising indigenous languages in Nigeria.

Other findings from this study indicate that broadcasting stations' staff in Uyo, to a great extent, have the technical knows-how in the use of the digital media tools for broadcasting. The researchers concluded that the digital media technologies have not come to replace the old media, rather, the digital media would work alongside the old media to achieve the desired results. It was recommended that since the conventional mass communication offering institutions in Nigeria do not presently have in-depth training in internet-related issues, there is the need to include internet or online journalism in the curriculum of training institutes which should be adopted by the National Universities Commission's (NUC), a regulatory agency for University education in Nigeria.

A related study by Udosen, et al. (2019) focused on "Public Awareness and Digital Broadcasting in Nigeria: A Study of Selected Broadcast Media in Calabar Metropolis," and it briefly examined the process of switching from analogue to digital television broadcasting in Calabar, Cross River State. Data for the study were gathered using the survey research design, with questionnaires and interviews serving as the data gathering tools. The Calabar Metropolis's television viewers, broadcasters, communication specialists, and academics were chosen as the respondents. Findings showed that residents of Calabar still have very little knowledge of or exposure to digital television broadcasting. Additionally, it was discovered that television stations in the state capital have not yet completed the digitization of their studios, and Cross River State was not included in the list of states scheduled to launch digital broadcasting in Nigeria. The delay in the rollout of the Digital Terrestrial Television Broadcasting (DTTB) project in Nigeria was attributed to a number of factors, including a lack of funding, a lack of political will, bureaucratic bottlenecks, and suspected incidences of financial embezzlement.

It was discovered from the last two studies above, that digital media contributes significantly to the revitalisation of languages; that is, the digital world has become an essential battlefield for the protection and promotion of endangered languages all over the world.

This, according to Moriarty (2011), is a phenomenon that has gained attention for the potential benefits in language maintenance, sustenance and revitalisation, particularly among youths. This submission may also like to form part of the outcome of this study.

Adesina et al. (2020) also posit that the media industry is also one of the beneficiaries of associate software and applications of the internet. The internet technology is redefining the landscape of the media and this has led to arguments among communication scholars as to whether new trend can be regarded as 'new media' or a mere improvement on mainstream media. The new media is redefining the media operation; has questioned the hegemony of the media as the gatekeeper of information and further make nonsense of the hypodermic needle theory.

2.9.2. Challenges Faced by Indigenous Language Users of Digital Media

There is no denying the fact that digital media plays a vital role in indigenous language media and it is tantamount to the engine room for the rejuvenation of indigenous languages all over the world, yet, it has its shortcomings, most especially, among its numerous users (Dovchin, 2019; Galt and Schoonover; Ruddock, 2020).

The ability to access digital media is reliant on the availability of enabling technologies, such as high-speed broadband and modern internet-capable gadgets. Additionally, it needs auxiliary linguistic tools like spell checkers and keyboards for regional languages. Indigenous language users have limited access to hardware and linguistic technology, which has seriously threatened the viability of indigenous language media in recent years (Cassels, 2019). Indigenous languages, therefore, have essentially no technical assistance beyond simple keyboard input (Streiter et al. 2006) and this relates to statistically based language technology such as predictive text, spell check, and others (Soria, 2016).

It should be emphasised that new media are still inaccessible despite the democratising effects of participatory media. Its users are the smallest possible fraction of the population. While major social media are dominated by younger people than older people, and Instagram in particular is heavily utilised by people between the ages of 18 and 25, Twitter's followers are primarily elites with higher educational backgrounds than the general public. Therefore, people who do not belong to these categories might not use new media or enjoy its luxuries, which always has an impact on how widely indigenous languages are used in modern media (See Cassels, 2019; Cocq, 2015; Smith & Andersen, 2018).

According to Compaine and Hoag (2021), the need for high-speed internet, which might be expensive or altogether unavailable in distant locations, is another key obstacle to using new media. This problem is made worse by the relatively low availability of internet in indigenous areas (Gamlin and Osrin, 2020).

Akinola-Badmus and Ojebuyi (2021) confirmed that broadcasters were not sufficiently prepared for the shift to digital media in their study, "Broadcast Journalists' Perception of Challenges and Benefits of Digitisation of Broadcasting in Oyo State, Nigeria". According to the study, broadcast journalists confirmed that, in addition to skills, costs associated with producing content, and the acquisition of digital technologies necessary for digital broadcast, broadcasters' passive attitudes were the main obstacles to the switch to digital broadcasting, while they identified the advantages of the technology as the creation of jobs, increased revenue generation, richer content, wider bandwidths, and increased viewership.

The study, which used surveys and in-depth interviews as its research methods to examine broadcast journalists' levels of awareness, readiness for, and perception of the challenges and benefits of digital switchover, had a total of 300 copies of the questionnaires to be administered by broadcasters, of which 208 were returned in usable form and serve as the basis of analysis and discussion in the study. These journalists were conveniently and purposefully chosen from ten broadcast stations. Purposefully chosen interview participants included an administrator from the National Broadcasting Commission in Abuja, as well as administrators from Diamond FM in Ibadan and the Broadcasting Corporation of Oyo State.

The majority of broadcasters (57.7%), according to the findings, were aware of the digital transition. However, 49.0% of the broadcasters admitted that they were not sufficiently ready for the switch to digital, and the researchers suggested that the Nigerian government agencies in charge of the digital switchover should encourage and equip broadcasters and broadcast stations with the necessary tools to be ready for a successful digital transition. As a result, doing so will significantly aid in the revitalization of languages. This and other discoveries could be included in the findings of this thesis.

The challenge from the study above is the reason why language revitalisation initiatives should be strengthened in many domains as possible through digitisation, especially, those that would encourage youths, especially younger language speakers/learners (Huss, 1999; Hyltenstam, 1996; Fishman, 1991). Online abuse poses a serious threat to indigenous languages, particularly for those who speak those languages on social media and who should be commended for their innate bravery in doing so Cassels (2019).

Despite the advantages of openness and accessibility on these platforms, the fact that posts with linguistic and cultural content are public raised concerns about cultural intellectual property, which includes written and artistic works as well as photographic, audio, and video documentation of indigenous peoples' past (Daes, 1995). The majority of indigenous language content seen on new media platforms is accompanied by graphics or video, and the content itself may be literary or artistic in nature (Alia, et al., 2010). Belarde-Lewis (2011) explains how disputes over whether materials holding cultural intellectual property should be published on publicly accessible platforms can arise within indigenous communities.

Oloruntola, et al. (2019) contend that despite an increase in internet users, indigenous languages are not being used as much for social media communication. Due to Nigerians' reluctance to utilise their native tongues online and the paucity of research in this field, many African languages are not present in cyberspace, according to Salawu (2016). Salawu (2016) adds that although numerous

studies have been conducted on the use of social media for democratic goals, none of them have specifically centred on the use of African languages for internet communication. Indigenous language studies have, in fact, concentrated on the languages' impending demise and how traditional media contribute to it.

Other scholars also argue on how traditional media can be used to sustain and promote indigenous languages. This view of Salawu (2016) aligns with that of Owolabi (2018) who recommends ICT applications in the management of indigenous language media, which could bring about significant efficiency and improved quality of service in the areas of news gathering, processing, storage and transmission/dissemination. Using social networking sites such as Face-book and Twitter to represent social media communication tools and Yorùbá as an indigenous language in Nigeria, Oloruntola, et al. (2019) further explain the trends and challenges in indigenous language usage as they relate to the social media interaction in other cultures within and outside Africa.

If policymakers fail in protecting and promoting indigenous languages in Africa and Nigeria, in particular through the social media, Ase and Adeyemi (2016) predict that English shall continue to supplant indigenous languages as a global language of communication, relegating among native speakers to the periphery of adapting social media that poses a serious challenge to indigenous languages (Yeboah and Ewur, 2014).

To this end, it would help indigenous language media if local computer applications and software developers are empowered with grants and soft loans to develop software and programs, including keyboards and inbuilt translators that would make it easier for social media users to interact in indigenous languages (Cia, et al, 2018; Sunday, et al., 2019).

2.9.3. Conclusion

This chapter discussed various contextual matters surrounding indigenous language media, language endangerment, language preservation, language shift, language maintenance and language revitalisation as well as different language policies towards indigenous languages from the global and local contexts. Indigenous languages are essential cultural legacies that are necessary for conducting any kind of human contact. This section explains the factors that have contributed to the foreign language dominance in Nigeria, how that dominance has developed over time, and why some people believe that it cannot be simply reversed. In light of the current attitudes of youth, parents, and government officials towards indigenous languages, one is bound to be concerned

about the future of Nigerian cultures if one takes into account the likely effects the continued domination will have on the indigenous languages and cultural identity of the people.

This chapter, therefore, illustrates that the media plays a critical role on the course of disseminating indigenous language information to the public by highlighting the historical antecedent of the BBC News, the transition era, incursion of BBC News into Nigerian media terrain as well as the establishment of the *BBC News Yorùbá* and, of course, the impact of digital technologies on indigenous languages.

This chapter also considered the fact that indigenous language media were established for a purpose, hence, they need to focus more attention on individual's behaviours towards the revitalisation of indigenous languages in the society, with the mass media serving as a threshold.

The study reviewed current literature germane to this study; more importantly, those that adopt mass media for language revitalization to reach conclusions that are foundational to the thesis.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.1. Introduction

This chapter articulates the theoretical framework used for this study which focuses on the role of *BBC News Yorùbá* in revitalising the Yorùbá language. These are cultural marginalisation theory of language and cultural effects theory.

The relationship between theory and research is an all-encompassing synergy drawing from the fact that research is germane to theory while theories draw their pith and grain from empirical findings. Theories are products of the time of their emergence and are metaphorical in the sense that, through language, theories suggest informed comparisons (Rozas and Klein, 2010; Shepherd and Suddaby, 2017; Seidel and Urquhart, 2016; Steen, 2011).

This research taps into cultural marginalisation theory of language and cultural effects theory to develop a framework. The cultural marginalisation theory of language was propounded in 2011 by Peter Austin and Julian Sallabank while cultural effects theory was developed by John Vivian in 2009. The link between these theories, the role of the media as agent of social change and the role it plays in the rejuvenation of indigenous language are discussed in depth as detailed in the following segments.

3.2. Cultural Marginalisation Theory of Language

In 2011, Austin and Sallabank proposed the Cultural Marginalisation Theory of Language. According to this theory, indigenous cultures frequently adopt the languages of non-indigenous peoples for their social development. These linguistic and cultural elements may have been adopted as a result of colonisation, conquest, or invasion. This, according to Austin and Sallabank, is the main factor endangering languages. This theory claims that people put their own language at risk of extinction by steadily neglecting and refusing to engage official and unofficial communication dynamics into their own languages, whether intentionally or unconsciously. In such processes, the people participate in culturally marginalising their very own languages and repertoires. The majority of people forget or abandon their roots if the colonial language is employed as an objective medium of identification. It is crucial that native language revitalization be adopted if marginalisation is to be averted. Amano et al. (2016) add that language loss is currently occurring at an alarming rate. So, they call on people of goodwill to protect and promote their local languages by all means. This theory is germane to the study because it investigates how indigenous people

jettison their language's cultural values for foreign ones, thereby, underestimating their indigenous archive and its repertoire.

In response to Austin and Sallabank's arguments that colonisation resulted in the acquisition of alien cultural and linguistic features, subsequent research claims that there have been several community activities for the revival and/or revitalisation of endangered languages. The initiatives' main goals are to broaden their application and ensure that future generations continue to use them (see Moriarty, 2014; Grenoble and Whaley 2006; Hinton, 2003; Hinton and Hale 2001).

Languages have disappeared and been replaced by others throughout history as a result of language contact, or interactions between groups of speakers of various languages, or as a result of divergence brought on by insufficient communication over long distances (Dalby, 2002). Cultural diversity, according to UNESCO (2009:1), "is a driving force of development, not only in respect to economic growth, but also as a way to lead a more fulfilling intellectual, emotional, moral, and spiritual life."

According to UNESCO (2009:2), linguistic diversity is referred to as a "pillar of cultural diversity" as mentioned below:

Languages have important strategic consequences for people and the environment because of their complex effects on identity, communication, social integration, education, and development. The world's diverse cultural heritage also disappears when languages disappear. A brighter future is also lost along with priceless resources like dances, customs, memories, and original ways of thinking and speaking.

The theme of David Harrison's 2007 book *When Languages Die* illustrates numerous ways in which components of human cultures, civilizations and human languages are connected and mutually related. This further supports UNESCO's commitment to cultural diversity, relating to how language-based cultural traditions are communicated through stories, legends, historical accounts, poetry, and songs. Furthermore, the extinction of endangered languages could result in a loss of knowledge and cultural repertoires for both the groups that speak them (Harrison and Anderson, 2016). This is what UNESCO (2009:3) aptly describes as an 'intangible cultural heritage.'

According to Ndhlovu (2007), national languages have evolved into the languages of economics, power, and politics while languages with low status are disparaged as restricted to the ignorant, the

illiterate, and the backward. In postcolonial Zimbabwe, for instance, language marginalisation illustrates the growing and shifting patterns of conflicts over social dominance, political control and manipulation, cultural hegemony, and the justification of state-sanctioned ideologies. Therefore, the unpleasant rhetoric about the negative effects of the dominance of a colonially inherited English does not necessarily hold the key to improving the status of neglected African languages. The problem of language-based marginalisation should be rigorously re-imagined and reconfigured in ways that link it to postcolonial political power struggles taking place at the micro levels of society.

Arising from different arguments on the s marginalised African languages, Fadipe and Salawu (2022) illustrate that it is no secret that neo-colonialism and media imperialism contributed to the systemic loss of African cultures. This process of supplanting makes it impossible for most Africans to tell the difference between native and indigenized cultures.

Globalisation is one of the factors contributing to language endangerment. In reality, there is a dearth of research on how globalisation affects endangered languages, particularly those connected to the theories examined here (notable exceptions include Mufwene 2004; Maurais and Morris 2003; Skutnabb-Kangas, 2000). Aside from this, several literature and theoretical assumptions have also emphasised the danger posed by globalization on language revitalisation.

According to Hymes (1972), Silverstein (1996, 1998), Schieffelin et al. (1998), Gal and Woolard (2001), Kroskrity (2000) Silverstein & Urban (1996), language endangerment also revolves around inequality in (and between) societies, a problem of speakers, and the function and location of their linguistic resources. Language users must comprehend how to relate language and inequality to more general social patterns and processes because the issue is fundamentally social in nature.

Yamusah and Mohammed (2022:61 - 62) argue that "the advent of the internet has also facilitated globalisation and the flow of cultures across continents of the world," and that "language endangerment can also be depicted in this light." This extends to the entertainment sector as well, as discussions concerning the creation, distribution, and consumption of media globally tend to place some cultures on the periphery while other cultures take precedence and hypervisibility in the entertainment medium. Other scholars who draw inspiration from this research include Ampene (2021), Kudonu et al. (2021), Obeng (2015), Andoh and Amuah (2014), Silverstein (1996, 1998).

The majority of scholars concur that socioeconomic considerations frequently influence language change; in this regard, a switch to English provides speakers access to the job market and global networks. In other words, the switch to English has less to do with the language itself and more to do with cultural and economic affordances that have affected lifestyles (Tonkin 2003). Wolf (2001) cited in Kum (2018) argues that the preference of colonial languages over indigenous ones leads to

a de-territorialisation of national identities and a re-territorialisation of foreign but more powerful linguistic and cultural identities. In turn, this encourages the perception that languages are more of a marketable resource than an indicator of ethnicity, promoting in the process the commodification of languages (Heller, 2003).

There is need for further information on the linkages between sociocultural variables, language, and economic globalisation (and marginalisation). The role of climate change is another global factor that has been disregarded in this equation. Its effects are evident in the circumpolar north, where coastline erosion and ice melting have already had a significant negative influence on the livelihoods of the local indigenous populations. The traditional way of life of some ethnic groups and, consequently, the local linguistic ecologies have already been impacted by changes to the ice peaks and shorelines. Due to shrinking glaciers, altered animal movement and people have been compelled to relocate, migrate further inland, or give up traditional hunting and fishing methods. Traditional lifestyles are frequently associated with the preservation of endangered languages since language usage domains are associated with these lifestyles (Jones, 2015; Dickson, 2015; Turner and Clifton, 2009; Dornyei and Nemeth, 2006; Rampton, 2006). In terms of Nigeria and the Yorùbá language, the after-effects could be experienced much later, but the impact on language ecologies could well take its toll from this change.

3.2.1. Evaluation of Cultural Marginalisation Theory of Language

3.2.2. Assumptions of the theory

The theory is predicated on the notion that utilising a single language promotes peace, either locally or globally. Inter-ethnic conflict is arguably exacerbated by linguistic diversity. Instead of being viewed as a resource, this is considered as a problem (Brewer 2001; Ruiz 1984). Smith (1976), who makes various assumptions about the connection between language and culture in his consideration of a worldwide language, was another early proponent of this approach. These assumptions include the following: (a) speakers of an international language do not necessarily need to internalise the cultural norms of that language's native speakers; (b) ownership of an international language becomes "de-nationalized"; and (c) the educational goal of learning an international language is to allow speakers to share their ideas and culture with others.

As mentioned already, linguistic issues rarely cause disagreements. In situations where language was not a factor at the onset of the conflict, such as in Rwanda or the former Yugoslavia, or in more distant times, such as the Korean War, the American Civil War, and the War of the Roses, some of the deadliest acts of violence in human history have taken place. According to Greenberg (2004), in the case of the former Yugoslavia, linguistic divergence was a result rather than the root of conflict.

What was once known as Serbo-Croatian is now divided into Croatian, Serbian, Bosnian, and Montenegrin, with distinct writing systems and loan words that emphasise the desired racial and religious affiliations. However, a growing body of research suggests that to resolve conflicts, language rights and ethnic identity issues must be considered (Ashmore et al. 2001; Daftary, 2000).

According to Batibo (2009), the majority of African nations' language environments are trifocal: an ex-colonial language, a significant indigenous language, and a few minority languages. The societal standards, social customs, and cultural expressions are all preserved in each of these languages.

3.2.3. Critique of Cultural Marginalisation Theory of Language

Critics have not spared the cultural marginalisation theory of language as they identify various possible flaws and offer pessimistic opinions on this theory. Part of the criticism of this theory is that it suffers from discrimination and subordination (Hutchinson, 2000). This theory disregards people's cultures, trivialises them, and makes them unimportant while valuing others. It also sets peoples of different cultures apart from a dominant group (Ferguson et al., 1992). The theory also shares a sense of collective identity and common burdens; weakens the collective effort, breeds resentment, foments racial oppression and suspicion among the people (Shelby, 2002). It is also criticised for sharing social rules about who belongs and who does not (Daly and Silver, 2008).

Other researchers also note that this theory causes cultural fragmentation and disintegration and that this development has an unpalatable impact on local and ethnic cultures, leading to loss of social values and customs among the disadvantaged people of the world (Domirani, et al., 2014; Amirentekhabi and Heirannia, 2011).

3.2.4. Justification for Cultural Marginalisation Theory of Language

Notwithstanding criticism, the cultural marginalisation theory continues to be significant lenses in modern cultural theory, particularly in the development of language planning, policy, and revitalization of indigenous languages (Austin and Sallabank, 2011), making it pertinent to this study. This theory explores the impact language exerts in social, political, and economic inequality policies with the goal of creating policies that lessen inequality (Tollefson, 2006). Cultural marginalisation theory and its application has found space in the works by such thinkers as Bourdieu, (1991); Foucault, (1972, 1979); Gramsci, (1988); Habermas, (1988, 1987, 1985, 1979), while Holt and Margolis (1992) who investigate the processes by which language takes root in the sustained struggle to reduce inequality by working towards social justice for language development. These are the major indices of cultural marginalisation theory of language.

Batibo (2015c), Otlogetswe and Chebanne (2018), as well as Nyati-Ramahobo (2000) recently reinforced the arguments for language revitalisation and renewal. Language use, planning and policy cannot be left to the evolution of social and economic processes if language is to contribute to development (Chebanne, 2015a).

Despite its framework, this theory takes a close look at the functions that the media play in the development of culture. For instance, the theory displays optimism regarding the media's readiness to accept responsibility for underestimating the influence of Western dominance over the cultural values of minority societies (Bennett, 2005). In many developing countries, Salawu (2015:6) partly blames the people's colonial past for the dominance of foreign languages over indigenous languages. According to him, colonisation has had a negative impact on indigenous language communication in the majority of postcolonial states.

The theory also exudes optimism regarding the function of the media. Des and Ugor (2017:82) assert that the media are not exempt from the language question and point out that Nigerian media outlets have not done their best to promote indigenous languages in their programming. Foreign and colonial languages are privileged in the mass media, and this causes significant dissonance with the nationalist agenda where indigenous languages ought to take centre stage.

Since they primarily distribute information in foreign languages, the mass media are also entangled in this web of the marginalisation of local languages. The usage of native languages in the print media generally seems more careless than in the electronic media. The media are effective tools for fostering national development because they highlight the people's cultural history, provide information about development, and support their language endowment (Des and Ugor, 2017; Salawu, 2015:6).

As part of the revitalization process, Emeka-Nwobia (2020:1654) argues that "it is pertinent to raise awareness of the indigenous languages' declining status and UNESCO's prediction as the scenario is caused by ineffective intergenerational transmission of the language from the older to the younger." It is important to disseminate this information through print, electronic, and social media.

3.3. Cultural Effects Theory

Mass media representations of prevailing society ideals have had an impact on developing societies. It is debatable how widespread this "cultural imperialism" is and whether it has any negative, positive, or no impact at all. The development of local media in emerging nations has reduced the export of dominant cultural ideals, but there is still a significant amount of transcultural influence, including content directly imported from other countries and content that imitates other countries. Media demassification, with messages targeted at smaller audiences, has contributed to the

fragmentation of society, but it may also be used to unite cultures through messages to huge audiences. Globally, the media has imposed American and Western values on the traditional values of African nations. Native media continue to be influenced by dominant cultures even in nations with developing media systems. The vast amount of content that the mass media carry influences and reflects contemporary ideals. It is frequently neglected that media also enables generations to exchange experiences, ideas, and beliefs over time (Battiste & Youngblood, 2000; Crabtree & Malhotra, 2000; Chaffee & Metzger, 2001; Lechner and Boli, 2008 & McNair, 2006).

As a result, the main premise of Vivian's (2009:411) cultural effects theory explores how the mass media, including books, films, and videos may be utilised to shape values in various cultures. In light of this, Vivian (2009:412) points out two alternative angles through which the media can convey values. The first is historical transmission, which is the transfer of knowledge from an earlier generation to the next. The obligation of people to pass on their lifelong knowledge to future generations is satisfied by this historical transmission. According to Vivian (2009:412):

Humans are driven to impart their acquired knowledge to future generations. Additionally, there is a strong urge to draw lessons from the past. People gathered around fires and in temples to listen to stories in the past. People were taught the ideals that governed their communities through this practice.

The oral tradition has been superseded in modern times by books, soapies and mini-series. They are a significant cultural archive and are essential to a people's culture's preservation (Grele and Terkel, 1991). As a result of historical transmission, people are compelled to teach the knowledge they have acquired to future generations (Bell et al., 2017) and to draw lessons from the past (Austin, 1990). All these are a form of historical transmission (Henrich, 2020; Seraj, 2012).

Cultural effects theory also leads to language marginalisation, which Barber & Vega (2011:22), refer to as "the experiences of people who are integrated into neither culture despite living in two." Hardin and Shain (2006) further describe these situations where their cultural identities and values were denigrated, which frequently made them feel alien.

The second viewpoint is contemporary transmission, which, in the words of Vivian (2009:412), reflects how values are conveyed within modern communities and societies, occasionally leading to changes that would not otherwise take place. This method of communication could result in adaptation. It is evident in a variety of issues, including the American Revolution and the role of the media. This theory thus builds on the groundwork laid by agenda setting theory, which discusses

the ability and impact of the media to draw attention to critical societal issues while assigning significance to them in a way that the general public will perceive as significant.

In addition, Salawu (2003:64) asserts that the African media must set the agenda by demonstrating leadership. This could be accomplished by projecting genuine African cultures and values in the locally produced programmes, rather than just reliance on imported programming. Reflecting the true customs of the peoples is crucial for cultural products being packaged in Africa. Nevertheless, some embarrassing shows are produced by and broadcast on African television channels. For instance, the M-Net-packaged Big Brother Africa programme that is broadcast straight on DSTV from South Africa has received a lot of criticism for not being truly African.

One of the unpleasant eventualities, as stated in Salawu (2005)'s citation of an editorial from *The Guardian* newspaper (Nigeria) on July 29, 2003 (pp. 22), is as follows:

The producers appear to have failed miserably in their attempt to create a programme that would highlight the greatest aspects of African culture and the richness of the African experience and identity. Instead, they have produced a copycat, un-African production in which the roommates engage in sex and nudity and nonstop alcohol consumption. At least two housemates have engaged in sexual activity in front of cameras. Even the image of bored young adults in their prime moping around all day in apparent inactivity and simulated imprisonment with distinctive traits like tattoos and ear-rings cannot serve as a great advertisement for the African way of life.

According to Nazir and Ali (2019), discussions about "cultural imperialism" or "media imperialism" are either directly or indirectly related to problems in the realm of mass communication. These communication channels are a key factor in the imperialist effects of media that have distorted audience perceptions and created a foreign world in peoples' imaginations while purporting to be portraying the culture and customs of Africa (Boyd-Barrett, 2014).

According to Vivian (2009:354), the mass media may receive too much credit for the spread of inventions. Interpersonal communication is necessary to reinforce diffusion. Additionally, the diffusion process almost never involves a single hypodermic injection but rather calls for repeated messages to be sent over a long period of time. The mass media could play a crucial role in the first three stages of the diffusion of innovations:

- **Awareness:** individuals and communities gain knowledge about alternatives, fresh possibilities, and other options.
- **Interest:** People's attention needs to be further piqued once they are informed.
- **Evaluation:** People assess whether they want to adopt an invention by taking into account the experiences of others as reported by the media.

The trial stage, during which an invention is tested, and the final stage, during which the innovation is either adopted or rejected, are two further steps in the adoption process where the media has a minor impact (Vivian, 2009).

The Marxist model audience effects, a model developed from the cultural effects theory that is frequently connected to neo-Marxism and the Glasgow University Media Group, is another example of this theory's models. Chandler (2000) claims that the model explains why media agendas are not directly influenced by owners and that journalists have more flexibility than orthodox Marxists assume. However, journalists deliberately disseminate the dominant ideology because they share the owners' worldview and use gatekeeping and agenda setting to keep topics that are detrimental to elites off the media's agenda. This viewpoint is often referred to as the media hegemonic ideology.

Marxist theories of cultural influences acknowledge that the most powerful and dominant groups in society own and influence the media, and that their interests have a significant impact on the media's content. The majority of the content adheres to the prevailing ideology. According to the notion of cultural influences, the public is affected over time by the media in a subtle way (Curran et al., 2005).

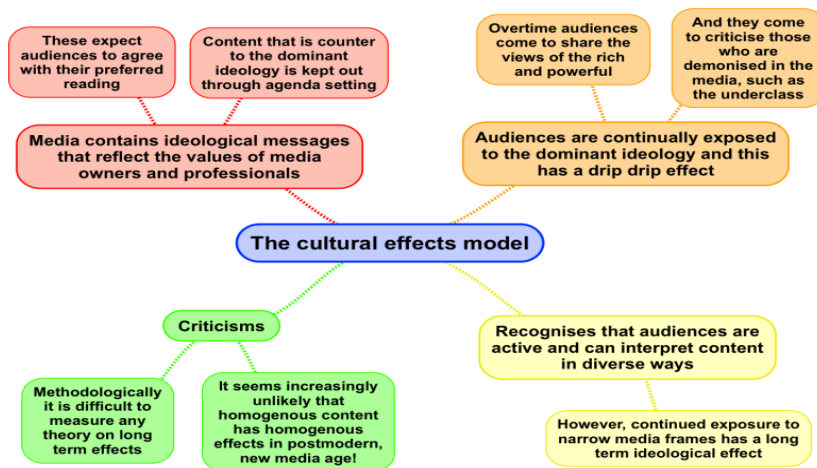


Figure 3 1: Cultural effects model of Neo-Marxism (Chandler, 2000)

3.3.1. The Media and the Cultural Effects Model

The cultural effects model asserts that media messages are ideological in nature and reflect the values of media professionals and owners who want viewers to share their preferred interpretations of events. By using techniques like agenda framing and gatekeeping, the mainstream media typically excludes points of view that conflict with the worldviews of middle-class journalists and media owners (McQuail, 1987; McLaren and Jaramillo, 2010; Wasko, 2014; Weber, 2003). The cultural effects model acknowledges that viewers are engaged and that people interpret media information in a variety of ways, but it also contends that interpretations are limited as a result of the media's long-term ideological framing (Curran et al., 2005; Gamson et al., 1992; Reese et al., 2001).

When Endong (2014:121) asserts that "cultural and media imperialism is considered responsible for the progressive erosion of cultures in many Third and Fourth world countries in Africa and around the world, which reflects the state of the media in those countries," he is in agreement with the argument made above. Some emerging nations have also promptly adopted strategic measures to oppose, mitigate, or restrain the effects of this threat. Others have watched helplessly as their fundamental cultural values are destroyed and their cultures replaced by western culture (Ekpang, 2008:5).

This is not surprising given that 80 transnational businesses, mostly from the West, dominate more than 75% of today's international communication (Dominick, 2011; Chibuike, 2011; Ayedun-Aluma, 2011; Chuks, 2010; Omoh, 2010; Maphosa, 1999; Ekpang, 2008; Iyorza, 2008; Tanjong, 2006; Brandston and Stafford, 2006; Salawu, 2006; Watson, 2003; Curran, 2000; Cremer and Yoakam, 1996). The theory is valid, and it is important for the survival of African cultures and the

contribution of African media to global communication. The media's content and programming are shaped by this more fundamental and important component (Endong, 2014:121-122).

3.3.2. Assumptions of Cultural Effects Theory

Hall and Du Gay (1996) provide a multifaceted discussion of assumptions, metaphors and discourse that support cultural effects theory. These are as follows:

- The media has a significant impact on society.
- Marxists believe that the cultural effect model has a significant impact in promoting capitalist norms and values.
- The audience is not directly affected by the media, but over time, they are subtly influenced.
- The degree to which viewers are influenced by the media and how they react to it will depend on their cultures and backgrounds.
- When it comes to various groups of individuals, stereotypes abound because of media influence over time.
- Depending on how they are exposed to it and how they interpret it, not everyone interprets the same media content in the same way.
- Most people develop the belief that media opinions on certain problems are accurate as a result of media coverage of those subjects. These perspectives reflect a consensus that typically fails to question the ideology of the ruling class.

3.3.3. Critique of the Cultural Effects Theory

The cultural effects theory has not escaped criticism. In the postmodern era of new media, it is becoming less and less likely that homogeneous content exerts homogeneous consequences, which is one of the fallacies in the cultural effects theory. Long-term media exposure over a period of years could have a variety of distinct effects that are difficult to separate (Nabi and Oliver, 2009). In reaction, Bauman (1992) argues that the theory overemphasises the media audiences' active engagement, which elevates the media to an unwarranted level of importance and power by underestimating people's agency. According to Frow (1998), journalists and other media professionals adhere to the ideologies' precepts and frameworks regarding the culture, mores, and values of the general populace while Lash (1990a) views the theory as being one-sided as it does not give room for the even distribution of culture, values and tradition but total dominance of one culture over the other.

Pertierra and Horst (2009) critique the theory and illustrate the negative effects of capitalism's method of cultural dominance on other people's lives. This demonstrates that capitalism is a social structure in which everyone is bound, though some are more entangled in its web than others. It is not simply a form of domination and exploitation of one group by another. They also observe that a vast majority of citizens are confined to relatively media products created by capitalism, which they do not desire. Pertierra (2009) states that the reason this scenario has not been challenged is because local programming is hackneyed and unappealing to the expanding minority population.

Smith (2001) identifies three core issues that are pivotal to checkmating the impact of Western media behemoths on African culture. The first is the content, which provides instruments for evaluating how cultures are formed; interprets the ways that culture works and the way it should be studied. The second is social implication. This focuses on providing examples of how culture affects social structure and daily living. It also shows how culture contributes to conflict power by fostering stability, camaraderie, and opportunities while the last is called action, agency and self. This connects both the cultures and individuals. That is, the way culture shapes human action is the most critical issue at stake here. These stages typically follow each other in a time-ordered manner (Goh and Pentland, 2019).

3.3.4. Justification for Cultural Effects Theory

- This theory acknowledges the capacity of the dominant class to shape media content.
- It acknowledges that audiences of media are not merely passive recipients of messages; rather, they have the ability to react in diverse ways to media content.
- Cultural effects theory acknowledges that, despite the media's tendency to convey a slanted, ideological vision of the world, listeners are not always affected in the same manner.
- It acknowledges that the media is a major factor in influencing how individuals perceive the world. Instead of being quick and short-term, this is more likely to occur over an extended period of time (Sparks, 2012).

3.4. The Links between Cultural Marginalisation Theory of Language and Cultural Effects Theory

Baran and David (2006) carried out a review on cultural studies, not only on how the cultural marginalisation and cultural effects theories differ, but on how symbiotic they are and how culture is created through the media in a way that shapes how people live their daily lives. They also assert that the elite skillfully exploit the media to spread hegemonic culture as a strategy for preserving their power in the social order.

These theories, therefore, were primarily concerned with the ways in which certain media products and their imagery and messages, as well as the development of the private model of the media system, spread foreign cultures to and occasionally impose them upon developing nations' communications and media corporations. The strongest criticism levelled at US strategies and tactics in this area, as well as the way the US communications and media system expanded and maintained asymmetrical economic, political, and cultural power relations between the US and other nations in the global system. This insight gave rise to these theories' critical edge. Similarly, these arguments are also used to support the claim that individuals who were exposed to cultural imperialism should be given the freedom to create their own independent national media systems (See Baker, 2013; Bhabha, 2012; Camara, 2008; Delgado and Stefancic, 2017; Garcia and Birkinbine, 2018; Harding, 2008; Irele, 2001; Lentricchia and McLaughlin, 2010; Said, 1994).

Researchers in cultural studies have questioned the homogenising effects of mass-produced media content on audiences at various points, arguing that people should stand resolutely, recognise, and experience the realities of their own cultures. For instance, according to Bird (2011), audiences should use their influence over media producers to establish the parameters of their interaction in this new media landscape. On the other hand, according to Costello and Moore (2007:140), online fan groups have the capacity to create coordinated centres of resistance that could have an impact on the world's industries of cultural creation. Jenkins (2007: 362-363) contends that a concerted force on cultural power is required to bind the audience together within larger communities, pool their information, shape one another's opinions, and foster a greater self-awareness about their shared agendas and common interests.

In postcolonial national settings like Nigeria, Ugor (2009:403) claims that "the emergence of new small media technologies like the digital video and music mixing resources have reduced the once monopolistic power of the state over ownership and access to mass media forms, "leading to the widening of the public sphere, where youth, through cheap, portable, and yet effective mass media forms... infuse and stamp their own independent subjective positions."

Kraut et al. (2002; 1998), submit that new media critics may be on the right track with their submissions focusing on how young adults who lack social skills and have trouble communicating face-to-face turn to e-mail and instant messaging as a more comfortable way of forming social relationships. As such, Meyrowitz (1985:17) and McChesney (2004:53) are partially correct when they submit that "as we transition towards a media-based, global cultural milieu, we are losing contact with our local cultures." Appadurai (1990) and Hall (1992) pointedly view this as media and cultural imperialism, which portrays the media as part of the larger social and coercive formations of the society.

Hence, media imperialism has been a worrisome phenomenon in most underdeveloped countries, and the western countries (Boyd-Barrett, 2014). Normally, a country that does not have what it takes to resist, block, and close their gates at the penetration of the foreign culture suffers cultural inequalities and linguistic imperialism (Iyimoga, 1986; Skuttnabb-kangas, 1996).

Lin (2013), cited in Tomlinson (1991), exemplifies four methods for analysing the traits of cultural imperialism, namely: cultural imperialism as media imperialism; cultural imperialism as a discourse of nationality; cultural imperialism as the critique of global capitalism; and cultural imperialism as the critique of modernity. He argues further that the many discourses of cultural imperialism could be viewed as protests against the expansion of capitalist modernity by pointing out that the first three can be considered as determinants of the cultural condition of modernity. In this regard, Zhang

et al. (2018) contend that the spread of Western iconography and culture is seen as a new type of cultural imperialism.

Mattelart, et al. (1984:7) in a recent work conclude that the international flow of communication is now breaking barriers through cultures and countries. Under 'the spell of instantaneous communication', they note, 'a global culture shuffles the everyday lives of different countries.' This position does not fail to explain whose culture is shuffled around through the transnational communication, a position which has led to the concept of cultural imperialism. This concept which was substantiated by Schiller (1976:9) explains:

The collective processes that a society goes through to integrate into the modern world system and how its dominant stratum is drawn to, coerced, compelled, and occasionally bought into developing social institutions to match or even support the values and structures of the system's dominant centre.

3.5. Nexus between the theories used, Cultural and Media Imperialism

Arguments from Cultural Marginalisation Theory of Language and Cultural Effects Theory have provoked debate on the concepts of cultural and media imperialism. Cultural marginalisation and cultural effects are important constructs in media imperialism. According to Nazir and Ali (2019), foreign media influence people's impressions of their own cultures by presenting them with images of other civilizations, causing them to become dissatisfied with their own. As a matter of fact, no scholar has ever provoked debate on cultural imperialism quite like Herbert Schiller, who propounded cultural imperialism theory in 1973. According to Schiller, the United States emerged as a new type of empire without official territorial colonies after the Second World War. Instead, of the geospatial empire, its mass communication networks were employed to spread cultural and social influence over the world. Although Schiller was not the only person to theorise about cultural imperialism, he was the most lucid for popularizing the idea (Sparks, 2012).

Schiller, (1976:9) further describes cultural imperialism as follows:

The term "cultural imperialism" today best sums up the processes that a society goes through to become a part of the contemporary global system, as well as how its dominant stratum is drawn to, coerced, forced, and occasionally bribed into reshaping social institutions to

match or even advance the values and structures of the system's predominating centre.

Cultural imperialism is "a process that integrates societies into modern systems. It is a process wherein a dominating culture applies pressure and force to other cultures that even its own members believe to be of less importance" (Best and Kombol, 2009:12).

Sijuade (2013), in his argument, describes this imperial gaze as a threat by the Western culture to control the systems of the world. He continues by saying that the West politicises the media to spread its culture and profit from the culture of others. That is, the method and process through which a person adopts the standards, ideas, viewpoints, and ways of acting that the existing social systems recognise as true.

In addition to forcing Western norms on the populace, media imperialism distorts Nigerian culture and adds Western values to it (Uti, 2017; Grey, 2014). As a result, this alters how Nigerians perform their cultures as they get exposed to imperialist media, especially television, which shapes their worldview and ways of life. Western civilization generates the majority of the media (film, news, comics, etc.) because they have the resources to do so, resulting in cultural encroachment and imbalances in the power dynamics of what gets disseminated and consumed.

Omoera (2010) states that media imperialism has been incorporated into the larger category of cultural imperialism. For this reason, White (2001) situates cultural imperialism as a paradigm used by researchers from various fields to explain phenomena in the fields of anthropology, education, the sciences, history, literature, and sports. He questions the relevance of the cultural imperialism theory to the discipline of communication. Media imperialism has been viewed in a variety of ways by researchers – all of these terms are related to the same fundamental ideas of cultural imperialism, including structural imperialism as developed by Tunstall (1977). To Boyd-Barrett (1977), it is media American; cultural synchronisation in the views of Galtung (1979); cultural dependency and domination for Hamelink (1983); electronic colonialism for Link and Mohammadi (1995); communication imperialism as understood by McPhail (1987); ideological imperialism for Sui-Nam Lee (1988) and economic imperialism in the perceptions of Mattleart (1994).

To ameliorate foreign dominance on African culture, other scholars have generated diverse opinions on the infiltration of foreign culture, if not total domination on the life of the African people (Best and Kombol, 2009; Cabra, 1976; Kur, 2009; Mkpa, 2001; Obi-Ani, 2004; Shaibu and Puke, 2001 and Ukpaukire, 1990). Culture or media imperialism indicates a purposeful Western endeavour to control, intrude upon, or disrupt the 'culture space' of others and implies some form of coercion in the interaction. It is significant that audiences of the "invaded" nation spaces are forced to adopt the

cultural values of the "invading" nation. Covetousness, which is defined as a lack of appreciation for one's possessions and a desire for others, is the underlying cause of this cultural incursion. Since Asia has developed to meet its local information needs, the problem is more pervasive in Africa. For instance, 92% of television programmes in Korea and India are created domestically, and in India, 99% of all programming that is disseminated daily is locally produced. The lack of information exchange (of any type) between the periphery nations regrettably contributes to the dependency syndrome. The reality is that, despite their independence, peripheral nations continue to view American and European lifestyles as the benchmarks and pinnacles of civilization. Therefore, no group of people can have a culture forced on them against their will if they decided on focusing on local content that is disseminated locally (McQuail, 2000:232; Salawu, 2005; Uche, 1996)

The effects of media and cultural imperialism have been a contentious subject. In response to the criticism that audiences are passive, Owusuh-Amoh (2009) states that this is still a problem in terms of the effects of cultural and media imperialism. Despite the fact that audiences are not always influenced by mass media content and that audiences can interpret texts in different ways to suit their unique needs, strict measures must be taken to counter these effects and develop programmes to promote public awareness.

These are the steps that most countries must take to protect their culture and advertising revenue across the mass media to prevent a situation where their cultural value systems and customs are completely overhauled. More importantly, developing nations should strive to protect their cultural values while every mass media outlet should position itself strategically in propagating and reflecting the cultural ideals of its society. This would significantly improve the quick expansion of domestic cultural enterprises in developing countries and combat cultural imperialism (Mensah et al., 2018; Chadha & Kavoori, 2015; Jin, 2007).

Other scholars have remarked on the danger imperialism posed on people's general way of life while they have as well presented some of the most significant and interesting historical products (See Domirani; 2014; Sher, 2014; Fuchs, 2010; Dominick, 2009; Sparks, 2012; Chadha and Kavoori, 2011; Tomlinson, 2003; Fejes, 1981; McAnany and Wilkinson, 1992; Salwen, 1991; Roach 1997). According to Zahid (2007), cultural changes caused by contemporary media and technologies in developing cultures are unavoidable. Fast food is preferred by the younger generation over traditional dinners. Youth prefer Western music and films, modern dress, and style above other types of media. This indicates that media has a strong impact on people's identities and lives, according to Bohrani et al. (2011). Ravi (2012) expresses worry that the way individuals live, think, act, dress, and organise their families have all been impacted by modern technology.

Acholonu (2011) asserts that there has been a growing difference in the degree of progress between developed and developing countries because of many years of colonisation of Africa. Africa has been left to wallow in poverty and economic regression while the industrialised world grows in economic, social, and political wealth and stability. Agba (1998:18) agrees that even years after independence, "Africa has continued to suffer from a subtle form of colonialism and economic exploitation by their former colonial masters".

3.6. Conclusion

The cultural marginalisation theory of language and cultural effects theory, which serve as the study's theoretical underpinnings, have been interrogated in detail in this chapter. Although, emerging from the cultural and media imperialism theory and cultural effects model of Neo-Marxism, these theories acknowledge the critique with the fact that in-as-much-as the West dominates the system, cultural values are not only subjected to it but also endangered.

Cultural marginalisation theory of language postulates the nature of beliefs and ideologies as they relate to endangered languages while cultural effects theory examines the effects of culture/language on the development and preservation of cultural values in its fullest sense. Yet, the elements of both theories complement each other in the discourses on language shift, threat and loss. In this respect, both are relevant in the framework for discussion on language endangerment and revival.

Therefore, the goal of the investigation is to determine the number of theoretical premises that BBC News Yoruba actually applies to the Yoruba language and the ramifications of those findings for the language's revitalization.

Spolsky (2011) summarises the two theories as 'lingui-centrism', which focuses on the belief that language is central to human culture and existence. From the perspective of this theoretical framework, the most interesting conclusion is that indigenous language revitalisation is inevitable.

Given that the study is organised into a framework, the following chapter discusses the research methodology. The chapter explains the research process, concentrating on the methods used to generate, present, and analyse data.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 Introduction

This chapter discusses and justifies the research methodology used to achieve the research objectives of this study. This includes the research design, research methods (content analysis, survey and in-depth interviews), study population, sampling and methods of analysis.

4.2 Research Design

The study employed mixed-method approach to generate both qualitative and quantitative data to answer research the questions. According to Cresswell (2012), mixed-methods research combines and integrates qualitative (inductive) and quantitative (deductive) methods into a single investigation for the general goals of enhancing understanding and the phenomenon in question in greater depth than any of the single methods alone. The study is both descriptive and explanatory; it explains “why and how”, rather than just explaining the phenomenon under study. A descriptive research, according to Grimes and Schulz (2002:145), is "concerned with and designed only to describe the existing distribution of variables, without regard to causal or other hypotheses." According to Dulock (1993) and Weekes et al. (1993), descriptive research is methodical account intended to illustrate the traits of individuals, circumstances, or groups as well as the frequency with which particular phenomena occur. In addition, an explanatory approach was employed in this work to improve validity and research rigour, minimise bias, and produce new knowledge (Given, 2008; Stange, 2006; Orgard, 2005; Lincoln and Guba, 1985; Jick, 1979; Denzin, 1978).

Yin (1994:25) adds that explanatory research has “cause-effect relationships”, which explains which causes produce which effects. Alavi et al. (2016:15) describe explanatory research as the process through which "one variable affects, or is responsible for, changes in another variable." The stricter understanding of causation is that certain external causes cause a change in the dependent variable. Explanatory investigations go beyond simple description and seek to provide an explanation for the phenomenon under research rather than just listing its manifestations (Mottus et al., 2020). In this study, the researcher adopts multiple sources of data gathering which allows for the use of methodological triangulation. For complicated situations, multiple topic cases are particularly helpful (Schell, 1992). Triangulation, according to Patton (1999), is the process of using several techniques in qualitative research to gain a thorough understanding of a phenomenon. Additionally, it is a qualitative research technique for evaluating the validity of data gathered from various sources. Ploeg (2013) affirms that data source for triangulation entails gathering information from a variety of individuals, groups, families, and communities to obtain multiple

viewpoints and validate data. Therefore, to gain deeper understanding of this study, researcher combined three different instruments to collect and collate relevant data for the study.

When quantitative and qualitative methods are combined to address a particular research question, the results may fall into one of three categories: (1) they may agree and lead to the same conclusions; (2) they may relate to different things or phenomena but may be complementary to one another and used to support the individual results; or (3) they may differ or be incongruent (Hussein, 2009). In this kind of research approach, complementary results highlight different facets of the phenomenon or illustrate different phenomena, while divergent findings result in new and improved explanations for the phenomenon being studied. Converging results aim to increase the validity through verification (See Heale and Forbes, 2013; Morrison, 2011; Tashakkori and Teddle, 2003).

Therefore, the research used both quantitative and qualitative (content analysis, survey, and in-depth interviews) methodologies. Combining these techniques enabled the realisation of the study's objectives.

Similar to other research, the quantitative approach comes first and facilitates the gathering of qualitative data for the study (Bryman, 1996:136). For practical reasons, such as the enormous amount of effort required for this study, qualitative analysis depends on quantitative analysis to focus attention (Wimmer and Dominick, 2006:113). To create a broad, all-encompassing, and accurate representation of the research under study, quantitative and qualitative methodologies are then blended (Bryman, 1996:136).

In their approaches to the question of meaning in media texts, qualitative and quantitative methods can be distinguished from one another. According to Gunter (2000), qualitative content analysis assumes that media texts have a fixed meaning, therefore analysis of the same data that has been repeatedly identified by different "readers" using the same analytical framework would yield identical results.

Although there are many similarities across the qualitative research methodologies, researchers must choose which types of data that they gather and how to analyse them. According to several researchers, qualitative research and nursing practice are more closely aligned than any other methodological approach (Miller 2010; Gullick and West 2012). Although not all research questions may be addressed using this method, qualitative research provides answers to specific kinds of questions only (Gelling, 2015). Simply put, there is need for clarity regarding the goal of combining qualitative and quantitative methods to establish how the two analytical approaches

relate to one another and whether or not the results should be integrated (O'Cathain et al., 2008; Onwuegbuzie and Teddlie, 2003).

The two approaches could be combined, according to Patton (1998) and Hassard (1993), who both make a strong case for this because of how flexible and elastic their relationships to various epistemological and ontological suppositions are. In addition, they contend that synthesis is not only feasible but desirable. Greene, et al. (1989), therefore, propose that the two methods can be combined for various purposes, depending on study objectives. According to Cresswell (2003), this is a way of allowing qualitative and quantitative social science research approaches to converge. As a result, quantitative data adopts quantification whereas qualitative data places greater emphasis on descriptive analysis.

4.3 Research Method

This study focuses primarily on the *BBC News Yorùbá* and promotion of Yorùbá language through its Facebook publications, while also assessing how it has enhanced the revitalisation of Yorùbá language among its audience. The study also probes into the level Yorùbá youths in the South-West Nigeria access the *BBC News Yorùbá* as well as the interviewees' perceptions of the extinction of Yorùbá language in Nigeria, most especially among the youths, who jettison their language and culture for Western culture (James et al, 2017).

This research also examines the role of the *BBC News Yorùbá* towards the promotion of Yorùbá language and its cultural traditions, as well as the dispositions of language scholars and professionals towards the BBC's efforts in proffering solutions to the challenges facing indigenous languages in Nigeria (Precious, 2010). This underpins the cultural marginalisation and cultural effects theories adopted for this research.

To accomplish the objectives of this study, the researcher utilised content analysis to assess the headlines of sampled *BBC News Yorùbá* Facebook publications, and through in-depth interviews, language scholars and professionals were also engaged to interrogate the possible endangerment to the Yorùbá language. The researcher also investigated how the *BBC News Yorùbá*, through its Facebook publications, strives to rejuvenate and save Yorùbá language from extinction. Therefore, this study triangulates content analysis (qualitative), survey (quantitative) and in-depth interview (qualitative) methods. The table below (Table 4.1) displays the research plan, which includes the research questions, method, instruments for data gathering and the study respondents.

Table: 4. 1 Research methods plan adopted by the researcher to provide answers to specific research questions

Research Questions	Research Method	Research Instrument	Population
1. To what extent is the revitalisation of Yorùbá language part of the BBC's objectives in starting <i>BBC News Yorùbá</i> ?	Interview	Interview Guide	Language scholars and professionals. In addition to this, relevant BBC News documents were reviewed to understand the motive(s)/objective(s) behind the establishment of the <i>BBC News Yorùbá</i> .
2. What language style does the <i>BBC News Yorùbá</i> adopt in presenting its stories?	Qualitative Content Analysis	Coding Sheet	Facebook posts on <i>BBC News Yorùbá</i> Timeline
3. To what extent do Yorùbá youths in South-West Nigeria access the <i>BBC News Yorùbá</i> ?	Survey	Questionnaire	Youths drawn from Lagos, Oyo and Ondo States.
4. To what extent does <i>BBC News Yorùbá</i> promote Yorùbá cultural traditions of South-West Nigeria?	Survey	Questionnaire	Youths drawn from Lagos, Oyo and Ondo States. Moreover, the researcher took an inward look into the relevant literature relating to the promotion of Yorùbá cultural traditions by the <i>BBC News Yorùbá</i> .
5. How do the Yorùbá language scholars and professionals assess the quality of Yorùbá language used by the <i>BBC News Yorùbá</i> ?	Interview	Interview Guide	Language scholars and professionals

4.3.1 Content Analysis (Qualitative)

According to Hsieh and Shannon's definition of qualitative content analysis, it is "a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns" (2005:1278). Content analysis is "any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings" (Patton, 2002: 453). According to the two definitions above, qualitative content analysis emphasises an overall perspective of voice and text as well as their unique settings. Thus, when conducting qualitative content analysis, researchers must focus on distinctive themes in the texts that represent the variety of possible interpretations of the phenomenon. Therefore, considering the nature of this study, where the revitalisation of Yorùbá language was systematically studied and analysed the language style adopted by the *BBC News Yorùbá* in presenting its stories to their audience in Southwest region of Nigeria, hence, the use of content analysis was necessary for this work to analyse the Facebook publications of *BBC News Yorùbá*, to make sense of one the study objectives.

Following preliminary data assessment, the study's data collection process was under way. In achieving this, salient issues surrounding the language style adopted by the *BBC News Yorùbá* in presenting its stories on their Facebook platform from July 1 to December 31, 2021 were analysed.

That is, various story headlines gathered during the period under review were carefully coded for a clear presentation, according to the number of appearance on the *BBC News Yorùbá* Facebook page. Therefore, sample sizes of 93 news items were selected. Since the population were the Facebook posts gathered during 184 days (between July 1 and December 31, 2021), as noted above, the stories were categorised to make sense of the gathered data (Appendix IX).

According to Prasad (2008), content analysis follows the three fundamental rules of the scientific method. These are (i) Objectivity: This refers to the analysis being conducted in accordance with clear guidelines that permit several researchers to arrive at the same conclusions from the same documents or messages. (ii) Systematicity: This is the addition or deletion of content carried out in accordance with some regularly implemented principles, so eliminating the potential of including just materials that support the researcher's opinions, and (iii) Generalizability: The researcher's findings can be applied to other circumstances that are similar.

This is why Krippendorff (1989) arrives at the conclusion that using content analysis for indigenous language media is one of the most viable research techniques because it aims to analyse data within a particular setting.

4.3.2 Survey (Quantitative)

The term "survey" relates to a technique for collecting data from a sample. Surveys are a valuable resource for learning about attitudes, perceptions towards and behaviours in the field of science.

The ways that surveys collect data can be used to categorise attitudes, perceptions and behaviours. The most typical methods are questionnaires, phone interviews, and mail (Jain, 2021). Most empirical research in the fields of behavioural and social sciences, economics, and public health uses survey data. Many of the major statistical software programmes expanded their functionality for analysing complex survey data in response to this rising awareness (Kreuter and Valliant, 2007; Scheuren, 2004).

Depending on how the data is collected, Hasan (2020) opines that surveys can be broadly categorised into two types: questionnaire surveys (which can be completed by mail, online, or in a group setting) and interview surveys (which can be conducted in-person, over the phone, or in focus groups). While interviews are conducted by the interviewer based on verbal responses given by respondents, questionnaires are filled out by respondents in writing.

Surveys provide an insightful research answer that appeals to the larger target demography (Story & Tait, 2019). Shorter and simpler items that take less time to complete and increase response rates and these are related benefits of a good, clear survey. Such a survey becomes a "means for gathering information about the traits, behaviours, or opinions of a sizable group of people" (Pinsonneault and Kraemer, 1993:77). Additionally, surveys can be used to identify requirements, assess demands and assess impacts (Salant and Dillman, 1994:2). Typically, data is only gathered from a sample of the population, or a small portion of it, as opposed to the entire population. Therefore, survey research is the most appropriate for a informed outcome for a social scientist interested in acquiring data from a vast population (Bhattacharjee, 2012; Lune and Berg, 2017).

Aside from content-analysing story headlines, this study is also concerned with how the sampled news items on the *BBC News Yorùbá* Facebook page promoted Yorùbá cultural traditions during the study period.

According to Wimmer and Dominick (2006:154), generalising the findings outside the subject matter under study should be a concern to any content analysis researcher. Lack of messages or dates pertinent to the inquiry is another issue that could arise in undertaking a content analysis (Wimmer and Dominick, 2006:158). This, however, is less of a restriction and more of a warning to researchers to ascertain their findings, necessitating for a pilot or preliminary small-scale study (Dotto, 2012).

The survey portion of the study, which aims to increase respondents' sensitivity to and understanding of cultural customs and related stories, also makes the survey an excellent research method. To understand social phenomena, the survey research method uses positivism and deduction (Melnikovas, 2018).

Therefore, through survey, this study interrogated how often Yorùbá youths in South-West Nigeria access the *BBC News Yorùbá*. It examined the extent to which BBC News Yorùbá promote Yorùbá cultural traditions of South-West Nigeria. The survey research method was deemed appropriate and pertinent to this study.

To gauge respondents' perspectives on how much *BBC News Yorùbá* promotes the cultural traditions of the Yorùbá people of South-West Nigeria, a structured questionnaire was used as a data collection tool for the survey. This was done using a quantitative research design.

4.3.3 In-depth Interview (Qualitative)

Qualitative data consists of information that is typically gathered by researchers through focus groups, interviews, and observations. Such data can often be qualitatively examined by grouping the information into categories to present or reflect the variety of themes, patterns and traits acquired in the data (Creswell, 2003).

In-depth interviews are a qualitative technique used to gather thorough information about a subject from a stakeholder in an open-ended, discovery-oriented way. Their objective is to investigate data from a respondent's point of view, experiences, feelings, and viewpoints. They capture the beliefs, experiences, values, and a variety of other facets of the population studied, and they are goal-oriented (Showkat and Parveen, 2017; Granot, et al. 2012; Guion, et al., 2001).

The study adopted this approach to explore the perspectives of the stories covered by the *BBC News Yorùbá* on its Facebook page and how such coverage and narratives enhanced the revitalisation of Yorùbá language among its audience. The in-depth interviews were conducted among Yorùbá language scholars and professionals resident in Lagos, Oyo and Ondo States, South-West Nigeria.

An effective method for examining difficulties facing indigenous language media in Nigeria through assessing media outlets that support Yorùbá language utilising in-depth interview method. In this pursuit, the researcher employed a semi-structured interview to delve into the interviewees' opinions and perceptions on the extinction of Yorùbá language in Nigeria among the youths, who jettison their language and culture for the Western values and norms.

Semi-structured interviews allow the researcher to ask informants a series of planned but open-ended questions (Ayres (2008: 810). One benefit of semi-structured interviewing is the inherent

reciprocity between the interviewer and the interviewee (Galletta, 2012), which allows the interviewee to express thoughts clearly and allows the interviewer to probe by asking follow-up questions based on the interviewee's responses (Hardon, et al., 2004; Rubin and Rubin, 2005; Polit and Beck, 2010). These engagements pave the way for interviewee to adequately express their views on the pertinent subject (Robert Wood Johnson Foundation, 2008). This is useful for discovering qualitative trends and problems that were previously invisible for investigating fresh areas of study interest, and for phenomenographic studies (Partridge, 2010).

Rubin and Rubin (2004) submits that “for a number of purposes, including need assessments, programme improvement, issue identification, strategy planning, and problem probing, it has been discovered that the in-depth interview approach is an effective qualitative data collection methodology.” This method is the most viable research instrument to measure respondents’ disposition to the challenges facing Yorùbá language of South-West Nigeria.

4.4. Population of the Study

Study population has been defined as "the universe of units from which the sample is to be drawn" (Bryman, 2004:87). According to Wimmer and Dominick (2011: 87), it is a "set or class of subjects, variables, concepts, or phenomena." A study population is the entire population from which the study sample is really chosen, i.e., any group of people who have something in common. Three approaches utilised to collect the data were used to categorise the study's populations.

4.4.1 Content Analysis

The entire contents on the *BBC News Yorùbá* official Facebook page (covering the period of July 1 to December 31, 2021) constituted the spectrum for the qualitative content analysis from which a sample was drawn.

4.4.2 Survey

Youths in Lagos, Oyo and Ondo States, South-West Nigeria formed the population for the survey. The region is made up of six (6) States: Lagos, Ogun, Oyo, Ekiti, Osun and Ondo. For a manageable population size, these states in the South-West Nigeria were strategically reduced to three: Lagos, Oyo, and Ondo.

Also, the justification for adopting young adults for this survey over others is that most youths have lost interest in Yorùbá language which portends language endangerment for future generations, thereby, exposing Yorùbá language to imminent extinction.

The data provided in the National Population Census (2006), was utilised for the mechanics of population and sampling. the total population parameters are represented in Table 4.2 below. The justification for using 2006 census figure is because there has not been any known or official census conducted in Nigeria after 2006.

Table 4. 2: The population of selected Yorùbá youths in Oyo, Ondo and Lagos States

State	Population		Total
	20-29 years	30-39 years	
Oyo	1,047,008	713,492	1,760,500
Ondo	640,438	427,595	1,068,033
Lagos	2,212,811	1,490,124	3,702,935
Total:	3,900,257	2,631,211	6,531,468

From the table above, there are 3,900,257 persons aged 20-29 years in Oyo, Ondo and Lagos, while the total number of persons aged 30-39 years is 2,631,211. The total population in Oyo is 1,760,500; 1,068,033 in Ondo and 3,702,935 in Lagos. Altogether, the entire population is 6,531,468. The sample size required per state for the study is discussed in the next section.

4.4.3 In-depth Interview

For the in-depth interviews, the population was made up of language scholars and professionals in Lagos, Oyo and Ondo States. Professionals and scholars were considered because of their vast knowledge of Yorùbá language and grasp of the relationship between the mass media and language promotion. The researcher interviewed three scholars/professionals per State as well as one respondent from the *BBC News Yorùbá*. All the interviewees sought depth knowledge of Yorùbá language and media practice which is germane to the focus of this study.

There are various arguments over the definition of sample size and the ideal interview sample size. According to Mason (2010), when considering sample size choices for qualitative research, the concept of saturation is the most crucial.

4.5 Sample Size and Technique

According to Acharya et al. (2013), sampling establishes a subset that is representative of the larger population. Sharma (2017) defines sampling as a strategy used by a researcher to systematically choose a comparatively smaller number of representative items or individuals (a subset) from a pre-defined population. The sub-sections below explain how samples were selected for each of the three methods.

4.5.1 Content analysis sample size and technique

In the qualitative content analysis of *BBC News Yorùbá* Facebook publications, a sample size of 93 news items were randomly selected. Since the population are all the Facebook publications gathered during the period of 184 days (between July 1 and December 31, 2021), the researcher adopted a sampling interval of every two days). This sampling interval was essential to manage the study sample size, otherwise there was risk of dealing with overwhelming data. This means that there was 1-day difference on which editorial contents posted on *BBC News Yorùbá* Facebook page were analysed. For instance, all the 30 days in a month were captured and days were picked using sampling interval of every two days as specified in Table 4.3.

Composite sampling was used for each month in the sample for the content analysis (Wimmer and Dominick, 2011). According to Wimmer and Dominick (2011), "a study might use a sample of one Monday, chosen at random from the four or five Mondays in the month, one Tuesday, chosen from the available Tuesdays, and so on, until all weekdays have been included."

Table 4. 3: Details of the sampled dates on BBC News Yorùbá Facebook posts (July-December, 2021), as used in this study

July	1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29 and 31
August	2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28 and 30
September	1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29 and 30
October	2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28 and 30
November	1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29 and 30
December	2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28 and 31

4.5.2 Survey Sample Size and Technique

Using the survey approach, a sample from the youth population in Lagos, Oyo, and Ondo States was selected to accomplish objectives 3 and 4. The region is made up of six (6) States: Lagos, Ogun, Oyo, Ekiti, Osun and Ondo. A probability sampling method allows a randomisation process to choose components from a population such that the attributes are representative of the population as a whole (Baxter and Babbie, 2004:141). Probability sampling includes stratified random sampling, simple random sampling, systematic sampling and cluster sampling (Tichapondwa, 2013:122).

Three States were selected from the six South-Western States because they have the highest number of youths among the six (NPC, 2006), and are Yorùbá-speaking. Moreover, young adults were considered because a lot of youths have apparently lost interest in Yorùbá language and this may portend danger for future generations, thereby exposing Yorùbá language to extinction. According to the National Population Census (2006), there are 1,047,008 and 713,492 between the age of 20-29 years and 30-39 years respectively in Oyo; 640,438 and 427,595 between ages of 20-29 years and 30-39 years respectively in Ondo, and 2,212,811 and 1,490,124 between the ages of 20-29 years and 30-39 years respectively in Lagos. The total population is represented in the Table 4.2.

The sample size was determined by using Taro Yamane formula:

$$n = \frac{N}{[1 + N(e)^2]}$$

Where:

n = Sample size

N = Population

e = Sampling error (0.05)

The sample size for Oyo is calculated thus:

$$n = \frac{1,760,500}{[1 + 1,760,500 (0.05)^2]}$$

$$n = \frac{1,760,500}{[1 + 1,760,500 (0.0025)]}$$

$$n = \frac{1,760,500}{[1 + 4,404.25]}$$

$$n = \frac{1,760,500}{4,405.25}$$

$$n = 399.6 \simeq 400$$

The sample size for Oyo is 400.

The sample size for Ondo is determined thus:

$$n = \frac{1,068,033}{[1 + 1,068,033 (0.05)^2]}$$

$$n = \frac{1,068,033}{[1 + 1,068,033 (0.0025)]}$$

$$n = \frac{1,068,033}{[1 + 2,670.1]}$$

$$n = \frac{1,068,033}{2,671.1}$$

$$n = 399.85 \simeq 400$$

The sample size for Ondo is 400.

The sample size for Lagos is determined thus:

$$n = \frac{3,702,935}{[1 + 3,702,935 (0.05)^2]}$$

$$n = \frac{3,702,935}{[1 + 3,702,935 (0.0025)]}$$

$$n = \frac{3,702,935}{[1 + 9,257.3]}$$

$$n = \frac{3,702,935}{9,258.3}$$

$$n = 399.96 \simeq 400$$

The sample size for Lagos is 400.

The total sample size is 1,200 for the three States.

The researcher administered 400 copies of questionnaires per State and this was conducted in two phases to obtain a reasonable response rate, with the support of two research assistants. Young Yorùbá adults between the ages of 20 and 39 years in Oyo, Ondo and Lagos States, South-West Nigeria made up the population for the survey.

4.5.3 In-depth Interview Sample Size and Technique

Participants for the in-depth interview were purposively selected. To enhance the depth of understanding in a qualitative study such as this one, a relatively small and purposefully chosen sample was deemed appropriate as suggested by Palinkas et al., (2015) and Miles and Huberman, (1994).

Compared to quantitative research methods, sample sizes for qualitative research are generally smaller because qualitative techniques seek to gain a thorough understanding of a phenomenon (and heterogeneities in meaning), which are centred on the how and why of a particular issue, process, situation, subculture, scene, or set of social interactions (Charmaz, 1990:1162). There is variation in the minimum number of interviewees recommended, despite the fact that some researchers in qualitative research avoid the discussion of "how many" interviewees are necessary to reach data saturation (Braun & Clarke, 2021).

Several research articles state that a sample size of five to fifty participants is sufficient for in-depth interviews (Dworkin, 2012; Creswell, 1998; Morse, 1994, 2000). Other studies suggest between 10 and 30 interviewees as the recommended sample size (Creswell, 1998; Sandelowski, 1995). According to Bernard (2000:178), most ethnographic studies are built on thirty to sixty interviews while the minimum acceptable sample size for qualitative research, according to Bertaux (1981), is 15. More specific parameters are provided by Morse (1994:225), who advises having at least six participants for phenomenological research and between thirty and fifty for ethnographies.

The ranges provided by Creswell (1998) vary slightly. For a phenomenological study, he suggests five to twenty-five interviews, and for a grounded theory study, twenty to thirty. Six to eight interviews for a homogenous sample and twelve to twenty data sources are advised by Kuzel (1992:41), who justifies his suggestion on sample heterogeneity and research goals. These recommendations are made "when looking for disconfirming evidence or trying to achieve maximum variation".

The saturation stage for in-depth interviews, however, requires caution. The idea of "data saturation" refers to the point at which no fresh themes or information emerges in the data after the instances or interviews decided upon. Considering sample size in qualitative research, this is a relevant illustration (Guest et al., 2006). To achieve saturation and redundancy in an in-depth interview, Morse (1995) recommends a minimum sample size of 25 to 30 participants.

This study employed a purposive sampling strategy to select ten (10) language scholars/professionals resident in Lagos, Oyo and Ondo States for the qualitative research and interview sessions. The researcher sought to speak to specific individuals based on their experiences and in-depth knowledge of the study. Purposive sampling is predicated on the premise that given the study's goals and objectives, certain categories of people may have unique and significant opinions concerning the topics under consideration, necessitating their inclusion in the sample (Mason, 2002; Robinson, 2014; Trost, 1986).

To provide accurate and meaningful information, purposeful sampling is used” (Kelly, 2010: 317). Purposive sampling, according to Marshall (1996), may take the form of a maximum variation strategy, in which the researcher defines a range of characteristics of the target population and then chooses a sample of participants who match the stated criteria.

In developing data and meaning, the researcher is thus an essential component. Researchers are not just a "pipeline" through which knowledge is generated, according to Gubrium and Holstein (1997:15); rather, they see knowledge as constructed in the interview, through collaboration between interviewees and researcher.

Subsequently, the researcher selected ten (10) respondents across the 3 States in the South-West Nigeria: Lagos (four respondents, including the Editor of the *BBC News Yorùbá*); Oyo (three respondents) and Ondo (three respondents). The following criteria were applied:

- (i) Participants were language scholars and professionals, with proficiency in Yorùbá language as well as having contributed significantly to Yorùbá language development in Nigeria.
- (ii) These scholars and professionals know the dynamics of indigenous language and have been involved in language dynamics and development.

Therefore, in-depth interview was used for intensive and robust conversations to achieve the study objectives. The selection depended on the researcher's familiarity with the subject matter, knowledge gleaned from pertinent literature, and current recommendations from ongoing research.

4.6 Instruments and Instrumentation

For this research, the instruments used in both the quantitative and qualitative research designs were coding schedule, questionnaire and interview guide respectively. While questionnaires are a useful tool for generating a variety of data from respondents, the use of interview guides, which can range from highly planned to more relaxed dialogues, is an efficient way to maintain consistency and focus during an interview. Additionally, employing an interview guide assisted the researcher in terms of time spent with the respondents.

4.6.1 Coding Schedule

According to Strauss (1987: 27), researchers who want to master qualitative analysis must learn to code effectively and quickly because the quality of the research depends on the efficacy of the coding. Miles and Huberman (1994: 56) suggest that most qualitative researchers typically code their data both during and after collection as a method of analysis because coding in itself is analysis. Even though coding is an essential component of analysis, many viewpoints confirm that

"coding and analysis are not synonymous" (Basit, 2003:145). Therefore, this study employed coding schedule as the data gathering instrument for qualitative content analysis, which involved the categorisation of loan/borrowed words, proverbs and statements that were code-mixed in the *BBC News Yorùbá* Facebook publications. Basit (2003: 149) also adds that coding can be done by highlighting the exact quotation or by selecting sections of text using the document's line numbers. In view of this, a total number of 185 headlines were coded for data analysis (Appendix VIII provides a sample of the coding sheet).

4.6.2 Questionnaire

The following components, according to Geilfus (2008:145), must be considered when developing instruments for effective communication: awareness, relevance, accessibility, frequency and control. In the quantitative research approach, the researcher employed a questionnaire to gather data from respondents, who are young Yorùbá individuals in Lagos, Oyo, and Ondo States, South-West Nigeria, between the ages of 20 and 39. The questionnaire was divided into different sections, each containing pertinent items from which responses were obtained (See Appendix IV).

To achieve optimal results and usable data, Salkind (1997) recommends the use of oversampling to account for lost mail and uncooperative respondents. In view of this, the researcher distributed 1,260 questionnaire copies catering for an additional 5% of the sample size. Despite the fact that oversampling increases survey expenses, Fink (1995) advises that it is necessary to avert low response rates. As indicated already, 1,260 questionnaire copies were distributed to participants from April 21 to July 20, 2022 (3 months) in the first phase of data gathering. 1,070 completed and usable questionnaire copies were returned. A follow-up survey was conducted in the second wave of data collection to obtain the actual sample size, which generated another 150 responses 2 weeks after the first phase. Therefore, the overall total number of completed questionnaire copies established for this study was 1, 220 respondents (out of which sample size was drawn), yielding a response rate of 100% (Hair et al., 2017; 2015). Following the data editing process, 1,200 questionnaire copies were deemed to be useful. Consequently, 1,200 respondents made up the final sample size used in this study.

4.6.3 Interview Guide

The researcher used interview guide for the in-depth interviews to elicit data from ten (10) Yorùbá language scholars and professionals resident in Lagos, Oyo and Ondo States, South-West Nigeria. According to Smulowitz (2017: 1), "interview guides consist of either questions, topics, or a combination ranging from unstructured to highly structure, contingent upon researcher

preferences." Semi-structured interviews, in which a number of specific questions, their follow-up questions, and a few topic categories are enumerated, are one of the most used interview guide techniques. To sum up, interviewers should be adaptable so that participants can elaborate on their initial responses (See Appendix V).

4.7 Data Collection

Collecting data entails making observations in a structured manner to get firsthand knowledge and unique insights into the research questions, whether this is for business, government, or academic purposes (Bhandari, 2020).

The goal of data is to generate accurate and comprehensive data so that research-informed decisions may be made from such data (Grack and Cohn, 2015). In fact, the objective is to gather high-quality evidence, which translates into rich analysis that allows the construction of a solid case (Kabir, 2016). It is, therefore, necessary to gather data for the researcher to draw conclusions (Johnson & Turner, 2003).

4.7.1 Qualitative Data Collection (Content analysis)

As a tool for data collection for the qualitative content analysis, the researcher used a coding schedule to assess the news headlines of the *BBC News Yorùbá*'s Facebook posts and to critically assess the language style adopted by *BBC News Yorùbá* in casting their headlines.

The coding scheme comprised units of analysis and content categories. Units of analysis included *BBC News Yorùbá*'s Facebook post headlines from July 1 to December 31, 2021 while the categorisation was based on themes relating to loan/borrowed words, proverbs and code mixing commonly used on the *BBC News Yorùbá* Facebook page. The scheme was developed to facilitate coding as well as guide coders because "it makes analysis systematic and simple" (Wimmer & Dominick, 1987:18).

4.7.2 Quantitative Data Collection (Survey)

The researcher employed self-administered questionnaire to collect data from young Yorùbá adults aged between 20 and 39 years in Lagos, Oyo and Ondo States. A self-administered questionnaire, is created expressly to gather data from respondents without the researcher's involvement (Wolf, 2008). It is also known as a stand-alone questionnaire and is typically delivered to respondents via postal service, hand delivery, email, or online survey. Hofstee (2006: 132) advises that questionnaires are organised interviews in which all respondents are given the same questions and, frequently, the same alternatives for responding. The triangulation of designs was necessary because the questionnaire's closed design reduced its validity.

Section A contained demographic information on the respondents, such as their gender, age, marital status, level of education, and occupation, while Section B contained questions on research variables which measured the opinions of respondents on the extent to which the *BBC News Yorùbá* promotes Yorùbá cultural traditions of South-West Nigeria. Items on the questionnaire comprised close-ended items constructed using the Likert scale with multiple alternative questions. According to Nemoto and Beglar (2014), a Likert scale is a psychometric scale with a variety of categories from which respondents select ideas, attitudes, or sentiments about a topic. The question types, which were also adopted from Croasmun and Ostrom (2011), include divaricate questions whereby respondents answered “Highest”, “High”, “Low”, “Lowest” and “None” as well as “Yes” and “No” ranking questions where the respondents identify the options that are the most appropriate to them (See Appendix IV).

4.7.3 Qualitative Data Collection (In-depth Interview)

Boyce and Neale (2006) suggest that the in-depth interview approach is a qualitative research strategy that involves conducting lengthy individual interviews with a select group of respondents to learn more about their viewpoints on a given concept, problem, programme, or circumstance. The researcher adopted interview guide to collect data from nine (9) language scholars and professionals across Lagos, Oyo and Ondo States as well as one (1) *BBC News Yorùbá* Editor, totaling ten (10) interviewees. Designing an interview guide is essential to getting information that meets the study's goals and purpose (Ryan et al., 2009). The most common method of gathering data for qualitative research is this kind of interview (Burnard, 2005; Nunkoosing, 2005; Sandelowski, 2002).

A qualitative in-depth interview, according to Baxter and Babbie (2004: 325), is "an interaction between an interviewer and a participant in which the interviewer has a general plan of inquiry but not a specific set of questions that must be asked using particular words and in a particular sequence."

To collect all the responses that addressed various problems with the research, follow-up questions were also asked during the interview. Several planned questions were used in the semi-structured interview. One of the most prevalent interview guide approaches, according to Smulowitz (2017), is the semi-structured interview, which includes a list of specific questions and follow-up questions on a specified subject matter. Doody and Noonan (2013) contend further that the interviewer should be adaptable in their interviews to allow participants to elaborate on initial responses. This makes it possible to contribute rich data to the research project. Baxter and Babbie (2004: 325) assert that one of an interview's benefits is its adaptability, and as a result, the researcher's original questions were redirected by the responses they elicited. A qualitative semi-structured interview guide

enhances the impartiality and reliability of research and increases the credibility of the findings. Researchers should think about employing a suitable technique to create a semi-structured interview guide and to defend the choices made (Kallio, et al., 2016) (See Appendix V).

4.8 Data Analysis

Data analysis entails identifying patterns within the gathered data to pinpoint various recurring themes and meanings (Babbie, 2004: 284). Ashirwadani (2014) defines data analysis as using facts and figures to address a research problem of interest to the researcher. Data analysis determines the answers to the research question and, according to James et al. (2017), aids in converting unprocessed data into knowledge that can be applied to decision-making and other processes. Consequently, the goal of data analysis is to recognise, convert, support decision-making, and draw conclusions from a study.

There are different types of data analysis, including qualitative and quantitative versions. In this research, the investigator combined both qualitative and quantitative analysis. Quantitative analysis involves gathering and interpreting data in the form of numbers rather than words. Descriptive and inferential analysis are the two basic methods of quantitative research. While descriptive statistics are used to describe data in a way that is comprehensible, inferential statistics is a more complex statistical analysis and the information drawn from it is used for wider conclusions. On the other hand, qualitative data analysis entails evaluating data in the form of words (Ngulube, 2015; Lomax & Hahs-Vaughn, 2013; Onwuegbuzie, et al., 2006).

4.8.1 Content Analysis Data Analysis

The researcher used coding schedule to generate the content analysis from a sample size of 93 news headlines sampled for this study. Since the population were the Facebook publications collated over a period of 184 days (between July 1 and December 31, 2021), a total number of 185 headlines were collated within this period. The collated data for the qualitative content analysis were analysed through textual analysis to answer research question two (2) on the language style adopted by the *BBC New Yorùbá*. This method was used to analyse how the *BBC News Yorùbá* headlines communicated their stories to the audience using code mixing, loan/borrowed words and proverbs while also establishing how these posts contributed to the revitalisation of Yorùbá language in Nigeria. According to Smith (2017), textual analysis assesses how messages are conveyed through various media within the field of communication. The justification is that textual analysis is an effective method of analysis in several social sciences and humanities disciplines such as sociology, psychology, political science, health, history and media studies (Smith, 2017; Kuckartz, 2013).

4.8.2 Survey Data Analysis

SPSS (Statistical Package for Social Sciences) was used to evaluate quantitative data for the survey. The results were then presented using descriptive statistical methods, such as frequency distribution tables and charts. Scandura and Williams (2000), argue that SPSS allows researchers to clarify trends, predict models, and develop well-informed decisions. Data analysis facilitates assessing the success of the study objectives and provides for comprehensive appreciation of the research findings. Data from the survey's questionnaires were analysed primarily using SPSS to answer quantitative research questions 3 and 4 of this study. The researcher adopted the most recent version of SPSS, 3.0 for the analysis (See Appendix VII).

4.8.3 In-depth Interview Data Analysis

The researcher used NVivo for the analysis of the in-depth interviews. This is a software programme developed by QSR International for the analysis of qualitative data. NVivo, enables qualitative researchers to plan, compile, and evaluate their qualitative interview data (Auld et al. 2007). It also adopted Bryman's (2012) six-step model which comprises: (i) diligently reading the transcript (ii) labelling pertinent components, such as words, phrases, sentences, activities, and concepts, coding or indexing is accomplished (thematic analysis). (iii) determining which codes are the most crucial, and creating categories (iv) selecting the most pertinent categories and determining how they relate to one another (v) deciding if a hierarchy of categories could be developed and (vi) presentation, analysis, and discussion of the findings. In-depth interview data were subjected to this six-step approach to qualitatively respond to objectives 1 and 5 related to the interviews in this study.

4.9 Ethical Considerations

Ethical considerations in research are a set of standards that direct study designs and practices; as a result, they should be scrupulously adhered to when conducting research to prevent conflict of interest. To prevent physical or psychological distress, researchers must always carefully consider the ethical implications of what they are seeking to undertake (Leedy & Omrod, 2013). Therefore, the researcher adhered strictly to the code of conduct in eliciting information from respondents. The researcher was mindful in ensuring that the rights of individuals and corporations were not abused in the conduct of this study. Moreover, to avert plagiarism, the researcher sought permission from the BBC News World Service in London, through the Editor of the *BBC News Yorùbá* in Lagos, Nigeria for the use of some of their Facebook content for research purposes only (See Appendix III). The permission was, thus, granted through correspondence dated July 12, 2021 (See Appendix

III). In the same vein, all interviewees also granted permission for sessions with them (See Appendix III).

Research ethics is complex, wide-ranging, and calls for thorough discipline. In addition, ethical issues go beyond the conventional ethical guidelines for safeguarding research participants. These guidelines include treating people with respect, minimising damage, preserving anonymity, and providing informed consent (De Wet, 2010:303).

Before embarking on this research, ethical clearance was sought and received from the Basic and Social Sciences Research Ethics Committee (BaSSREC), Faculty of Humanities, North-West University, Mafikeng, South Africa. The ethics clearance certificate is attached as an appendix to the study (See Appendix I). The following ethical approaches were utilised to carry out this study:

4.9.1 Voluntary Participation

The researcher ensured that each participant voluntarily consented and was motivated by their own free will. There was no hazard, coercion for information, intimidation, or victimization and risk on the part of respondents, irrespective of age, sex, marital status, educational background or any other forms of demography.

4.9.2 No Harm to Participants

The data collection tool posed no risk or danger to participants. The questionnaires and interview guides were created to elicit data and were negotiated. The researcher additionally ensured that no psychological harm or bodily injury could be linked to a specific participant throughout the research.

4.9.3 Anonymity and confidentiality

Absolute confidentiality of respondents was crucial in responding to questionnaires and interviews anonymously. The data gathered was used for scholarly purposes only. Responses to the questionnaires and interviews needed no confidential information about the respondents' individualities. Information such as names, addresses and phone numbers of respondents were not necessary. The information sought from them was research-related. Participants were appropriately informed about the purpose of the research, with assurance that no unauthorised person(s) had access to the data.

To obtain respondents' informed consent, the questionnaire was preceded by a cover letter, which clarified information regarding the scope and objectives of the study (Cameron and Panovic (2014:4) (See Appendix VI).

4.9.4 Avoidance of Deception

The researcher made no financial promises to participants in exchange for their participation in this study. They were clearly informed that direct benefits were through acknowledging them for participating in the study. Additionally, participants were made aware of their right to withdraw from the study at any point in the study without penalty. Above all, the researcher references all intellectual property and sources used in this study.

4.9.5 Permission

The researcher used published headline stories from the *BBC News Yorùbá* official Facebook page because these contents were already in the public domain, thus, informed consent was not applicable. But to guard against plagiarism, the researcher sought official permission from the BBC News World Service in London and the Editor of the *BBC News Yorùbá* in Lagos, Nigeria. Permission was received through a letter dated July 12, 2021, authorising the use of such contents for research purposes only (See Appendix III).

4.10 Conclusion

In every research process, it is imperative to conceptualise a study using a sound methodological approach. The three research methods used for this study - survey, content analysis, and in-depth interview - are discussed and justified in this chapter. There is also substantial discussion of the complete data generation process, including selecting the study's population, the sample, and research tools. The shortcomings of the survey were balanced by using content analysis and in-depth interviews in this study. The next chapter presents the findings and complements this with focused discussion.

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

5.1 Introduction

As noted in the preceding chapter, this research employed quantitative and qualitative research methodologies. The current chapter presents and analyses the data; discusses the findings of the survey, content analysis and in-depth interviews. The chapter also responds to the five research questions posed in the study investigating the link between *BBC News Yorùbá* and efforts to revitalise Yorùbá language of South-West Nigeria. This is achieved by examining the influence of the *BBC News Yorùbá* on the promotion of Yorùbá language and its cultural practices in the region.

5.2 Preliminary Analysis

The main goal of screening data is to make sure that the data have been input accurately, such that there are no missing values and that outliers are eliminated. Because it dramatically impacts the final statistical findings, the data cleaning procedure must be carefully approached. The procedure requires checks and corrections. All screening actions aim to prevent model estimate failures and crash-fitting programmes (Anderson, 2009). This section focuses on the intricacies of the procedure. SPSS's Data Editor was checked to ensure the information was captured properly. This procedure ensured that the data analysed are of high integrity to warrant further examination (Sekaran and Bougie, 2013). In any factor study, cleaning the data determines the r quality and significance of the ultimate results (Pallant, 2011). Identifying and substituting missing values, addressing outliers, testing for normality and performing multi-collinearity tests while cleaning data and doing preliminary analysis were important to this research as advised by Hair et al., (2015).

5.2.1 Missing Data

It is critical to check for any missing data, otherwise the study's validity and reliability are compromised (Neuman, 2006). Missing data is a common challenge in data analysis, but how bad it is depends on the missing data pattern; how much it is and why it is missing (Tabachnick and Fidell, 2007). Research studies often miss data because participants fail to answer one or more survey questions. Sekaran and Bougies (2013) recommend that up to 10% of missing data should not pose significant difficulties in interpreting the results.

As a result of conducting more surveys than necessary and going through the completed surveys that were sent back, there were only a few missing values. Participants answered questions in the survey to guarantee the accurate representation of their perspectives and the overall quality of the

research. Data were input to prevent errors by the researcher since missing data decreases the predictive power and accuracy of results (Hair et al., 2017). The SPSS MVA (missing value analysis) tool was used to investigate the study’s missing data patterns to establish systemic challenges and these missing values were replaced with the series mean. A total of 18,900 data points were collected for the investigation. Without category factors, this totals 1,260 instances multiplied by 15 items. 0.05% of the dataset was missing, which included 60 missing values (18,900). Table 5.1 below shows the correlations between constructs range from a low of 0.645 to a high of 0.872. There was no evidence of data multicollinearity in this study since no variables had correlations greater than 0.9.

Table 5.1: Inter-Constructs Correlation Matrix

Constructs	RYL	LSA	YYou	YCT	YLSP	BBC
RYL	1.000					
LSA	0.341	1.000				
YYou	0.341	0.200	1.0000			
YCT	0.231	0.249	0.249	1.0000		
YLSP	0.285	0.366	0.366	0.567	1.0000	
BBC	0.275	-0.022	-0.022	0.057	0.172	1.0000

Table 5.1 summarises the correlation coefficients, which illustrate the association between LSA (Language Style Adopted), YYou (Yorùbá Youth) and RYL (Revitalisation of Yorùbá Language). Table 5.1 shows the model’s correlation coefficients, which did not demonstrate strong correlations between the variables. Consequently, the independent constructs’ regression coefficients are not threatened by collinearity in this model. However, from the Pearson correlation, the highest coefficient is 0.567 between YCT (Yorùbá Cultural Traditions) and YLSP (Yorùbá Language Scholars and Professionals). The correlation matrix in Table 5.6 also confirms an insignificant negative association between LSA (Language Style Adopted) and BBC (BBC News Yorùbá). Therefore, the correlation matrix shows that there is no statistically deleterious multicollinearity because none of the variables are above 0.8 or 0.9.

When correlation coefficients exceed 0.8, prior studies verify that multicollinearity may result from an increased correlation between variables (e.g., Hair et al., 2017; Nevo & Berman, 2014). Regression models may be skewed by this multicollinearity, making it difficult to establish palpable connections between dependent and independent variables.

5.3 Survey Response Analysis

The survey was conducted in two phases to obtain a high response rate. To achieve optimal results, the researcher distributed 1,260 copies of the questionnaire, inclusive of an additional 5% of the sample size as advised by Fink (1995) to counteract possibilities of low response rate in the study. In the first phase of data gathering, 1,260 questionnaires were distributed to participants from April 21 to July 20, 2022 (3 months). 1,070 completed questionnaires were returned and found usable. A follow-up survey was conducted in the second wave of data collection to obtain the actual sample size, which generated another 150 responses 2 weeks after the first phase. Therefore, the total number of completed questionnaires established for this study was 1,220 respondents (out of which sample size was drawn), yielding a response rate of 100% (Hair et al., 2017; 2015). After data editing, 1,200 surveys were determined as valid. In this study, 1,200 respondents made up the final sample size.

5.3.1 Test of Non-response

The unexpected rejection or ineligibility to answer a survey might reduce the sample size, affecting the sample's validity in representing the total population. Saunders et al. (2016) verify that conclusions from such data are deemed biased when the sample does not reflect the entire population. It is comforting to know that a low response bias is not a serious issue since there is an effective response rate (Osuala, 2005). A prevalent problem in survey research is non-respondent bias, which happens when respondents vary significantly from non-respondents (Saunders and Thornhill, 2006). As far as this thesis is concerned, there were no instances of possible non-response bias.

5.4 Demographic Description of Respondents

Six demographic questions pertaining to respondents' gender, age, marital status, educational level, occupation and location were included in the survey. The frequency distribution of respondents on these demographic questions is summarised in Table 5.2 below:

Table 5.2: Demographic Characteristics of Respondents

Category	Frequency	Percent (%)	Total
Gender of the Respondents			
Male	716	59.7	1200
Female	484	40.3	(100%)
Age of the Respondents			
18-20	101	8.4	
21-25	339	28.3	
26-30	160	13.3	1200
31-35	143	11.9	(100%)
36-40	364	30.3	
41 and above	93	7.8	
Marital Status			
Married	509	42.4	
Single	651	54.3	
Widowed	14	1.2	1200
Separated	20	1.7	(100%)
Divorcee	6	0.5	
Educational Level			
PhD	79	6.6	
M.Sc./M.Ed./M.A/MBA/MPH/MPA	220	18.3	
B.Sc./B.A./MBBS/BL	552	46.0	
HND	161	13.4	1200
NCE/OND	54	4.5	(100%)
Diploma	14	1.2	
Grade II	3	.3	
Secondary School Certificate	56	4.7	
Other	61	5.1	

Gender

The respondents were asked to state their gender. Figure 5.1 below shows the distribution of the respondents by gender.

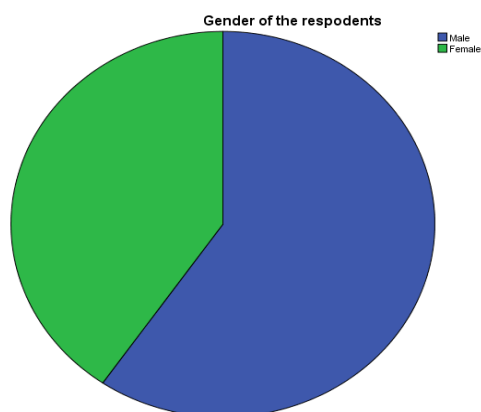


Figure 5.1: Gender of the Respondents

Table 5.2 and Figure 5.1 reflect the distribution of respondents' gender. The cross-tabulation Table shows that 716 (59.7%) of the respondents are males while 484 (40.3%) are females. This implies that more males participated in this survey than their female counterparts. This also means that there are more males engaged in the activities of *BBC News Yorùbá* than female.

Age of the Respondents

The age of the respondents is shown in Figure 5.2 below:

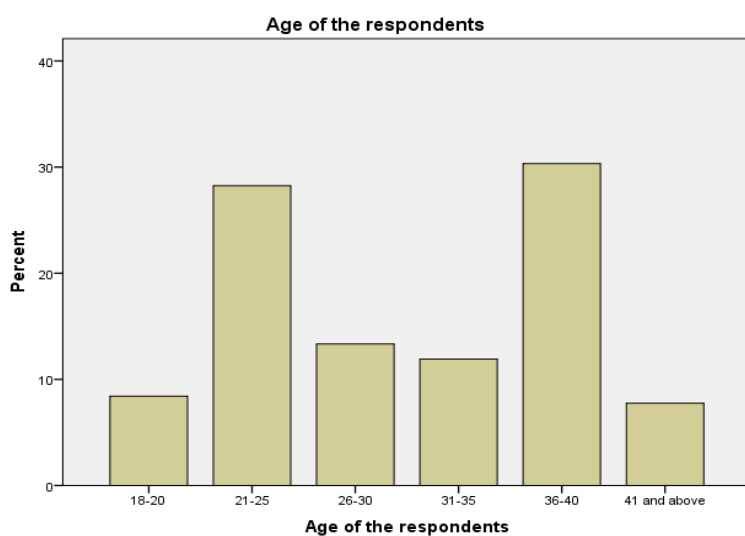


Figure 5.2: Graphical representation of respondents by age

The respondents' age is depicted in Table 5.2 and Figure 5.2. The respondents were aged between 18 and 20 years, with 101 (8.4%) respondents. Then 21 to 25 years old had 339 respondents (28.3%), followed by the age group 26 to 30 years old with 160 respondents (13.3%). Similarly, the age group is between 31 and 35 years, with 143 respondents (11.9%). Also, the respondents' age group of 36 to 40 years was 364 (30.3%). Lastly, the age group of 41 years and above were 93 (7.8%). This shows that majority of respondents are between 36 and 40 years old, and that most of the respondents were mature enough to participate in this research.

Marital Status

Respondents were requested to indicate their marital status and Figure 5.3 below shows the distribution:

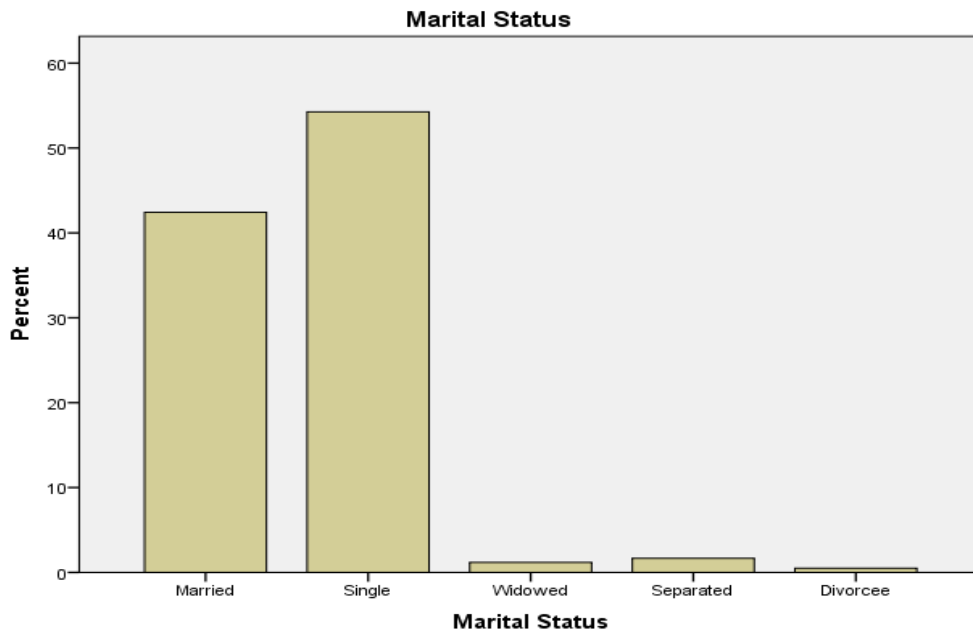


Figure 5.3: Graphical Representation of Marital Status

Table 5.2 and Figure 5.3 depict respondents' marital status distribution. The Table illustrates that 509 respondents (42.4%) are single; 651 (54.3%) are married; 14 (1.2%) are widowed; 20 (1.7%) are separated while 6 (0.5%) are divorcee. This suggests that majority of the respondents who participated in this study are married.

Educational Level

The academic profile of the sample is presented in Figure 5.4. Respondents were categorised into five education levels, ranging from diploma to PhD.

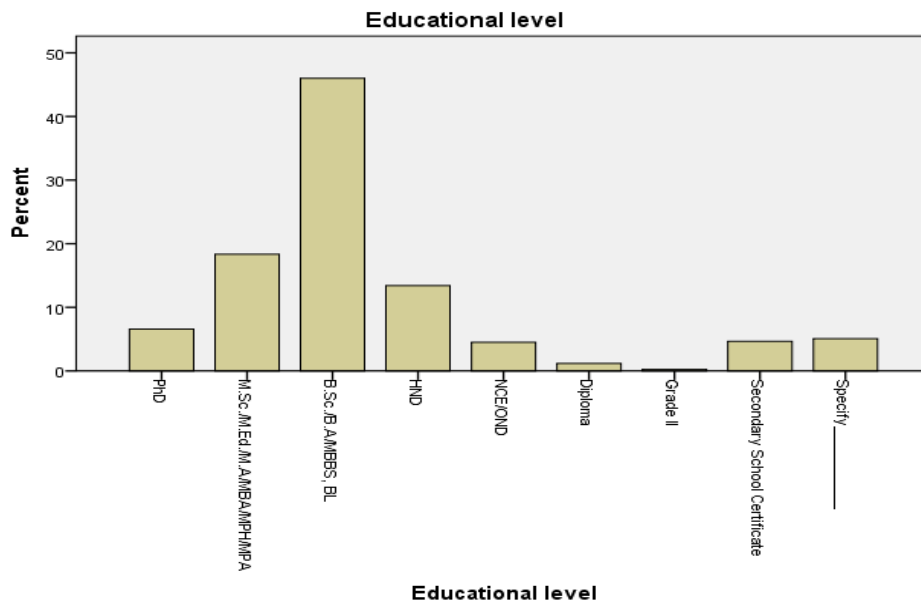


Figure 5.4: Respondents by Educational Level

Table 5.2 and Figure 5.4 above depict the respondents' educational levels out of which 79 were PhD holders (6.6%), 220 (18.3%) are Master's degree holders, 552 are first degree holders (46%), 161 (13.4%) of the respondents were Higher National Diploma holders. There were 54 (4.5%) who were NCE/OND holders, 14 (1.2%) were Diploma holders and 3 (0.3%) were Grade II holders. Meanwhile, 56 (4.7%) of the respondents were Secondary School Certificate holders and 61 (5.1%) were other 'unspecified' qualifications. The highest number of respondents possessed Bachelor's degree, with a total of 552 respondents (46%). The overall result indicates that respondents are highly educated.

Table 5.3: Demographic Characteristics by Occupation and Location

Category	Frequency	Percent (%)	Total
Occupation of the Respondents			
Teaching/Lecturing/Research Institute	179	14.9	
Banking profession	31	2.6	
Legal practice	3	.3	
Nursing/Medical practice/Paramedics	40	3.3	
The civil servant in the government ministries and agencies	82	6.8	
Engineering	37	3.1	
Self-employment/Entrepreneurship/Private business	216	18.0	
Business management	34	2.8	
Accounting profession	16	1.3	1200
Politics/Political office holders	2	.2	(100%)
Unemployed	49	4.1	
Journalism/Media practitioners/PR Consultants	109	9.1	
Students (Postgraduate inclusive)	314	26.2	
Others	88	7.3	
Location			
Lagos	400	33.33	
Ondo	400	33.33	1200
Oyo	400	33.33	(100%)

Table 5.3 shows respondents' occupations, confirming that participants have various occupational roles. For instance, Teaching/Lecturing/Research Institute 179 (14.9%), Banking profession 31 (2.6%), Legal practice, 3 (0.3%), Nursing/Medical practice/Paramedics 40 (3.3%), Civil servants in the government ministries and agencies 82 (6.8%), Engineering 37 (3.1%). Also, Self-employment/Entrepreneurship/Private business 216 (18.0%), Business Management 34 (2.8%), Accounting profession 16 (1.3%), Politics/Political office holders 2 (0.2%), Unemployed 49(4.1%), Journalism/Media practitioners/PR Consultants 109(9.1%), Students (Postgraduate inclusive) 314 (26.2%), Others 88 (7.3%). This illustrates that various occupational levels were involved in this research. Meanwhile, Table 5.3 further indicates the locations of respondents; the output shows that all three (3) states were fully represented, with a total number of 400 representing 33.33% of the total sample size.

5.5 Descriptive Statistics of the Construct Variables

Measures of central tendency help to determine the mean value and standard deviation using 3 interval scale constructs in this study. The descriptive statistics in Table 5.4 are an overview of the

variables. The summary statistics below includes measures of central tendency, such as mean and standard deviation.

Table 5.4: Descriptive Statistics

Descriptive Statistics	Statistic	Bootstrap ^a					
		Std.		95% Confidence			
		Error	Bias	Error	Lower	Upper	
Do you watch <i>BBC News Yorùbá</i> ?	Mean	1.16	.00	.01	1.14	1.18	
	Std. Deviation	.363	.000	.010	.343	.382	
	Kurtosis	1.613	.141	.028	.429	.858	2.535
How often do you watch <i>BBC News Yorùbá</i> ?	Mean	2.09	.00	.04	2.02	2.17	
	Std. Deviation	1.314	.000	.017	1.281	1.348	
	Kurtosis	-1.231	.141	.001	.029	-1.287	-1.172
How many hours in a day do you watch the <i>BBC News Yorùbá</i> ?	Mean	.93	.00	.02	.89	.98	
	Std. Deviation	.801	.000	.026	.750	.853	
	Kurtosis	2.740	.141	-.023	.313	2.114	3.310
How frequently do you discuss contents accessed from the <i>BBC News Yorùbá</i> with friends, family members, colleagues, parents etc.?	Mean	2.19	.00	.03	2.13	2.27	
	Std. Deviation	1.236	.000	.018	1.199	1.272	
	Kurtosis	-0.903	.141	.004	.055	-1.005	-0.790
In your opinion, does <i>BBC News Yorùbá</i> promote Yorùbá cultural traditions?	Mean	1.06	.00	.01	1.05	1.07	
	Std. Deviation	.234	.000	.013	.211	.261	
	Kurtosis	12.261	.141	.202	2.062	8.761	16.551
If yes, how useful are the contents in promoting Yorùbá cultural traditions?	Mean	3.10	.00	.03	3.04	3.17	
	Std. Deviation	1.180	.000	.025	1.127	1.227	
	Kurtosis	.209	.141	.009	.193	-.136	.606
To what extent has <i>BBC News Yorùbá</i> improved your knowledge of Yorùbá cultural traditions?	Mean	2.87	.00	.03	2.81	2.93	
	Std. Deviation	1.089	.000	.030	1.029	1.149	
	Kurtosis	1.618	.141	.015	.270	1.123	2.166
How impactful (in terms of creating awareness on issues that border on cultural traditions of Yorùbá people) would you adjudge information received or accessed from <i>BBC News Yorùbá</i> ?	Mean	2.94	.00	.03	2.88	2.99	
	Std. Deviation	.976	.000	.030	.912	1.030	
	Kurtosis	2.683	.141	.021	.307	2.154	3.354
Has <i>BBC News Yorùbá</i> succeeded in its drive to revitalise Yorùbá language?	Mean	1.13	.00	.01	1.11	1.15	
	Std. Deviation	.338	.000	.010	.318	.357	
	Kurtosis	2.763	.141	.077	.548	1.856	3.909
	N	1200		0	0	1200	1200

a. Unless otherwise noted, bootstrap results are based on 1000 bootstrap samples

b. Overall mean score 3.56

c. Overall Std. Dev. 0.522

The current study sought to tap information on the impact of *BBC News Yorùbá* on the revitalisation of the Yorùbá language of South-West Nigeria by interrogating the relationship between *BBC News Yorùbá* and the promotion of the Yorùbá language and its cultural traditions.

Table 5.4, therefore, highlights the trends in the participants' responses. Since it reflects the average value of the data set, mean is employed statistic for evaluating central tendency (Sekaran and Bougie, 2013). The square root of the variance offers a measure of dispersion that provides an indication of variability in the data dispersion. The mean and standard deviation are basic statistical measures used to describe data. All levels between 2.33 and 3.67 are considered moderate, while all levels over 3.67 are considered high.

The mean and standard deviation of each item's values are displayed. The items' mean on a Likert's 3-point scale is more than half of the scale (i.e., 1.5). Individual answers showed that "How many hours a day do you watch the *BBC News Yorùbá*," returned an average score of 0.93, the lowest response rate on the first factor. For the first item, respondents agree, for instance, that "the contents in promoting Yorùbá cultural traditions by the *BBC News Yorùbá* is useful" at a mean value of 3.10. Respondents agreed that "that has *BBC News Yorùbá* improved knowledge of Yorùbá cultural traditions" at a mean score of 2.87. Respondents agreed that they "discuss contents accessed from the *BBC News Yorùbá* with friends, family members, colleagues, parents and so on." at a mean score of 2.19.

This construct had a mean score of 3.56 and a standard deviation of 0.522 indicating that, on average, respondents agreed with all of the items, with a standard deviation of 0.52. This implies that the variables are valid and reliable for achieving the study's objectives.

5.6 Research Question 1: To what extent is the revitalisation of Yorùbá language part of the BBC's objectives in starting *BBC News Yorùbá*?

This question rests on the principle that "indigenous peoples have the right to revitalise, use, develop and transmit to future generations, their histories, languages, oral traditions, philosophies, writing systems and literatures and to designate and retain their own names for communities, places and persons" (UN Declaration of the Rights of Indigenous Peoples, 2008:12-13). Mytton (2011) contends that Nigeria, being the most populous country in Africa and a significant market for the BBC, accounts for close to 11% of the BBC World Service's worldwide audience and comes in second place after Afghanistan. Apejaye (2020) affirms that the intention of the *BBC News Yorùbá* in establishing the platform is to serve as a bridge between events happening in Nigeria and the

people in the diaspora, firstly by reaching out to them in their indigenous language and secondly as a means of revitalising Yorùbá language, especially, among the youths in South-West Nigeria. After careful analysis, the following sub-themes emerged for discussion in response to the research question:

- i. Motive behind the establishment of the *BBC News Yorùbá*.
- ii. Strategies devised by the *BBC News Yorùbá* to tackle Yorùbá language endangerment.
- iii. The strategies deployed by *BBC News Yorùbá* in encouraging the revitalisation of Yorùbá language.

5.6.1. Sub-Theme 1: Motive behind the establishment of the *BBC News Yorùbá*

BBC News Yorùbá was launched on February 19, 2018. The primary objective of its establishment, according to the BBC World Service, was an expansion of services in local languages on the African continent and to focus on in-depth reporting on countries around the globe. Although the intention of the BBC in establishing this medium was developmental, this has become contested among indigenous language specialists as well as major stakeholders in the language business in Nigeria.

The philosophy informing the establishment of the *BBC News Yorùbá* is that the medium privileges journalism in a vivid and engaging way, with an emphasis on interaction and the promotion of high-quality content on social media among the indigenous people of Yorùbá (BBC, 2018). There is, however, a school of thought that is convinced that the *BBC News Yorùbá* was established to seal the dichotomy among the Nigeria's three major ethnic groups since the *BBC Hausa* had existed six decades before both *BBC News Yorùbá* and Igbo, even the *BBC Pidgin*.

But one of the motives of establishing the *BBC News Yorùbá* is to reach and engage the population of Yorùbá speakers around the world. The population of Yorùbá speakers around the world is significantly large such that professional journalism demands bringing such a station to their doorsteps by disseminating news and relevant content in Yorùbá. *BBC News Yorùbá*, therefore, strives to package both language and culture in forms and versions that enhance Yorùbá values and ontology (Interview with the Editor of the *BBC News Yorùbá*, February 3, 2022).

Ogunseye (2018:10), the Head of BBC West Africa, contends that "*BBC News Yorùbá* was founded to provide content to the Yorùbá audience and engage them in their mother languages in a genuine, entertaining, and novel way. With the Yorùbá services, the BBC hopes to fulfil its passion for original journalism that offers value." Okwoche (2018), the Editorial Lead of the *BBC Igbo* and *Yorùbá*, affirms that the motive behind the establishment of the two indigenous media simultaneously was to create a platform for cultural interaction and particularly to "portray original

Yorùbá indigenous journalism in a local tongue that travels, even farther than in English.” There is recognition here of the linguistic mobility of repertoires through time and space that engages with the dynamics of culture and values.

There is evidence that some participants argue that it was a positive and laudable ideology from the BBC World Service to have established the *BBC News Yorùbá*, which they feel is long overdue compared to the *BBC Hausa* that had existed for over 60 years. This Hausa platform was established March 13, 1957 as the first African language service and one of five African languages broadcast in that year. Some, however, read an ulterior motive behind the establishment of the *BBC News Yorùbá*. In this respect, the actual motive for establishing *BBC News Yorùbá* service remains contested, judging from the diverse perspectives of participants in this study, as some inferred different innuendos for its existence.

For instance, Participant 1 submitted:

I discovered that the number of Yorùbá language speakers could be responsible for establishing the *BBC News Yorùbá* because the language speakers in the South-West have increased significantly. The *BBC Yorùbá* is now a bridge between events happening in Nigeria and the people in the diaspora. This is one of the reasons why they established the *BBC News Yorùbá* and it was easily accepted. It was established on the same day the Igbo and Pidgin versions were established but the audience and acceptance of the *BBC Yorùbá* is higher than the other two. Some people, like those abroad, rely on *BBC News Yorùbá* for news and information.

The skepticism of some people over the establishment of the *BBC News Yorùbá*, is succinctly captured in Participant 5 in the vignette below:

There could be many objectives behind the establishment of the *BBC News Yorùbá* that may not be known to the public. However, I guess one of the primary objectives of the news outlet is propaganda. Propaganda in this sense may not be negative. A news station like BBC will not just want to limit its capacity to a certain people. Reaching the common people should be the objective of those who want to play the mind game. I guess *BBC News Hausa* opened an avenue for others like the Yorùbá and Igbo, even Pidgin [stations].

From the viewpoint of Participant 4 on this subject matter, it is portrayed thus:

The only ulterior motive the *BBC Yorùbá* may have is commercial and political. May be they make so much money from the *BBC Hausa* language and felt Yorùbá is the second widely-spoken language. Beyond this, they may have political reasons as they will be able to interview politicians and know the political situation of the country. This may eventually earn them some economic opportunities. It may also be used as propaganda tools in the hands of politicians. So where is the objectivity?

This submission is corroborated by Abubakar, (2011: 131-132) when he submits that despite considering the BBC as the most reliable international broadcaster that helps them understand international affairs and generally has an impact on their daily lives, they still see it as primarily a Western cultural and ideological instrument that privileges the West and portrays Africa negatively. The decision also supported BBC's decision to transfer its focus from Western Europe to Eastern Europe, then to developing nations in Asia and Africa where it believed its services may have a greater impact on listeners.

Participant 4 noted that:

Yeah, I agree that *BBC News Yorùbá* has contributed to Yorùbá language rejuvenation. I said yes, in a way, just like the way the BBC World Service has influenced daily lives of African people. And I just see *BBC Yorùbá* as a way of documenting languages. But I feel *BBC Yorùbá* has still not addressed the problem of language endangerment and this is a fundamental problem. You know, I told you that the fundamental problem with Yorùbá language in terms of endangerment is the negative attitude of parents who refuse to speak Yorùbá to their children. The fact remains that if you speak Yorùbá in school, your peers see you as being too local; that you don't belong to the group of elites. You know youths love speaking the language of the elite, so to say. But *BBC Yorùbá* does not address this problem, you know, it does not help. I don't see it as helping parents or youths to change their attitudes towards the language. So, I see it more as documenting the language.

As submitted by the participant above, Enemaku (2006:232) links the problem of language endangerment to government official policy which forbids the speaking of vernacular in many schools and within the school premises during school hours. Pupils who err are often fined or

punished in other ways. In some cases, speaking of vernacular is also considered a sign of intellectual weakness.

To avert the extinction of the language and culture, Eludiora and Akinbande (2017) suggest that language students and teachers must pursue and engage with their roots to develop and access contemporary learning tools and resources.

Participants 3, 8 and 9 were of the opinion that the *BBC News Yorùbá* should be commended for exposing the youths to nuanced Yorùbá language, especially those who could neither speak nor write the language. Their positions was emphasised by Participant 9 in the submission below:

Well, I think they were saying that *BBC News Yorùbá* wanted youths in the South-West to enjoy programmes in their indigenous language. There should not be any reason to doubt the motive of establishing this station; I don't see a problem with it at all. So, I believe that the *BBC News Yorùbá* was launched with the purest of intentions. And so far, so good, at least something that was established in 2018 and this is 2022, almost four years now. I feel like if they have ulterior motives, then it should have come to play by now. You know, may be bit by bit but rather, it is so far, so good. They just want people to have the news in their indigenous languages. And of course, you know, when people listen or learn something in their indigenous languages, they understand it better. This is a very good one, but they can do more.

Participant 10 observed:

My observation over time is that *BBC News Yorùbá* as a broadcast platform has helped the unschooled to get breaking news on social media, thereby including the “illiterate” in the scheme of “literate.” Now, the platform is meant for everybody who understands Yorùbá and those intending to [learn the language]. I am aware that many second or foreign language learners of Yorùbá now use the platform to engage themselves and [develop] better understanding of their mother tongue.

In concurring with most of the respondents, Participant 3 said:

The establishment of the *BBC News Yorùbá* seems to be timely. First of all, the approach of the BBC World Service to using Yorùbá as one of their languages of broadcasting has brought Yorùbá to the fore. Well, I would say more people have developed interest in listening to and learning the

language. Most scholars in Nigeria have applauded the intervention the *BBC News Yorùbá*. Apart from that, the way Yorùbá news is being reported on the BBC airwaves has attracted more people in appreciating the timely intervention of the medium, and has improved the effectiveness of community broadcasting in the South-West Nigeria.

This contribution consolidates Sanusi et al.'s (2021) assessment of educational radio broadcasting's efficiency in promoting indigenous languages. To encourage learning through indigenous languages, particularly Yorùbá, they argue that community media centres should be established in various localities.

5.6.2. Sub-theme 2: Strategies enacted by the *BBC News Yorùbá* to end Yorùbá language endangerment

As part of its efforts to end Yorùbá language endangerment, the *BBC News Yorùbá* crafted various mechanisms to ensure that Yorùbá language does not go into extinction. The level of commitment and professionalism which the *BBC News Yorùbá* has invested in promoting Yorùbá cultural heritage, especially the language, can hardly be faulted. According to the Editor of the *BBC News Yorùbá*, the following are some of the strategies adopted by the medium to ensure that Yorùbá language regains its cultural values, despite several threats to the language:

1. Using social media to promote indigenous languages by the *BBC News Yorùbá*

It would appear that technology has impeded the usage of endangered languages and rather encouraged the use of non-native languages. This could only be partially true as social media platforms have also contributed to the preservation of Yorùbá language. Social media platforms such as YouTube and Facebook groups have provided an opportunity for the revitalisation of Yorùbá language. Here, *BBC News Yorùbá* creates communities where people learn and teach their language while also but also promoting such language usage.

On its establishment in 2018, the *BBC News Yorùbá* started on social media, specifically on Facebook and Instagram. These social media platforms provide opportunity for the organisation to reach large number of people using social media, thereby bringing Yorùbá language to the doorstep of both first and second speakers of the language. These platforms help take the content directly to the speakers of this language in various short video clips, textual and audio records of their language. These platforms were adopted because millions of people use their mobile phones to access news. As a result of this, Yorùbá youth born and resident across the Atlantic are encouraged to learn their mother tongue through *BBC News Yorùbá* and its simple style of presentation of programmes covering news, politics, business, health, entertainment and sports.

2. Creating and maintaining language resources for every endangered language

More than being a tool for communication, a language unites people, preserves a language's context and history through producing written or recorded resources in the language. Languages exhibit rules for syntax, punctuation, syllable stress, and other technical elements that must be properly managed, recorded, and preserved for posterity. To properly document these aspects of language, linguists and anthropologists must collaborate. The *BBC News Yorùbá* has taken the most important step towards the preservation of Yorùbá language through documentation. By creating an archive through documentation, new speakers can learn the language without having to figure it out for themselves. This is achieved through what the BBC Africa describes as 'tag archives' which it uses to document programmes across its 12 language networks. This is not limited to Nigeria-based indigenous language services - *BBC News Yorùbá*, *BBC News Hausa*, *BBC News Igbo* and *BBC News Pidgin*.

3. Using interpreting services to decode and preserve endangered languages

Miscommunication causes native speakers of a language to stop using it. Listeners may find it difficult to grasp what speakers are saying, especially if a limited number of people speak the language. One of the negative effects of globalisation is that the dominant languages of every nation and business are colonial ones like Spanish and English. Speakers of less common languages learn more widely spoken languages to study and conduct business. And while doing so makes things simpler for those around them, it also causes minority languages to fall into disuse and ultimately disappear.

This dynamic can be altered with the use of competent interpreting and translation services. People who speak indigenous languages find solace in the *BBC News Yorùbá*, which is available around-the-clock on the phone or internet. Before the advent of the *BBC News Yorùbá*, it was difficult for people to understand Yorùbá language as they hired the services of an interpreter to help them during significant events or business trip. However, since the advent of this medium, individuals no longer feel obliged to acquire foreign languages and find it simple to understand speakers of a minority language. This is why the *BBC News Yorùbá* put in place this mechanism to preserve Yorùbá language. The translation services adopted by the *BBC News Yorùbá* makes this easy for the audience, especially non-Yorùbá speakers to have access to the medium. To enjoy all the content of the *BBC News Yorùbá* unhindered, a language switch button is created atop the page for easy translation of news items between English and Yorùbá. This is not only done to draw audience interest to the medium but to also save Yorùbá language from imminent danger.

4. Encouraging language use in primary and secondary schools and children's participation on *BBC News Yorùbá* platform

Another strategy adopted by *BBC News Yorùbá* is through the sponsorship of young Yorùbá language speakers in primary and secondary schools through competitions and this is promoted on the *BBC News Yorùbá* platforms. Learning and using his language is further encouraged through some of the interesting stories showcased on various platforms of the *BBC News Yorùbá* to encourage native speakers to contribute their stories in Yorùbá language. Besides this, *BBC News Yorùbá* also creates a platform for young and creative contributions from children on its Facebook page tagged “Àwọn ọmọ tó jẹ Àṣàmú”. This section focuses on the ingenuity and creativity among children in areas of music, sports, arts, comedy and various human endeavours. Their active participation on this programme exposes them to Yorùbá language.

In order to catch them young, the *BBC News Yorùbá* takes the crusade for the revitalisation of Yorùbá language to both public primary and secondary schools in Nigeria through Yorùbá essay and reading competitions. One typical instance of this was a Yorùbá essay and reading competition that was organised by the *BBC News Yorùbá* and *Egbé Àtúnbí Yorùbá* for secondary schools in the Ibadan area. All these are geared towards the revitalisation of Yorùbá language.

5. Stand-up live coverage of breaking news

Just like in conventional media practice, the *BBC News Yorùbá* has also adopted the stand-up coverage of events to update its audience about current events in the society. As soon as the news breaks, the *BBC News Yorùbá* would have deployed its reporter(s) to the spot of such occurrence to get a first-hand information for dissemination to its audience. To achieve this, they generate a live video on the spot of such event and give the blow-by-blow account of the news while interviews are also granted to eyewitnesses to complement the news, adding credibility to it. Most interviewees have no choice but to top speak in Yorùbá language and this is one of the ways to propagate Yorùbá language. This type of event is tagged under *fídì* (video) in a separate section on the homepage of the *BBC News Yorùbá*. This is basic strategy adopted by the *BBC News Yorùbá* to ensure that Yorùbá does not go into extinction (BBC, 2021; BBC, 2018a; BBC, 2018b).

5.6.3. Sub-theme 3: *BBC News Yorùbá* encourages the revitalisation Yorùbá language

Most participants agreed that *BBC News Yorùbá* is making frantic efforts to revitalise Yorùbá language while few others disagreed on this position. The following submissions project the contrasting viewpoints:

Participant 1 says:

No efforts should be dwarfed in this situation because anything we can do to encourage constant use of Yorùbá language should be commended. BBC's innovation is not a bad idea and they are doing fine. It can only be improved.

On whether the *BBC News Yorùbá* strives towards the revitalisation of Yorùbá language, Participant 6 put his position in this perspective:

To some extent yes, but they could do more. I observe that *BBC News Yorùbá* does not have as many subscribers as it should, so maybe in terms of promoting the network, they could spread their reach in terms of a network. I heard about *BBC News Yorùbá* when we attended a conference at UNILAG. So, they never got here much in Ondo State. So, I can't say that people know about *BBC News Yorùbá* in this part of the country.

This view is also supported by Pinkerton (2010) and Robertson (2008) who submit that despite the BBC's commitment to indigenous populations based on a public service ethos, the BBC, through both ownership and values, also contributes and sustains indigenous languages in Nigeria as well capturing the imagination of their respective audiences.

Participant 5 commended the efforts of the *BBC News Yorùbá* to ensure that Yorùbá language comes to stay and serves as the threshold for the revival of the language, most especially in the South-West Nigeria. The opinion is captured as follows:

BBC has contributed in no small measure to Yorùbá language development. Its management has contributed to the resuscitation of Yorùbá language through teaching, learning and speaking of the language in the South-West part of Nigeria. They do all landmark events in South-West, contributing to the development of the language.

Authenticity of news that is devoid of propaganda is also promoted by the *BBC News Yorùbá* which makes the medium a credible source of information to many of its audience. This position is also encapsulated by Participant 7 below:

BBC New Yorùbá has contributed to quality news distribution because they have many followers. And this is a clear understanding that people are returning to their mother tongue. Many people come to the *BBC News Yorùbá*'s website simply because of the trust they have in the medium and for confirmation of news they read in English and through this, they bring people to know Yorùbá language. Through reading the news and watching videos on the platform of the *BBC News Yorùbá*, those that are not fluent in Yorùbá language learn from there on a regular basis.

In spite of the fact that many people are not convinced about the intention of the *BBC News Yorùbá* due to uncertainty over its establishment, *Participant 3* argues that the coming of the *BBC News Yorùbá* is a blessing to the people of the South-West Nigeria. *Participant 3* further argues that those who are doubtful about its genuine philosophy should have a re-think. The submission is captured in the vignette below:

One of the reasons why I was happy about the *BBC News Yorùbá* was that it was the only platform where Yorùbá language is propagated 100 percent. It was a good development because there was nothing like it before and it is the only platform that gave the language an edge. The medium aids the people in developing their Yorùbá language abilities; helps journalists in sharpening their skills in the language. I am very happy *BBC News Yorùbá* came with this innovation, but the only problem I have with them is their level of consistency, that is the only drawback that I noticed. Yet, it is still a formidable platform for people to access and improve the language.

Participant 7 categorically stated that there is need for collective responsibility among major stakeholders in the rejuvenation of Yorùbá cultures and traditions. Most Yorùbá language professional bodies are relentless in their efforts to bring Yorùbá language back to broad use. This reflected in the submission of *Participant 7* below:

There is one programme called 'Ako'Omo L'ede', specifically packaged to teach children about Yorùbá language, beliefs and cultural value system.

This is published periodically in conjunction with the Yorùbá Language Studies of Nigeria. One of the objectives of this publication is that those who do not understand English will have access to the news. More importantly, this language body also came to revitalise Yorùbá language. YSLN was not only established to promote Yorùbá language, but also the culture. Hence, the effort of this body aligns with the philosophy of the BBC News Yorùbá.

Indication from *Participant 7* is that when one loses focus on the language, majority of culture is lost because as we lose the language, we simultaneously lose the culture. With the establishment of foreign giant like the *BBC News Yorùbá*, it seems they appreciate the Yorùbá language more than the natives and this mentality is not too good for Nigerian culture. While other participants are ambivalent on this position, *Participant 8* argues that the onus lies on major stakeholders in Nigeria, especially the government, to further strengthen the usage of Yorùbá language among the people they govern. He submits as follows:

I do not agree that is the case; that BBC loves our language more than we do. I think the challenge is that BBC... well maybe it will eventually come that but the point is that BBC is obviously willing to put more resources into promoting our language than we do presently in the country. I'm presently teaching language policy and planning as one of the courses here and one of the things I found out in research here is that Nigerian language policies itself is one of the biggest challenges that an indigenous language like Yorùbá has. The policy does not promote using Yorùbá language in any strategic position. The things you will find in education and maybe in some informal government meetings are not even implemented. They are hardly implemented. I can tell you that most schools are deviating from teaching in Yorùbá language and nobody is enforcing the use of Yorùbá in primary schools in the South-West Nigeria. They are supposed to teach their pupils in, at least their first three (3) years of education in the South-West Nigeria. But hardly do you come across any schools doing this. Even public schools are not implementing it. And for BBC, which is not obligated to promoting Yorùbá language, then the medium should be commended. BBC could have taken any other language apart from Yorùbá, but it chose Yorùbá and this is better for us.

Elucidating the above finding, the former Head of BBC West Africa, Ogunseye (2018:10), explains:

It is authentic, thrilling, and novel to communicate with Igbo and Yorùbá listeners in their mother tongues. The BBC is committed to producing original journalism that adds value, and with these services, we hope to fulfil this goal. To serve the needs of our readers in Nigeria and West Africa, these platforms will provide independent, impartial, and original news.

In line with the position above, *Participant 8* concurred by advocating the use of more indigenous languages in Nigeria, noting that the more, the merrier when it comes to the revitalisation of native languages in the country. The *Participant* submits:

As a multi-lingua expert, the more language we have in Nigeria, the better. Diversity is our strength and each language we have, encodes different world-views, cultural norms, histories, stories, literature, values and so on. Hence, the more these languages can survive, the better but Yorùbá specifically needs to be revitalised because for now, new Yorùbá books are not emerging. This development may not be unconnected with the exit of the British from the country after independence. They enhanced book publishing, thereby encouraging indigenous language media through these publications. I strongly encourage revitalisation of Yorùbá language; it is our heritage, our legacy and the future of the unborn generation.

With the foregoing description, book publishing professionals may play a vital role in establishing the Centre for Advancement of Indigenous Languages in Nigeria by working with the ministries of education and libraries in the various states. This would significantly contribute to the promotion of indigenous languages in the Nigerian context. This project may also be held at the public libraries of the individual states. In addition to fostering indigenous languages, it would also encourage young people to read (Benson et al., 2017).

5.7. Research Question 2: What language style does the BBC News Yorùbá adopt in presenting its stories?

African language press plays important linguistic roles including language development, maintenance and pedagogy (Mpofu, 2023:1). Language also acts as a medium for the communication of events and human experiences. Every media outlet must adopt the proper

language or style to properly complete its primary task of disseminating information to the general public (John, 2021; Ebim, 2017).

Therefore, the second research question addresses some of the concerns regarding the language style adopted by the *BBC News Yorùbá* in presenting its headlines on their Facebook platform between July and December 2021. These are segmented into Code-mixing, borrowed/loaned words and proverbs respectively.

Code-mixing

This section explores the manifestation of code-mixing as a language style adopted by the *BBC News Yorùbá* in the presentation of its headlines. Mpofo (2023:2) refers to code-mixing as “the presence of vocabulary words and morphological characteristics from two languages within a single sentence.” It is also a hybridisation and deviation from the standard writing system of a language (Chan, 2018) used to quantify the level of mixing between the languages in a code-mixed utterance (Gamback and Das, 2014). Seckin (2019) argues further that the primary purpose of code-mixing is to fulfil a need; to express solidarity and offer others access to information.

Code-mixing on the official Facebook page of the *BBC News Yorùbá* is not only to connect with its audience by making communication easier for them, especially among those who do not understand their mother tongue, but to also find appropriate words for certain expressions to achieve clarity. However, (Owolola (2018) argues that this type of practice by an indigenous media organisation like the *BBC News Yorùbá* contributes to the Yorùbá language dying over time.

This section, therefore, is motivated by the linguistic practice of code-mixing through which the *BBC News Yorùbá* reaches its audience base as evident in the headlines and body texts during the period under review (July - December, 2021).

For instance, non-Yorùbá terms are intermittently inserted in the headlines without nativising the expressions in the standard Yorùbá language. The headlines below illustrate this observation:

Table 5.5: Code-mixing in the headlines of the BBC News Yorùbá

S/N	Headlines	Translations	Date captured
1	<i>Bawo lo se ri lara yin nigba ti Facebook, Instagram ati Whatsapp ko sise?</i>	How did you feel when Facebook, Instagram and WhatsApp were not working?	October 6, 2021
2	<i>EFCC ti mu afurasi onijibiti ayelujara “Yahoo” 22 nilu Osogbo</i>	EFCC arrests 22 suspected internet fraudsters in Osogbo	October 14, 2021
3	<i>Ajo WHO ni 1.3m eeyan lo n lugbadi arun onigbameji lodoodun</i>	WHO says 1.3m people contract cholera every year	October 24, 2021
5	<i>Okunrin kan wo gau lori oro to fi ranse si aya alaya lori Whatsapp</i>	Man enters into trouble for sending WhatsApp message to another man’s wife	October 28, 2021
6	<i>Wo oruko tuntun ti ‘Facebook’ yoo maa je lati akoko yii lo</i>	Check out for the new name of Facebook	October 28, 2021
7	<i>Se looto ni CBN n pin aadota bilionu eNaira lofee f’araalu</i>	Is it true that the CBN distributes N50b to Nigerians free?	October 28, 2021
8	<i>Ikoyi Building Collapse’: Won gbe oku eeyan mesan jade labe ile to dawo</i>	Ikoyi Building Collapse: 9 dead bodies evacuated from the building	November 3, 2021
9	<i>Ajo African Union lo yan Olusegun Obasanjo gege bii asoju lati yanju wahala to n waye ni Ethiopia</i>	African Union appoints Olusegun Obasanjo as envoy to settle dispute in Ethiopia	November 11, 2021
10	<i>Bi DSS ati DIA se mu Sunday Igboho ati Kanu fi han pe won kajue</i>	How the DSS and DIA arrest Sunday Igboho and Kanu show they are up to the task	November 27, 2021
11	<i>‘White Paper’ ijoba Eko lori abo iwadii ENDSARS</i>	Lagos Government ‘White Paper Report on ‘EndSARS’	December 2, 2021
12	<i>Ijo ‘Redeem’ gbe oju opo awon ololufe kale</i>	The Redeemed Christian Church of God creates platform for lovers	December 4, 2021
13	<i>Bawo lo se le daabo bo omo re lowo eni to n “Bully” re nile eko.</i>	How do you protect your ward from bullying in school?	December 6, 2021
14	<i>Gbogbo eto ti to ni ‘Naval Dockyard’ nilu Eko nibiti Aare Buhari yoo ti se ifiloole awon ohun ija ogun</i>	Arrangements are in top gear at the Naval Dockyard in Lagos where President Buhari will be commissioning arms and ammunition	December 10, 2021
15	<i>Wo idi ti Sanwo-Olu se wogile irin alaaafia ‘Walk-for-peace’ to fee rin</i>	The reason why Sanwo-Olu cancels ‘Walk-for-Peace’ programme	December 10, 2021
16	<i>Adeoye Fawaz ree “Conductor” omo abe “Bridge Oshodi” to fi gbooro je’ka nidi ere ayo”</i>	This is Adeoye Fawaz, the bus conductor; homeless boy turns chess game Wizkid	December 16, 2021
17	<i>Osaka Japan Fire: Bayii ni ina se mu emi eeyan metadinlogbon lo</i>	Osaka Japan Fire: This is how the inferno killed 27 people	December 18, 2021

The excerpts in Table 5.5 indicate obvious insertion of distinct English lexical expressions such as “Yahoo”, “Ikoyi building collapse”, “white paper”, “bully”, “Naval Dock Yard”, “conductor”, “Oshodi bridge”, “Facebook”, “Osaka Japan fire” and “African Union” among others in the headlines cast on the Facebook page of the BBC News Yorùbá. It should be noted that some of these terms have Yorùbá equivalents such that they would not have warranted code-mixing. For instance, “Yahoo” was used while describing internet fraudsters in the October 14, 2021 headline “EFCC ti mu afurasi onijibiti ayalujara “Yahoo” 22 nilu Osogbo.” This could have been better cast as “Ajo to n ri si sise owo ilu kumo-kumo ti mu awon onijibiti ayelujara mokanlelogun nilu Osogbo” instead of the word “Yahoo” and “EFCC” respectively.

But where there are no direct or established Yorùbá equivalents for words like Facebook, WhatsApp and Instagram as reflected in the headline of October 6, 2021 where words like “Facebook, Instagram ati WhatsApp” were used. These should have been rephonologised and adapted to the standard Yorùbá writing system. For instance: “Facebook” (Fesibuuku), “Instagram” (Instagraamu) and “WhatsApp” (Wosaapu). But to avoid unnecessary phonological complexity, one could have wrapped social media in Yorùbá context as “Ero ayelujara ibanidoree Fesibuuku, Instagraamu, Wosaapu tabi abeyefo” (in case of Twitter). Another instance is “WHO” (October 24, 2021 headline), which is an acronym for the World Health Organisation. Yorùbá equivalence for this is “Ajo eleto ilera lagbaye”; “CBN” (Central Bank of Nigeria-October 28 headline) could have been translated as “Ile ifowopamo agba ile wa” (October 28, 2021 headline); “African Union” (November 3, 2021) could have been translated as “Ajo Isokan Ile Afrika”. Another one is “Naval Dock Yard”, used without the etymology of Yorùbá language. The Yorùbá equivalent for this is “Ibudo omo ogun oju omi Ile wa.”

Others include the headline of November 11, 2021 which has two acronyms: DSS and DIA. Both are security agencies in Nigeria. While DSS stands for Department of State Security, DIA stands for Defence Intelligence Agency. Using both without adapting them to Yorùbá writing system may confuse the audience as the acronyms could have meant something else. The equivalence for both could have been “Ajo otelemuye ile wa, DSS” or “Ajo Otelemuye ilese Ologun ile wa” (in the case of DIA). The same for the headline of November 6, 2021 where the word “Bully” was used. This word has Yorùbá equivalence in “Ipanilaya” or “Idukoko mo’ni.” The same applies to “Conductor” and “Bridge Oshodi” (December 6, 2021). “Conductor” could have read “Omo leyin oko” while “Oshodi Bridge” could have been translated as “Afara Oshodi.”

Therefore, the use of standard Yorùbá could have been applied through detailed translations with the proper explanation of terms ‘White Paper’ and “EndSARS (See December 2, 2021 headline), ‘Walk-for-peace’ (December, 10, 2021), “Osaka Japan Fire (December 18) and other related

headlines that do not have immediate equivalence in Yorùbá language. If the sub-editors of the *BBC News Yorùbá* could structurally, systematically and semantically apply the necessary rules of writing in the headline casting, then some cases of code-mixing on the Facebook page of the medium could have been avoided.

Another aspect that was noticed on the Facebook page of the *BBC News Yorùbá* was that it also indulges in the insertion of specialised lingo, especially on topics with compounded specialist phraseology that have no direct Yorùbá equivalence. This type of code-mixing, according to Mpofu (2023:8) is “commonplace in news with specialised terminology on themes such as farming, education, health, science and technology. The terms also include names and descriptions of diseases which do not have direct equivalents. These scientific terms are used without changing spelling or providing supporting descriptions.”

This style is also evident in the following headlines, with specialised terminology, as cast by the *BBC News Yorùbá* on its official Facebook page:

Table 5.6: Code-mixing with specialised terminology in the headlines of the BBC News Yorùbá

S/N	Headlines	Translations	Date captured
1	<i>Ajo Anti-Narcotic Cell ni India ti fesun kan Ndubuisi Omo Naijiria kan pe o gbe Cocaine</i>	Anti-Narcotic Cell in India accuses a Nigerian, Ndubuisi, of Cocaine peddling.	July 21, 2021
2	<i>Awon Agunbaniro 25 lugbadi arun Coronavirus ni ipago NYSC</i>	25 Youth Corps members contract COVID-19	August 1, 2021
3	<i>E fun awon akekoo laaye lati fi ede Yorùbá se WAEC ati JAMB” - Kola Tubosun</i>	Allow students to write both WAEC and JAMB in Yorùbá language	September 1, 2021
4	<i>Ajo WHO ni 1.3m eeyan lo n lugbadi arun onigbameji lodoodun, nigba ti n kan bii 100,000 eeyan n ba arun naa lo</i>	World Health Organisation says 1.3m people contract cholera yearly, kills 100	October 4, 2021
5	<i>Omo ile eko UI meji fori ko ota ibon lojo kan soso</i>	Two UI students shot same day	October 20, 2021
6	<i>Idi tie mi naa yoo fi gba abere ajesara COVID-19 – Adeboye</i>	The reason why I also took COVID-19 Vaccine - Pastor Adeboye)	October 30, 2021
7	<i>Ajinigbe n beere ‘N10m, “Codeine”, Igbo ati ounje fun itusile awon eeyan meta ti won ji gbe</i>	Kidnappers demand N10m, codeine, Indian hemp and food	November 9, 2021
8	<i>Abere ajesara COVID-19 se pataki” – Onimo nipa eto ilera</i>	COVID-19 Vaccines are important – Health expert	November 11, 2021
9	<i>Won gbe eyin eleyin ‘IVF’ sinu obinrin ka, asiri ba tu lojo ikunle pe omo olomo lo bi</i>	Another woman’s IVF egg was wrongly planted into another woman, crisis erupts after labour	(November 15, 2021).
9	<i>Iji lile ‘Tornado’ kolu Amerika, opo ile ati emi lo</i>	Tornado hits America, property, lives perish	December 12

	<i>parun</i>		
10	<i>Agunbaniro ti ko ba tii gbabere COVID-19, ko nii lanfani lati wo “Kampu” –NYSC</i>	Any corps member that is not vaccinated will not be allowed into camp – NYSC	December 14, 2021
11	<i>Aare Naijiria, Muhammadu Buhari ti gba “Booster”, afikun abere ajesara COVID-19</i>	President Muhammadu Buhari receives COVID-19 Booster	December 22, 2021

Taking a look at the stories in Table 5.6 above, as published on the Facebook platform of the *BBC News Yorùbá* on August 1, October 30, November 11, December 14 and December 22, 2021 respectively, one discovers that they are all centred on the dreaded COVID-19 pandemic and the study illustrates that the medium adopted this type of code-mixing. Better still, the COVID-19 could have still been translated as “Kokoro Korona”, “Gbajugbaja Koronafairoso” or better still “Kokoro aifojuri” Ajakale arun COVID-19” but put it in italics to indicate that the language is foreign.

Direct quotes from sources also adds credibility to news reporting and enhances the authenticity of such information. Mpfu (2023) describes this practice as the hallmark of sound and credible news reporting in journalistic practice. Hence, *BBC News Yorùbá* also casts its headlines from direct quotes of its sources. This adds to the genuineness of the medium. This practice may not help in the revitalisation efforts of Yorùbá language as they could have deployed equivalent words for these direct quotes. For example:

Table 5 7: Code-mixing with direct quotes from source in the headlines of the BBC News Yorùbá

S/N	Headlines	Translations	Date captured
1	<i>DSS ti kolu ile Sunday Igboho dabi pe won gbe ‘Map’ ile naa dani lowo ni- Omoleyin Igboho</i>	DSS that attacks Sunday Igboho’s house acts as if they have the Map to the house – Supporter	July 3, 2021
2	<i>E fun awon akekoo laaye lati fi ede Yorùbá se WAEC ati JAMB”- Kola Tubosun</i>	Allow students to write both WAEC and JAMB in Yorùbá language	September 1, 2021
3	<i>Idi ti emi naa yoo fi gba abere ajesara COVID-19 - Adeboye</i>	The reason why I also took COVID-19 Vaccine – Pastor Adeboye	October 30, 2021
4	<i>Abere ajesara COVID-19 se pataki” – Onimo nipa eto ilera</i>	COVID-19 Vaccines are important – Health expert	November 11, 2021
5	<i>Gani Fawehinmi lo gba SAN mo mi lowo lodun 2001, amo mi o ba inu je ki n too ri gba ni eni odun 90” – Agbejoro Agba</i>	Gani Fawehinmi hijacked SAN from me in 2001 but I didn’t feel bad about until I eventually got it at the age of 90 – SAN	November 17, 2021
6	<i>Leyin ti mo lo odun 45 logba lewon, ijoba tu mi sile pe n ko jebi esun ipaniyan” - Afurasi</i>	After spending 45 years in prison, government vindicates me that I was innocent of murder – Suspect	November 25, 2021

7	<i>Agunbaniro ti ko ba tii gbabere COVID-19, ko nii lanfani lati wo “Kampu” –NYSC</i>	Any corps member that is not vaccinated will not be allowed into camp-NYSC	December 14, 2021.
8	<i>Opo eeyan lo maa n so ojo “Boxing Day” po mo ese kikan, sugbo ko ri bee” – Olori Ijo Kristeni</i>	Many think Boxing Day is about boxing one another	December 24, 2021

It was also observed that *BBC News Yorùbá* engages in code-mixing for technical reasons to save space. Not that there is no equivalence for such words in Yorùbá language but the medium believes it could assist in providing readers and viewers with the appropriate information. Mpofo (2023) affirms that this is evident in the areas of numbering and measurement such as weight, length, age, time and money. Hence, *BBC News Yorùbá* overlooks this and adopts the English versions of these words. For instance, the following headlines suffice:

Table 5.8: Code-mixing with technical terms in the headlines of the *BBC News Yorùbá*

S/N	Headlines	Translations	Dates captured
1	<i>“30% ahon baba mi lagbebon fo patapata! Awon Dokita India ni ka lo mu N30, 000,000 wa”</i>	“30% of my father’s tongue was destroyed by bandits, Indian doctors request for N30, 000,000” –Victim’s daughter	July 5, 2021
2	<i>Awon omo Naijiria 350 ni emi won sonu ninu ijamba oko oju omi lodun 2020</i>	350 Nigeriaans die in water mishap in 2020	July 15, 2021
3	<i>Eemo ree o! Ara san pa eeyan 17 nibi ayeye iyawo, oko iyawo farapa</i>	Incredible! Thunder kills 17 people at a wedding ceremony, couple injured	August 13, 2021
4	<i>Adajo pase itusile merin lara omoleyin Igboho 12 to wa ni ahamo DSS l’Abuja</i>	Court orders the release of 12 of Igboho’s supporters in DSS custody	August 24, 2021
5	<i>Afurasi mejo to te ayederu N98m ati \$1.5m wo gau ajo DSS</i>	8 suspected people with fake printed N98m and \$1.5m lands in SAA custody	September 3, 2021
6	<i>EFCC mu awon gbajue ori ero ayelujara 56 ni Otelu ati buba miranl’ Eko</i>	EFCC arrests 56 internet fraudsters in hotel, other places in Lagos	September 15, 2021
7	<i>Afurasi Fulani pa ara ilu bii 50, jo ile 254 nina</i>	Suspected Fulani kills about 50 people, razes 254 houses	September 21, 2021
8	<i>Wo koko meta nipa aba isuna N16.39trn fun odun 2022 ti Buhari gbe kale”</i>	See the major things you need to know about the N16.39trn 2022 budget President Buhari presented	October 2, 2021
9	<i>Olopa 34,000 ni ijaba fi sowo si Anambra fun eto idibo</i>	Government deploys 34,000 for Anambra election	November 7, 2021
10	<i>Eeyan 34 ku lasiko ti won gbon epo ‘bentiroolu”.</i>	34 die while scooping fuel	November 7, 2021
11	<i>Eeyan bii 25 ku nibi wiwa ‘kusa’ “goolu” to ya lulez</i>	25 die at the gold mine site	November 9, 2021

12	<i>Ijoba Ipinle Rivers ti fun akanda eda kan, James Daniel in ebun owo N50m pelu ise olukoni ni fasisiti ipinle ohun leyin to kawe gboye Ph.D.</i>	Rivers government dolls out N50m, automatic employment to a physically-challenged man who bags a PhD	December 6, 2021
13	<i>Obinrin eni odun 28 ku lojo igbeyawo re, ariwo so</i>	28-year old woman dies on wedding day	December 2, 2021
14	<i>Ile igbimo asojusofin buwo lu \$5.8b ati \$10m ti ijoba Buhari fee ya</i>	National Assembly approves \$5.8b, \$10m the Federal Government wants to lend	December 16, 2021
15	<i>Arakunrin kan re'won odun 24 he lori esun ibalopo pelu omo ikoko</i>	Man jailed for 24 after raping a toddler	December 22, 2021

Nevertheless, it should be noted, for the sake of emphasis, that the Yorùbá language traditional numbering system exists for those monetary figures, age and other forms of measurements adopted by the *BBC News Yorùbá*, as explained above; it is prevalent in people's daily conversations. It is obvious that they adopt this strategy to catch up with the societal happenings without considering the danger this may pose to the Yorùbá language.

Moreover, code-mixing also surfaces where names of international organisations, clubs, government's official documents/gazettes and social media names are included. A group of such names collated from the page of the *BBC News Yorùbá* include the following:

West Africa Examination Council (WAEC), Joint Admissions and Matriculation Board (JAMB), Niger-Delta Development Commission (NDDC), Department of State Service (DSS), Federal Bureau of Investigation (FBI), Economic and Financial Crimes Commission (EFCC), Senior Advocate of Nigeria (SAN), Value Added Tax (VAT), Who-wants-to-be-a-millionaire, Big Brother Naija, Premier League and Christian Association of Nigeria (CAN). Others include National Agency for Food, Drug Administration and Control (NAFADC), Theatre Arts and Motion Pictures Practitioners Association of Nigeria (TAMPAN), BBC Africa Eye, White Paper EndSARS Panel Report, World Health Organisation (WHO), African Union (AU), Central Bank of Nigeria (CBN), Twitter, Facebook, WhatsApp, Instagram, EXPO 2021, Walk-for-peace and African Development Bank (AfDB) among others.

While there is nothing wrong in using these words, it would have been appropriate if Yorùbá language names were deployed, even in parentheses to further explain and offer proper description.

Loan/Borrowed Words

Languages have a vocabulary made up of words and borrowings, neologisms and archaic terms, dialectal words, and phraseological components. Loan words, which have recently played a significant role in the process of English vocabulary acquisition, enhance the lexicon of a language

as a result of social developments. Meanwhile, through social and cultural interactions across different languages, many words are transferred from one language to another (Li-na, 2016; Mazhitayeva, et al., 2014:123).

Moreover, the media is considered to be a source of borrowed words used as loan words from other languages. These are abundant in the print media and social media particularly (Rustemov, 2009; Zharkeshova, 1969).

Most people mistake borrowing/loan words for code-mixing. Mpofu (2023) cited in Stam (2017) clarifies that code mixing differs from borrowing in that borrowings are adapted to the structure of the recipient language, and are accepted by users of the language while code-mixing involves the use of lexical and linguistic forms that are different from the host language. Muysken (1997) submits that a loan word is a form of linguistic style that unfolds inside a phrase or sentence border, taking the form such as code changing, code mixing, insertion and congruent lexicalisations.

Bamgbose (1990) argues that while Yorùbá borrows words from Arabic, French and Hausa, the English language remains the major source of borrowing in the Yorùbá Language. Awobuluyi (2008) corroborates Bamgbose's position and reasons that the preferred choice of Yorùbá borrowing from the English is because the latter serves dominant roles in Nigeria including official, administrative, political, diplomatic and education. While this has been adopted by most Nigeria media, Tijani, (2015:18) says "cultural and historical allusions inherent in these words, specifically, locations, names are lost in translation to foreign tongue missing comparable counterparts. A nation's culture and history are lost as a result of it also replacing the use of the mother tongue as it spreads."

One of the most observable results that this style has brought to the *BBC News Yorùbá* is the intercultural contact and communication among the people (Interview with the *BBC News Yorùbá* Editor, February 3, 2022). Myers-Scotton (2006:212) defines borrowings as "words that fill-in gaps in language's store of words because they stand for objects or concepts new to the language's culture." The data presented in the table below show evidence of lexical borrowings in the headlines of the *BBC News Yorùbá*'s Facebook page between July and December, 2021:

Table 5.9: Loan/borrowed words in the headlines of the BBC News Yorùbá

S/N	Headlines	Translations	Date captured
1	Afurasi ' Soja ' kolu ile Sunday Igboho loru moju, oku sun, dukia baje	Suspected soldiers storm Igboho's house midnight, several killed, property destroyed	July 1, 2021
2	Yomi Fabiyi wo wahala egbe TAMPAN nitori ' fiimu ', Oko Iyabo	TAMPAN sanctions Yomi Fabiyi over controversial movie titled 'Oko Iyabo'	July 5, 2021
3	Ile ejo ni Kemi Adeosun ko nilo iwe eri agunbaro (NYSC) ipo Minisita	Court says Kemi Adeosun does not need NYSC certificate for a ministerial job	July 7, 2021
4	Odeeshi !!!! Baba Ijesha, Yomi Fabiyi ati awon to fee pa mi, eeyan lasan niwon.	Never! Baba Ijesha, Yomi Fabiyi and those who want to kill me are nonentities	July 9, 2021
5	Awon agbebon ti ji Emir , awon Iyawo, atawon omo-omo re gbe ni Kaduna	Gunmen kidnap Emir, wives and grandchildren in Kaduna	July 11, 2021
6	Wo otito nipa ounje ' Nodulu ' tawon omode maa n je	Facts you need to know about children's staple food, Indomie.	July 13, 2021
7	Adojutini ni Bisoobu Kukah lori oro to so nipa Buhari L'Amerika – Ile ise Aare	Bishop Kukah is a disgrace over comment on Buhari in the US - Presidency	July 19, 2021
8	Oluwode ' Yombo ' Ooni lori igbese lati yo Sunday Igboho ni ahamo amo won ro Oluwo lati tun ero re pa lori ohun to so ni ' Yiidi '	Protesters hail Ooni over efforts towards Igboho's release from detention	July 21, 2021
9	Awon elere idaraya Afrika to ye ko wa ni idije Olimpiiki Tokyo 2020 ree	Faces of Africa's sports ambassadors at the 2020 Olympics	July 23, 2021
10	E fura o!' Kolera ' ti pa eeyan 66 ni Abuja, to si mu eeyan 873	Beware! Cholera kills 66 in Abuja, 873 people infected	July 23, 2021
11	Iroyin ree fun eyin to fee lo ' dola ' ati ' poun '	This is the news for those who need dollars or pounds	July 27, 2021
12	Gomina Eko, Babajide Sanwo-Olu, ti bura fun awon Alaga Kansu ti won dibo yan lojo Abameta (Satide)	Lagos Governor, Babajide Sanwo-Olu, swears-in newly elected Council Chairmen	July 27, 2021
13	Egbe ' Dokita ' soro lori iyanselodi won ni kikun	Medical Doctors' Union reacts to the ongoing strike	August 1, 2021
14	"Fada" wo gau tori pe o ' kiss ' akekoobinrin meta lojo ikekoojade	Rev. Father in trouble kissing three graduands on convocation ceremonies	August 20, 2021
15	Gbogbo ' Soobu ' ati oja yoo wa ni titi pa niluu Akure nitori odun Aheregbe	Shops and stalls will be under lock and key in Akure over Aheregbe festival	August 20, 2021
16	Ilese EFCC so pe won ti mu afurasi onijibiti ayelujara ti opo mo si ' Yahoo ' metadinlogoji (38) ni Ibadan	EFCC says it has arrested suspected 38 internet fraudsters in Ibadan	August 24, 2021
17	A n sa awon ' Minisita ' to danto fun ijoba to n bo ni	We are compiling the list of outstanding	August 26, 2021

	2023- Pastor Bakare	ministers for the next dispensation in 2023 - Pastor Bakare	
18	Wo idajo ti ile ejo fun agba 'noosi' to ta omo odun mefa ni N200, 000	This is the court judgement on nurse matron for selling a six-year old for N200, 000	August 26, 2021
19	Aisan wo lo n ba Okele, osere tiata finra, to fi dero ile iwosan?	What type of ailment is Okele, a thespian battling with, as he lands in hospital	September 3, 2021
20	Mama mi je oga akorin ni soosi C & S ni ile Ife, nibe ni mo ti beere orin kiko – Bisi Alawiye	My mother was a choir mistress at the C&S church in Ile-Ife, where my journey into music began - Bisi Awaye	September 9, 2021
21	Wo iye milonu ti Miyetti Allah yoo ma ta maalu kan ti ipinle Eko ba fofin de idaranje	See how much Miyetti Allah will be selling a cow if Lagos government bans pen grazing	September 9, 2021
22	Goolu meji ni Cristiano Ronaldo fi ki awon ololufe Manchester United kuule nigba ti won na Newcastle ni 4:1	Cristiano Ronaldo welcomes fans with two gold medals as Manchester United beats Newcastle	September 11, 2021
23	Iresi, Spagetti ati Siga lawon agbebon n beere fun itusile awon ti won jigbe	Gunmen demand rice, spaghetti and cigarette for the release of kidnapped people	September 11, 2021
24	Judasi iran Oduduwa ni Femi Fani-Kayode pelu bo se darapo mo APC – Gunmi	Femi Fani-Kayode is a betrayal for the Yorùbá people as he joins APC - Gumi	September 17, 2021
25	Egberun mejo awon agbebon Boko Haram ti jowo ara won sile – Ilese Ologun.	8,000 Boko Haram members surrender - Army	September 23, 2021
26	Awon akekoo fasisiti Obafemi Awolowo OAU fehonuhan lori akegbe won to ku silewosan	OAU students protest over death of colleagues who dies in the varsity hospital	October 2, 2021
27	'Minisita' Sunday Dare gbena woju Obasanjo	Sports minister, Sunday Dare dares Obasanjo	October 2, 2021
28	'Aluta Continua' lawon akekoo fasisiti Obafemi Awolowo n ke tantan lasilo iwode	OAU students keep shouting Aluta Continua during protest	October 2, 2021
29	Won yo 'Kilogiraamu' iso, "Screw Driver" ati obe jade ninu okunrin kan	Kilograms of nail, screw driver and knife removed from a man's womb.	October 2, 2021
30	Idi ti e o fi ri awon mii ninu "Fiimu" ree o. Iroyin ti e ni okan ti di "Noosi" to n jawo gidi'lAmerika.	The reason why you don't see many in the movie, news has it that one of them is now a professional nurse in America	October 8, 2021
31	Won woo bo sile ninu boosi egbe tiata re, ki won too gbe lo	They dragged him from his theatre bus before he was taken away	October 8, 2021
32	"Fada" Ejike Mbaka gba Aare Buhari lamoran	Rev. Father Ejike Mbaka advises President Buhari	October 12, 2021
33	Wo ijuya ese re to ba yo "Kondomu" lasiko ibalopo laiso	This is your punishment when you remove condom during sex without	October 14, 2021

		informing your partner	
34	“Fidio” ibalopo to lu jade nipa olorin Tiwa Savage, esi oro ree	This is the response from Tiwa Savage over leakage of sex video	October 14, 2021
35	‘Pasito’ Olatokunbo Shonubi wo gau <i>ni US</i> lori esun sise ayederu igbeyawo 38	Pastor Olatokunbo Shonubi lands in trouble in the US over fake marriage to 38 women	October 26, 2021
36	Awon agbebon kolu ‘fasiti’ Abuja , won ji eeyan mefa gbe lo	Gunmen attack Abuja varsity, six people kidnapped	November 1, 2021
37	‘Wolii’ kan fun osere ‘tiata’ ni ‘milionu’ mefa ‘naira’ ko fi toju aisan re.	Prophet donates N3m to an ailing actor for treatment	November 3, 2021
38	‘Pasito onimo ero kan ati ‘Lebira’ 18 to ko wa lati Ibafo si wa labe ile to wo ni Ikoyi	A Pastor Engineer, his 18 masons from Ibafo still under rubbles of Ikoyi collapsed building	November 5, 2021
39	Opo emi ati dukia sonu ninu ijamba ina ‘kerosiini’ l’Abuja	Several die, property destroyed in Abuja kerosene fire disaster	November 7, 2021
40	Akeredolu safikun owo ‘fasiti’ ipinle Ondo si N2.245m	Akeredolu increases Ondo varsity subvention to N2.245m	November 9, 2021
41	“Emi olopa ati FRSC bo nibi idigunjale Banki Aramoko-Ekiti	Policeman, FRSC personnel killed in bank robbery at Aramoko-Ekiti	November 11, 2021
42	Ajo amunawa ni Naijiria ti se afikun owo “Meter”	Power agency in Nigeria jerks up payment for meter	November 13, 2021
43	E ma bi mi nipa ‘Kamera’ ti mo mu ni ‘Lekki Toll Gate’ , emi ko mo ohun to sele sii –Fashola	Don’t query me over the camera I picked at the Lekki toll gate, I know nothing about it –Fashola	November 15, 2021
44	Idi ree ti awon akekoo ode oni se n da ‘Seria’ fun ‘Tisa’	This is the reason nowadays’ students beat teachers	November 15, 2021
45	E wo awon ese ti ilese ogun oju omi so pe “Oofisa” Cute Abiola se	This is the offence the Nigerian Navy says Cute Abiola commits	November 17, 2021
46	Omobinrin kan ba ara eeyan ninu “Firriji” orekunrin re	A young lady found human part in boyfriend’s fridge	November 17, 2021
47	Ile eko “Fasiti” UNILORIN fi owo osi juwe ile fun akekoo to lu oluko lalubami	UNILORIN rusticates student who beat lecturer	November 17, 2021
48	Wo bi oko to gbe “bentiroo” se gbina n’Ibadan, oko meji jona raurau	See how a petrol tanker catches fire in Ibadan, two other vehicles burnt to ashes	November 19, 2021
49	Davido si n gba “alaati” sugbon ‘banki’ ti pe e fun ipade bayii.	Davido still receives alert but his bank invites him to a meeting	November 19, 2021
50	“Komisona” olopaa ni ipinle Eko ni awon moomo run awon ‘okada’ ti ijoba gba ni gbangba ni	Lagos Police commissioner says destroying seized ‘okada’ in public was intentional	November 21, 2021
51	“Bisoobu” ba omo tuntun lori pepe ‘soosi’ , lai mo eni to nii	Bishop finds a new born baby on the pulpit, owner unknown	November 25, 2021

52	Awon Olopa ti n wa okunrin to gbe oku orebinrin re sinu <i>“firiiji”</i> leyin to gbemi re	Police declares man who puts girlfriend in the fridge wanted	November 25, 2021
53	Malawi ko <i>leta</i> si Mike Tyson pe ko soju awon”	Malawi writes Mike Tyson to represent them	November 25, 2021
54	Afenifere bu enu ate lu erongba ijoba lati so <i>“lita”</i> epo di <i>N340</i>	Afenifere berates government over plan to increase a litre of fuel to N340	November 27, 2021
55	<i>Senato</i> kola Balogun setan lati maa gbo ‘bukata’eto eko ibeji ti Timothy fi sile ki won to paa	Senator Balogun says he’s ready to sponsor late Timothy’s twin education	November 27, 2021
56	O ye ki Olopa ti mu omo Adedoyin to ni <i>“Hoteeli”</i> ti aburo mi ku si.	Police ought to have arrested Adedoyin’s son, owner of hotel where my brother was killed	November 30, 2021
57	Agbofinro ti opo osise oba mo ita <i>“ofisi”</i> tori aigba abere ajesara	Security locks out several civil servants out over COVID-19 vaccination	
58	Owo Olopa ti te awako <i>“tirela”</i> to gba akekoo merinla niluu Eko	Police arrest driver who hit 14 students in Lagos	December 8, 2021
59	Woo orile ede to fe fi ofin de <i>‘Siga’</i> mimu fun iran omo to n bo.	See the country that plans to outlaw smoking of cigarette for the sake of the coming generations	December 10, 2021
60	Ofiisi Gomina Ipinle Ondo la wa nibiti apapo egbe omo Yorùbá ti ipinle Ondo ti n se iwode fun itusile Sunday Igboho.	We are live in Ondo State where the Yorùbá united body is protesting for the release of Sunday Igboho	December 10, 2021
61	Goli’ Super Falcons Naijiria tele ri Rachael Ayegba, di awako ‘boosi’ ni UK	Former Super Falcon goalkeeper, Rachael Ayegba becomes bus driver in the UK	December 12, 2021
62	Awon oju to pejo si ajodun ori <i>“keresimesi”</i> odun 2021 nile ijoba l’Abuja	Faces at the Christmas carol at the government house in Abuja	December 14, 2021
63	“Kin ni ni ona abayo lori <i>gaasi</i> ati eedu bayii?”	What is the way out over gas and charcoal now?	December 14, 2021
64	Idan orita ninu <i>soosi</i> Winners Chapel, okunrin kan ku giri mo <i>Bisoobu Oyedepo</i>	This is incredible at the Winners’ Chapel; a man threatens Bishop Oyedepo	December 16, 2021
65	Ta ni Oba <i>‘Satani’</i> to fe <i>iyawo 57</i> ko to jade laye leni <i>odun 74</i>	Who is King Satan that married 57 wives before he died at age 74?	December 16, 2021
66	DSS fun mi ni <i>omi ‘kemika’</i> mu latimole – Omoleyin Sunday Igboho	DSS gives me chemical-infused water to drink while in detention - Sunday Igboho’s aide	December 18, 2021
67	Wo bi <i>‘Matireesi’</i> ti o n sun le se le tun aye re ro	See how the mattress you sleep on can affect your life	December 18, 2021
68	Ijoba fo’fin de lilo tabi tita eedu bii <i>‘gaasi</i> idana se gbowo lori	Government outlaws the use of charcoal as price of gas skyrockets	December 20, 2021
69	Komisona fun eto abele, Samuel Aruwan kede pe	Commissioner for internal affairs,	December 20,

	awon agbebon pa <i>eeyan 38</i> ni Kaduna	Samuel Aruwan, announces that gunmen kill 38 people in Kaduna	2021
70	' <i>Boosi</i> ' takiti loju ona marose Eko si Ibadan, eeyan merin ku, <i>14 farapa</i>	A bus somersaults on Lagos-Ibadan expressway, 4 die, 14 injured	December 20, 2021
71	Ile ejo gba " <i>Beeli</i> " awon omo Downen College marun-un to n jejo lori iku Sylvester	Court grants 5 Downen College students bail over Sylvester's death	December 22, 2021
72	Owo oko baalu di " <i>Goolu</i> " ni Naijiria	Air flight becomes 'gold' in Nigeria	December 24, 2021
73	Eyi ni idi ti ' <i>Baba Keresi</i> ' fi maa n wo aso pupa ati funfun nigba gbogbo	This is the reason why Father Xmas wears red and white always	December 26, 2021
74	Oko ' <i>tirela</i> ' tee so ajo FRSC pa loju popona	Truck kills FRSC personnel on the highway	December 26, 2021
75	Amotekun doola emi awon eeyan mesan-an lowo ajinigbe loju ' <i>Keresimesi</i> ' l'Osun	Amotekun rescues 9 from kidnappers on Christmas day in Osun	December 26, 2021
76	Wo awon " <i>Selebriti</i> " " <i>fimu</i> " ati olorin Yorùbá 16 ti oro ibalopo won " <i>Geskin</i> ".	See 16 movie celebrities and musicians whose marriage calls for attention	December 31, 2021
77	Iya " <i>Tisa</i> " to sonu di riri pada leyin ojo mewa.	Missing teacher found after 10 days	December 31, 2021
78	Opo awon oloselu gan an ni onibara awon " <i>Wolii</i> " alasotele	Politicians are mostly patrons of prophets	December 31, 2021

Some of the words in Table 5.9 that are taken from English have been used to name foreign concepts, coupled with change of spelling or pronunciation to make them attract the attention of the audience. For instance, "omo ogun" (soja), "alabojuto" (minisita), "onisegun oyinbo" (dokita), "arun onigbameji" (kolera), "ile ifowopamo" (banki), "agbofinro" (oofisa), "am'omitutu" (firiji), "alamojuto" (komisina), "asofin agba" (senato), "ile'se Gomina" (oofisi Gomina), "ibusun" (matireesi), "oko akero" (boosi), "oniduro" (beeli) and "oluko" (tisa) – all these could have been translated appropriately. In some instances, non-Yorùbá terms should be annexed in parentheses following Yorùbá descriptions, for example, "ounje awon omode" (noddle), "idije ere idaraya" (Olympics) and "owo ile okeere" (dollars/pounds) and should not have been translated as "nodulu", olimpiiki", "dola/poun" as appear in Table 5.9.

Other instances of loan/borrowing words are attached to cultural and religious terminology in Nigeria. According to Ugwuona (2020), indigenous populations that interact with people from diverse linguistic and cultural backgrounds contribute to language borrowings, especially with new concepts. For example, Yorùbáland's native speakers have adopted the following religious terminology equally used by the *BBC News Yorùbá* for connecting with their audience, as explained below:

Emir (Amir - Ruler of an Islamic kingdom), *Bisoobu* (Bishop), *Yombo* (Islamic way to praise a highly revered person, like Prophet Muhammed), *Fada* (Father - Catholic priest), C&S (The Cherubim and Seraphim Church), *Judasi* (Judas), Boko Haram (Western education is prohibited; the word "*boko*" is an ancient colonial English name for book), *Pasito* (Pastor), *Wolii* (the Prophet), *Seria* (Sharia - Islamic law) *Keresimesi* (Christmas), *Satani* (Satan) and *Baba Keresimesi* (Father Christmas) among others.

Nevertheless, some of the expressions above still have Yorùbá equivalence, without necessarily borrowing any replacements. For instance, in the July 11, 2021 edition (as in number 5 above) could have read "Awon agbebon ti ji oba alaye kan, awon Iyawo, atawon omo-omo re gbe ni Kaduna" instead of adopting "Emir."

The terms in italics in the aforementioned examples are borrowed/loan words while the ones in brackets are the gloss. Similarly, the term "Fada" (as in numbers 14 and 32 in Table 5.9) suffices. However, deciding to use the term "Fada" is a matter of choice and not the need to close a linguistic gap since Yorùbá language has an established equivalent for "Fada", which is "*Olori ijo Aguda*."

The aforementioned examples demonstrate that when assimilating foreign cultures, native English speakers do not just copy everything from loan terms but rather modify them appropriately, propagate them, and adapt them to local culture. English vocabulary is, thus, made more vibrant and useful by the addition of borrowed terms (Lina, 2016:212).

Thus, while the *BBC News Yorùbá* has a social and cultural function to preserve and revitalise the language, it is also driven by commercial interests. The reason for adopting different terms in the language is not far-fetched, as much as the medium produces content that captures the interest of the audience, it also strives to increase sales and attract advertisers through this adaptation in the language usage (Interview with a Language Expert/Participant 10, February 5, 2022).

Proverbs

Proverbs are sayings that are common in languages, Yorùbá language inclusive. Proverbs are a favourite way for Yorùbá people to accentuate and layer their speech, and it rare for a Yorùbá man or woman to speak without including one in the first three words but care must be taken because whatever is spoken cannot be retrieved. This why Owomoyela (1981:6) avers that "speech is like an egg, very fragile; when it drops, it shatters and cannot be gathered again." Akanbi (2015) points out that proverbs give aesthetic value to speech and peoples all over the world have repertoires of

proverbs in their languages and cultures; they are also regarded as the sayings of the wise. Proverbs are also referred to by Achebe (1958) as the palm oil with which words are eaten.

Many scholars have reiterated means of expanding the vocabulary of the Yorùbá Language through proverbs. Yorùbá proverbs are viewed as a way to investigate African philosophy of interpersonal communication (Owomoyela, 1981:8). Use of proverbs is a powerful strategy for influencing language and exhibiting communication skills. It is universally recognised that using proverbs appropriately in a particular situation demonstrates sound socialisation in a specific culture, adulthood, cultural sophistication, and wisdom. By analysing Yorùbá proverbs as linguistic signposts in Yorùbá pragmatics, Oladeji (1988:45–57) defines proverbs as the moral cornerstone of the Yorùbá way of life. Due to their concision, iconicity, and depth of meaning, proverbs are common methods used to express universal truths about life metaphorically. Balogun (2006:86) sees proverbs as cultural remnants that have survived innumerable destructions. As a result, Kehinde (2004) concurs that proverbs are more than just a decorative element or a means of evoking humour for a good laugh; they form the 'art' of the narrative.

Olatunji (1984:167) understands that proverbs are passed down from older people who may have encountered a variety of life events; they investigate the depth of meaning that imparts knowledge and forewarns people about diverse situations they may face. According to Ashipu (2013:11), "proverbs are deliberately used in many African societies, not only to make effective points but to embellish their speeches to be admired and appreciated by the audiences and to achieve an oratory power in public."

Fayemi (2009:6) highlights the following as some of the major features of proverbs:

- i. Oral tradition serves as the source of proverbs. They predate written cultures.
- ii. Proverbs are transmitted from one generation to the next.
- iii. The metaphorical nature of proverbs can be understood by properly interpreting them.
- iv. Proverbs are not sententious maxims or overused stereotypes.
- v. There is no *a priori* determination of proverbs. Instead, they are founded on human observations and interactions with natural phenomena like people, animals, the natural world, and the spirit realm.
- vi. The nature of proverbs is both general and specific.
- vii. The wisdom of life found in proverbs may be general or specific.
- viii. There is no situation in human affairs that certain proverbs would not apply to.

- ix. Proverbs are by definition hetero-situational. By this, we mean that a proverb can be read in a variety of ways and used to convey a variety of meanings that are appropriate for a variety of circumstances.

Therefore, one of the unique styles the *BBC News Yorùbá* adopts in drawing the attention of the audience to the medium is proverbs. It also highlights the importance of proverbs among the people of the South-West Nigeria. The analysis below exemplifies proverbs observed in the headlines of the *BBC News Yorùbá*'s Facebook page between July and December, 2021:

Table 5.10: Proverbs in the headlines of the BBC News Yorùbá

S/N	Headlines	Translation	Date Captured
1	Bi pepeye ba je okuta, omi ni yoo fi mu.	If a duck eats a stone, it will drink water.	July 1, 2021
2	Bi omode ko ba itan, a ba aroba	If a child misses out an incident, he should not miss out its history.	July 15, 2021
3	Iwajowa lo n je orejore.	Accepting each other's character is the soul of friendship.	July 15, 2021
4	A kii gba akata lowo akiti, a kii gba ile baba eni lowo eni.	We don't take a fox from a fox; we don't take one's father's house from another.	August 5, 2021
5	A kii fi ikanju la obe gbigbona	No one licks hot soup in haste.	August 17, 2021
6	Aatan ti ko ba gba egbin, ko nii kun boro	Dump site that does not accept waste, it will not fill to the brim.	August 20, 2021
7	Ibi gbogbo la n da ina ale, obe lo dun ju ara won lo	The dinner is made everywhere, the sauce is more delicious than themselves.	August 22, 2021
8	Bi a ba ro didun ifon, a a hora deegun.	If we feel the sweetness of the nose, we will scratch to the bone marrow.	August 26, 2021
9	A kii l'ahun ka ni'yi.	No one possesses stinginess as well as honour.	August 28, 2021
10	A kii bani tan, ka f'ani ni'tan ya.	Familiarity has limits.	August 30, 2021
11	Gbogbo aso ko laa sa loorun.	It is not all clothes that one dries in the sun.	September 3, 2021
12	Oju orun to eye e fo, lai f'ara kan'ra.	The sky is broad enough for the birds to fly without hitting each other's wings.	September 5, 2021
13	Adiye funfun ko mo ara re lagba	The white fowl does not recognize its own superiority.	September 8, 2021
14	Aini iforiti aparo, lo soo di alaso pipon	A partridge's lack of perseverance is what gave it its dirty garb.	September 9, 2021
15	A kii gbo kuku ojo, ka da'mi inu agbada nu.	Never pour away the water in the trough just because the cloud rumbles.	September 13, 2021
16	A kii saaju eleede peede	It is unwise to pre-empt a man in his own art.	September 15, 2021
17	Eni ti ko dupe egbefa, o gbegi di'na egbeje.	He who fails to appreciate a little kindness hinders the opportunity of greater things to come.	September 17, 2021
18	Aba laa ko danu, enikan kii ko alaba danu.	Only ideas may be rejected, no one	September 19, 2021

		rejects the person that brought the idea.	
19	Eni ti yoo daso fun ni, t'orun e laa koko wo.	One who wishes to clothe someone must first appear in apparels.	September 21, 2021
	A kii damoran a ti ta'kiti lagbala obo nitori ki a too ta ogun, obo ti ta ogbon.	Never toy with the idea of somersaulting in the vicinity of a monkey, monkeys themselves are experts in somersaulting.	September 23, 2021
20	Eni ti a n ba na'ja la n wo, a kii wo ariwo oja.	We do not pay any heed to the noise of the market, rather, we keep close eye on whom we are bargaining with.	September 25, 2021
21	Bi ina o ba tan l'aso, eje kii tan leekana.	As long as lice remain on one's clothes, blood can't cease from one's finger.	September 27, 2021
	E gun esin ni kese, e ni o n tapa, baba tani won maa ki irin bo ni'kun ti ko nii ju apa.	You spurred a horse and wondered why it kicked, who would be struck with steel in the belly and would not react?	September 29, 2021
22	Eni ko ba eeyan wo iyewu, ko le mo ohun ti won n se.	He who does not go into privacy with one cannot know what is going on there.	September 30, 2021
23	Ki lo ri lobe, to fi wa ru owo?	What shocked you in the eating of the soup that made you halt the fist?	September 30, 2021
24	Igi woroko tii da ina ru, aaro woroko tii da obe nu.	The crooked faggot troubles the good fire as the crooked hearth spills the cooking.	October 6, 2021
25	Mo iwa fun oni'wa, lo n je orejore.	To know people according to their beliefs and character is the means to enhance friendship.	October 8, 2021
26	Ohun ti agba fi n jeko, abe ewe lo wa.	The supplement of an elder is right under the wrap-meal.	October 10, 2021
27	Aguntan to ba ba'ja rin, a je igbe.	A sheep that associates with dogs will eat faeces.	October 12, 2021
	A gbe igi l'ere kan, ko le gbe inu re.	No sculptor can carve the internals of the statue.	October 14, 2021
28	Ti ise o ba je ki a so ododo, a i sododo o nii je k abo lowo ise.	If fear of poverty makes one tell lies, lying will keep one in poverty as well.	October 16, 2021
29	A kii wo iye adiyi ni'le, ka fi iru akeeke rin'ti.	You do not leave the feather and use the scorpion's tail to wipe the ear.	October 18, 2021
30	Eni ba ro'ra pa eera, a ri ifun inu re.	Whoever painstakingly dismembers an ant, will see its intestine.	October 18, 2021
31	Eni soro pupo yoo si'so, asoju lo n mu iya oba pe ara re ni iya obo.	Whoever speaks excessively will misspeak; excessive speaking by the king's mother inadvertently referred to herself as the mother of monkeys.	October 18, 2021
32	Ki a to de ibi ti a n lo, a le koko de ibi ti a ko fe.	Before getting to one's destination, one may have to get to where one would rather not be.	October 18, 2021
33	Eyin ti yoo di epo, yoo to ina wo.	A palm nut that wants to become palm oil would have a taste of fire.	October 31, 2021
34	Eeefin ni'wa, ko see bo mora.	Character is like smoke; it cannot be concealed.	November 3, 2021
35	Ode to n so Eledumare, ori egun lo maa ku si.	The hunter that tries to waylay the Almighty God will hunt till eternity.	November 5, 2021
36	Bi ara ile eni ba n je kokoro mo obi, ti a ko wi fun un, huruhere re ko nii je ka sun l'oru.	If one's neighbour eats worm-infested nuts and one fails to warn him, when the trouble comes in the night, nobody will be spared.	November 9, 2021
37	Oro to maa di akan, bi eja nii koko ri.	What will turn out well at the end	November 11, 2021

		often starts as unpleasant.	
38	Ohun ti a ba fi sile, l'enu ewure n gbe.	It is whatever is left uncatered for that the goat toys with.	November 15, 2021
	Bi eeyan o ba rin ni igberi iro, a kii pa iro mo.	If a person does walk in the thread of lies, they will not lie against such person.	November 19, 2021
39	Ti a ba fi owo otun ba omo, a fi osi faa mo'ra.	If we scold a child with the first hand, we embrace him with the left hand.	November 27, 2021
40	Kin-ni yin, kin-ni wa ni, o yato si kin-ni yii, kin-ni wa ni.	What is mine is different from what is ours.	November 30, 2021
41	A kii ni igi l'oko, ka ma mo eeso e.	You don't have trees in the farm and would not know what the fruit bears.	December 2, 2021
42	Aja kii roro ko so ojule meji.	No matter how tough a dog is, it cannot watch over two separate houses.	December 4, 2021
43	Ikoko n se isu enikan o gbo, sugbon isu de inu odo tan, ariwo ta.	While the pot was cooking the yam, no one hears anything but no sooner had the yams got into the mortar, than the noise broke out.	December 10, 2021
44	Bi agbada o ba gbona, agbado ko le ta.	If the frying pan is not heated up, the corns cannot pop up.	December 12, 2021
45	A kii moo de, moo ge, ki fila koja ipenpeju.	No matter how stylishly you wish to wear your cap, the brim must not exceed the eyebrow.	December 14, 2021
46	Igbin o le sare bi aja, iyen ko ni ko ma de ibi to n lo.	The snail is not truly as fast as the dog, yet this won't stop the snail from reaching its destination.	December 16, 2021
47	Bi a gun ata ninu odo, ki a loo lori olo, iwa ata ko nii fi ata sile.	Even if we pound it in a mortar or grind it on the grinding stone, pepper will remain inseparable from its character.	December 18, 2021
48	Agbalagba to so yangan mo idi, lo so ara e di alawada adiyee.	An elder who wears corn around his waist makes himself a clown among fowls.	December 24, 2021
49	A kii moo rin moo yan ko'ri ma mi. A kii dara ka ma ku si'bi kan.	No one is so adept at walking and marching that the head won't shake on the neck.	December 26, 2021
50	Alejo bi okete la n fi ekuro lo, bi a ba se rin la se n ko'ni. Irinisi ni isonilojo.	A guest like bush rat is the one offered palm kernel, the way you are dressed is the way you are addressed.	December 26, 2021
51	Agbajo owo la fii s'oya, ajeje owo kan Ko Gberu Dori	With the whole hand a man beats his chest; a single hand cannot lift the load to the head.	December 31, 2021
52	Asiko ikun laa jeun si.	A man's best meal time is while the appetite lasts.	December 31, 2021

From Table 5.10 above, it shows that the *BBC News Yorùbá* use these proverbs to add aesthetic value to their headlines and to showcase the beauty and “inner value” of Yorùbá language and culture as well. Aside from the importance of proverbs to Yorùbá cultural tradition, scholars have argued that it is upsetting to realise that there is so much misinterpretation of Yorùbá proverbs' original meanings that it may not be accomplishing its intended function.

Some of these distortions in meaning were also noticed in some of the headlines used by the *BBC News Yorùbá*. For instance, “A kii gba akaka lowo akiti; a kii gba ile baba eni lowo eni” (You

cannot cure a monkey of squatting; so, you cannot take a man's ancestral house from him). (See proverb number 4 in table 5.10). However, the correct reconstruction of the above proverb, according to Fayemi (2009) and Ajibola (1997), is "A kii gba akaki lowo akiti; a kii gba ile baba eni lowo eni" (You cannot take squatting from a fox; so you cannot take a human's ancestral lineage from them). The problem with the wrong version of this proverb is the misuse of the word "akaka" (monkey) instead of "akati" ('fox'). Monkeys do not squat; but a fox does. The proverb reflects the inability to manipulate or deny a person, or animal of their genetic traits.

Another age-long controversial proverb is "ki lo ri lobe, to fi "wa ru owo" (What shocked you in the eating of the soup that made you halt the fist?) (See proverb 23 in Table 5.10). The conceptualization of the term is what causes the conceptual distortion in this case - "wa ru owo" ('to halt or purse the hand') to mean "wa iru s'owo" (pack locust beans at hand').

The division between traditional proverbs and modern proverbs (or post-proverbials) contributes to proverbial distortions in Yorùbá African culture. This categorisation of Yorùbá proverbs is based on generational changes that usually result in changes to the proverbs' structure and meanings. Through conceptual colonisation and the superimposition of meanings on native traditional Yorùbá African proverbs, traditional proverbs function as cultural remnants preserved amidst the alien influences. Traditional Yorùbá proverbs' structural characteristics demonstrate their inherent meaning and the deliberate choice of each word's constituents (Fayemi, 2009:10).

Notwithstanding the distortions, these proverbs have done more good than harm; they serve different purposes for diverse occasions and situations and this is why the *BBC News Yorùbá* adopts proverbs to sustain the cultural heritage of the Yorùbá people. Proverbs, according to Fatuase and Ebim (2022:78), are related to occasions, events, or circumstances that call for a comment, warning, or condemnation. They fulfil a variety of functions, including respect for elders, appropriate behaviour, attire, hard work, family life, women's conduct, perseverance, self-worth, respect for human life, justice, and love. Thus, in the sociocultural setting, proverbs are associated with experience and success. As a result, proverbs are the domain of the elderly in the neighbourhood.

Hence, the *BBC News Yorùbá* leverages on proverbs from Yorùbá cultures and traditions, enumerating various forms of lessons and morals displayed on the Facebook page of the medium. As stated above, proverbs serve as admonitions, advice, counsel and caution. For instance, "Akii fi ikanju la obe gbigbona" (see number 5 above). The proverb cautions against taking a rash decision or action that may be inimical to one's progress or that could be dangerous. Closely related to this proverb is "Adiye funfubn ko mo ara re l'agba" (see 13 above). The proverb also serves to caution; noting that it is a mark of honour to behave respectably. The proverb warns that an elderly person

should not be found wanting rather, should place himself in a position that generates honour from those that are younger.

Similarly, “A kii saaju eleede peede” (see 16 above) also reprimands and cautions someone from being pre-emptive. Yorùbá people appreciate those who watch their tongues while talking; this is one of the qualities of Yorùbá proverbs. Yorùbá also teaches charity and graciousness. This is reflected in the proverb in column 9, Table 5.10 which says “A kii l’ahun ka ni’yi”, meaning that a lot of benefits come from being generous and open-minded.

Yorùbá proverbs also provide precautionary measures against trouble and warn people from being agents of destruction. A typical example is the proverb in item 24 in Table 5.10 which says “Igi woroko tii da ina ru, aaro woroko tii da obe nu.” This aptly describes the non-conformist, troublemaker who causes the greatest confusion and turns things upside down with his charlatan attitude.

In the Yorùbá proverbs, significant importance is attached to warning people. In proverb 36 above, it is noticed there is so much gain in yielding to warnings against taking unreasonable action. For example, “Bi ara ile eni ba n je kokoro mo obi, ti a ko wi fun n, huruhere re kii je ki a sun l’oru.” This proverb means the consequences of unwise action may affect other people if unchecked. Other proverbs that have to do with warnings, according to the *BBC News Yorùbá* Facebook page, is proverb 45 in Table 5.10 which says “A kii moo de moo ge, ki fila koja ipenpeju”. One must maintain modesty at all times and desist from showmanship .

In proverb 48, in order to earn respect, one must refrain from acting impolitely towards others. This is underscored in “Agbalagba to so yangan mo idi lo so ara re di alawada adiyé”. This also serves as a warning and counsel to elderly persons. Proverb 51 in Table 5.10, which says “Agbajo owo la fii s’oya, ajeje owo kan ko gb’eru d’ori”, focuses on indispensability of individuals in society. According to the proverb, in the overall scheme of things, no man can be self-sufficient; occasionally, encouragement from others and group effort are required. That is, so much is achieved when tasks are done collectively to achieve desired results and this aligns with the principle of Omoluabi in Yorùbá parlance. Finally, the proverb “Asiko ikun laa jeun si” in column 52 serves as a counsel, warning and encouragement. A person must do the needful at the expected time – all these are rooted in the Yorùbá ideological and ontological patterns.

Since proverbs can signal warming, direction, advice, caution, admonition, rebuke and reprimand, it implies that Yorùbá proverbs are veritable tools through which the *BBC News Yorùbá* communicates with its far-flung audience and to the teach the young ones how to use proverbs in their daily engagements. This helps in the crusade for the revitalisation of Yorùbá language.

5.8 Research Question 3. To what extent do Yorùbá youths in South-West Nigeria access the *BBC News Yorùbá*?

*Table 5.11: Relationship between age and the access to the *BBC News Yorùbá* among Yorùbá youths*

		Great Extent	Minimal Extent	Total
Age of the respondents	18-20	81	20	101
	21-25	308	31	339
	26-30	144	16	160
	31-35	116	27	143
	36-40	311	53	364
	41 and above	82	11	93
Total		1042	158	1200
		Asymptotic Significance		
		Value	Df	(2-sided)
Pearson Chi-Square		14.938 ^a	5	.011
Likelihood Ratio		14.673	5	.012
Linear-by-Linear Association		.668	1	.414
N of Valid Cases		1200		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 12.25.

Table 5.11 depicts the age range of the respondents with Pearson Chi-Square coefficients of the extent of access to the *BBC News Yorùbá* among Yorùbá youths. These parameters indicate the significant influence of the differences in respondents' age on the extent of access to the *BBC News Yorùbá* among Yorùbá youths. That is, the fitted equation was used to construct the prediction that all parameters of the extent of access to the *BBC News Yorùbá* among Yorùbá youths are positively correlated with Pearson Chi-Square χ^2 of 14.938a, Linear-by-Linear Association of 0.668, and Asymptotic Significance value of 0.011. The definition of the youths clearly shows this; more than 80% of respondents are aged between 18 and 40, which is significant at a 5% level.

This analysis corroborates with the submission by Obadun (2014), which states that outputs from broadcast media outfits determine the attitudes of youths regarding the usage of indigenous languages. The results of the study also show that youths are more inclined to use indigenous language in the media, where a total number of 1, 042 youths agreed that their access to *BBC News Yorùbá* is high. According to Putra (2015), this trend provides the younger generation the power to decide what happens to their native language, as well as their allegiance to and support for their culture and identity. This spurs the continued survival of their endangered language.

Table 5.12: Do you watch BBC News Yorùbá?

	Frequency	Percent	Total
Yes	1013	84.4	
No	187	15.6	1200 (100.0)

Table 5.12 focuses on whether participants watch *BBC News Yorùbá* or not. The table shows that most respondents watch *BBC News Yorùbá*. For instance, 1,013, equivalent to 84.4%, responded that they did, while an insignificant few of 187 (15.6%) said they did not. It could be logically inferred that most respondents do watch *BBC News Yorùbá*.

If yes to Table 5.12, which of the following news items interests you in the *BBC News Yorùbá*? You can choose as many options as possible in this case.



Figure 5.5: Items of interest in BBC News Yorùbá Source: MS Excel Output (2022)

Figure 5.5 expatiates the question in Table 5.12 where respondents were asked to provide various options from the items concerning the news items that interested them the most in watching the *BBC News Yorùbá*. Respondents were selected based on their affinity for the news items by the *BBC News Yorùbá*. These news items range from entrepreneurship, African traditional religions, personalities/celebrities, Yorùbá culture, health news, crime, judiciary, politics, sports, marriage, fashion and fad to oddities, videos news, conventional news, feature stories, editorial, commentary, special interview, photographic news, special and foreign reports. Although various options were chosen from the item, the major items commonly found among respondents were Yorùbá Culture and News.

Table 5.13: How often do you watch BBC News Yorùbá?

	Frequency	Percent	Total
None	141	11.8	
Lowest (Once a month/ occasionally)	341	28.4	
Low (Once a week)	208	17.3	1200
High (Two-three times a week)	288	24.0	(100.0)
Highest (Everyday)	222	18.5	

Table 5.13 depicts respondents who watch the *BBC News Yorùbá*. The table shows that 141 (11.8%) do not watch *BBC News Yorùbá*, 341 (28.4%) watch it once a month/occasionally and 208 (17.3%) with low tenacity of once a week. Meanwhile, 288 (24%) of the respondents were on the high side/two-three times a week and 222 (18.5%) were the highest; they watch the *BBC News Yorùbá* daily.

Table 5.14: How many hours in a day do you watch the *BBC News Yorùbá*?

	Frequency	Percent	Total
None	334	27.8	
Lowest (1-2 hours)	683	56.9	
Low (3-5 hours)	132	11.0	1200
High (6-9 hours)	30	2.5	(100.0)
Highest (10-15 hours)	21	1.8	

Table 5.14 portrays how many hours in a day respondents watch *BBC News Yorùbá*. The table shows that 334 (27.8%) settled for none, 683 (56.9%) watched it for 1 to 2 hours and 132 (11%) with low tenacity of 3 to 5 hours. Meanwhile, 30 (2.5%) of the respondents chose between 6 to 9 hours and 21 (1.8%) watch *BBC News Yorùbá* between 10 and 15 hours in a day.

Table 5.15: How frequently do you discuss content accessed from the BBC News Yorùbá with friends, family members, colleagues, parents?

	Frequency	Percent	Total
None	153	12.8	
Lowest	200	16.7	
Low	273	22.8	1200
High	410	34.2	(100.0)
Highest	164	13.7	

The question asked how frequently respondents discuss contents accessed from the *BBC News Yorùbá* with friends, family members, colleagues and parents. Table 5.15 portrays that 153 (12.8%) chose none, 200 (16.7%) do discuss the *BBC News Yorùbá* and 273 (22.8%) were of low intensity. Meanwhile, 410 (34.2%) of the respondents chose high and 164 (13.7%), showing that they discuss content accessed from the *BBC News Yorùbá* with friends, family members, colleagues, and parents.

Moreover, analysis from Table 5.15, shows that 153 (12.8%) chose that they do not engage in such discussion; 473 (39.5%) discuss the *BBC News Yorùbá* but not frequently and 584 (47.9%) frequently discuss contents accessed from the *BBC News Yorùbá* with friends, family members, colleagues and parents. Similarly, analysis from Table 5.20 further depicts the accessibility of youths to the *BBC News Yorùbá* and how it has impacted the cultural traditions of the Yorùbá people on them. This shows that 74 respondents (6.2%) do not have interest in the contents being churned out by the *BBC News Yorùbá*; 141 respondents (11.8%) say that they have access to the *BBC News Yorùbá*, however, their exposure to the content does not have much impact on them while 985 respondents (82.1%) have affinity for the Yorùbá cultural tradition from the organisation. Hence, it could be said that respondents perceived the *BBC News Yorùbá* as impactful in creating awareness on issues about the cultural traditions of the Yorùbá people.

During the course of the in-depth interview sessions with language scholars and professionals, a number agreed that youths have access to Yorùbá language but noted that the attitudes of youths to Yorùbá language is poor as they are not loyal to their indigenous languages. It was also established that youths prefer English language to Yorùbá in the belief that there are benefits associated with speaking the English language but none associated with speaking Yorùbá language. In fact, most respondents agreed that attitudes of youths to Yorùbá language are not so impressive despite their unrestricted access to the language.

5.9 Research Question 4: To what extent does *BBC News Yorùbá* promote Yorùbá cultural traditions of South-West Nigeria?

Table 5.16: Relationship between marital status and extent to which the BBC News Yorùbá promotes Yorùbá cultural traditions.

		Great Extent	Minimal Extent	Total
Marital Status	Married	437	72	509
	Single	571	80	651
	Widowed	12	2	14
	Separated	16	4	20
	Divorcee	6	0	6
Total		1042	158	1200
		Value	df	Asymptotic Signif. (2-sided)
Pearson Chi-Square		2.607 ^a	4	.626
Likelihood Ratio		3.296	4	.510
Linear-by-Linear Association		.349	1	.554
N of Valid Cases		1200		

a. 3 cells (30.0%) have expected count less than 5. The minimum expected count is .79.

Table 5.16 presents the relationship between marital status and extent to which the *BBC News Yorùbá* promotes Yorùbá cultural traditions and contains the marital status of the respondents with Pearson Chi-Square coefficients to examine the extent to which *BBC News Yorùbá* promotes Yorùbá cultural traditions. These parameters indicate the significant influence of the differences in respondents' marital status and the extent to which *BBC News Yorùbá* promotes Yorùbá cultural traditions. The fitted equation was used to construct the prediction that all parameters exert an impact in the *BBC News Yorùbá* promoting Yorùbá cultural traditions. This is a weak-positive and statistically-insignificant association with Pearson Chi-Square χ^2 of 2.607^a, Linear-by-Linear Association of 0.349, and Asymptotic Significance value of 0.626. This shows that the *BBC News Yorùbá* does not correlate in promoting Yorùbá cultural traditions, which is insignificant at a 5% level. Thus, the relationship between *BBC News Yorùbá* promoting Yorùbá cultural traditions is modest in the overall test of significance. Hence, marital status does not have a significant influence on the outcome of *BBC News Yorùbá* promotion of cultural tradition. This indicates that the dimensions of the *BBC News Yorùbá* are not pronounced in promoting Yorùbá cultural traditions.

There is no evident relationship with marital status. Additional research employing qualitative methods should be conducted to advance our understanding of their interaction in a media outlet similar to this theory used in this study. The study's qualitative results clarify the need for additional research into the elements that predispose viewers to *BBC News Yorùbá* and support Yorùbá cultural practices.

Table 5.17: In your opinion, does *BBC News Yorùbá* promote Yorùbá cultural traditions?

	Frequency	Percent	Total
Great Extent	1130	94.2	1200
Minimal Extent	70	5.8	(100.0)

Concerning the opinions of respondents on whether the *BBC News Yorùbá* promote Yorùbá cultural traditions in Table 5.17, it was evident that most respondents agreed that *BBC News Yorùbá* promotes Yorùbá cultural traditions with 1130 (94.2%). At the same time, the remaining 70 (5.8%) thought that *BBC News Yorùbá* has not done enough to promote Yorùbá cultural traditions.

Table 5.18: If yes, how useful are the contents in promoting Yorùbá cultural traditions?

	Frequency	Percent	Total
Not useful	39	3.3	
Less useful	26	2.2	
Useful	173	14.4	1200
Moderately useful	350	29.2	(100.0)
Highly useful	612	51.0	

Table 5.18 granulates the opinions of respondents that agreed to Table 5.17 which explains how valid contents of the *BBC News Yorùbá* promote Yorùbá Cultural traditions. Their responses confirm that 39 (3.3%) settled for 'not being useful' for promoting Yorùbá cultural tradition and 26 (2.2%) also considered it less useful. 173 (14.4%) said it is useful, 350 (29.2%) of the respondents were moderately useful and 612 (51%) believed that contents of the *BBC News Yorùbá* promote Yorùbá cultural traditions.

Table 5.19: To what extent has BBC News Yorùbá improved your knowledge of Yorùbá cultural traditions?

	Frequency	Percent	Total
None	102	8.5	
Lowest	21	1.8	
Low	124	10.3	1200
High	636	53.0	(100.0)
Highest	317	26.4	

The extent to which *BBC News Yorùbá* improved respondents' knowledge of Yorùbá cultural traditions is depicted in Table 5.19, confirming that 102 (8.5%) have no cultural understanding resulting from *BBC News Yorùbá*, 21 (1.8%) with the lowest option and 124 (10.3%) were of the low intensity. Meanwhile, 636 (53%) of the respondents have the cultural knowledge resulting from the *BBC News Yorùbá* and 317 (26.4%) were of the opinion that they gained cultural knowledge from the *BBC News Yorùbá*.

Table 5.20: How impactful (in terms of creating awareness on issues that bother on cultural traditions of Yorùbá people) would you adjudge information received or accessed from the BBC News Yorùbá?

	Frequency	Percent	Total
None	74	6.2	
Lowest	14	1.2	
Low	127	10.6	1200
High	686	57.2	(100.0)
Highest	299	24.9	

The question on how impactful (in terms of creating awareness on issues of the cultural traditions of Yorùbá people) would respondents adjudge information received or accessed from the *BBC News Yorùbá*. Table 5.20 displays the extent of impact from none with 74 (6.2%), lowest with 14 (1.2%), Low with 127 (10.6%), High with 686 (57.2%) and highest with 299 (24.9). Hence, it could be inferred that respondents perceived the *BBC News Yorùbá* as impactful in creating awareness on issues on the cultural traditions of the Yorùbá people.

Table 5.21: Has *BBC News Yorùbá* succeeded in its drive to revitalise Yorùbá language?

	Frequency	Percent	Total
Great Extent	1042	86.8	1200
Minimal Extent	158	13.2	(100.0)

Table 5.21 explains whether *BBC News Yorùbá* has succeeded in its drive to revitalise Yorùbá Language. Evidence from respondents illustrates that the majority agreed that *BBC News Yorùbá* succeeded in its drive to revitalise the Yorùbá language with 1042 (86.8%). At the same time, 158 (13.2%) were of the opinion that *BBC News Yorùbá* has not done enough in its drive to revitalise the Yorùbá language.

In Table 5.17, most respondents agreed that *BBC News Yorùbá* promotes Yorùbá cultural traditions with 1 130 respondents (94.2%) while the remaining 70 respondents (5.8%) thought that *BBC News Yorùbá* does not promote Yorùbá cultural traditions. Then Table 5.19 depicts that 39 respondents (3.3%) submit that the *BBC News Yorùbá* contents do not promote Yorùbá cultural traditions, 199 respondents (16.6%) note that its contents are moderately useful while 962 respondents (80.2%) agree that the contents of the *BBC News Yorùbá* promote Yorùbá cultural traditions. In addition to this, Table 5.19 discloses that 102 respondents (8.5%) do not gain any cultural knowledge from the *BBC News Yorùbá* which is contrary to the submission of 1098 respondents (91.5%) who were of the opinion that they gained cultural knowledge from the *BBC News Yorùbá* contents.

Similarly, positions of language scholars and professionals also corroborate the analysis above with many respondents agreeing that the *BBC News Yorùbá* truly promotes Yorùbá culture and traditions through the series of personality interviews and special reports of traditional festivals, events and places in South-West Nigeria. This reflects in the medium’s coverage of cultural commemorations such as *Lisabi* festival of Abeokuta, Ogun State, *Osun Osogbo* festival in Osogbo, Osun State, *Ojude Oba* festival of Ijebu Ode, Ogun State, *Olojo* festival of Ile-Ife, Osun State, *Eyo* festival of Lagos, *Arigyan* festival of Ikare Akoko in Ondo State, *Oke Ibadan* festival in Oyo State and a host of others that have attracted the attention of the *BBC News Yorùbá*.

The *BBC News Yorùbá* equally promotes Yorùbá people’s culture and traditions through its analysis and application of different Yorùbá proverbs and sayings. As a result, most respondents agreed that there is hardly any area of Yorùbá culture and traditions that *BBC News Yorùbá* does not cover and promote. It also emerges from the submissions of respondents that the *BBC News Yorùbá* has enhanced the rejuvenation of Yorùbá language and that people who do not have the grasp of English language now have an alternative space and platform of listening to news and events. Most

language scholars and professionals further concur that the *BBC News Yorùbá* gives people the space to strive through their language; gives journalists the avenue to explore the language through texts and offers people the platform to read and write Yorùbá language unlike before. This, in turn, enriches the lifestyle of the Yorùbá people through dynamic language use.

Going by the analyses extracted from Tables 5.17, 5.18 and 5.19 respectively and submissions by language scholars and professionals, it was deduced that the *BBC News Yorùbá* promotes Yorùbá culture and traditions through its contents.

5.10 Research Question 5: How do the Yorùbá language scholars and professionals assess the quality of Yorùbá language used by the *BBC News Yorùbá*?

BBC started broadcasting in Yorùbá language in 2018 to cater for its Yorùbá-speaking audience across the world. The establishment of other indigenous language stations like Hausa, Igbo, Somali, Swahili and Amharic has also given indigenous people both presence and voice. These stations are considered a crucial instrument in revitalising indigenous peoples' culture, land, social, and economic rights, with a variety of programmes (Livingstone, 2022). However, it is not yet known how successful these programmes are in promoting indigenous languages. This is why participants were asked about the quality of Yorùbá language used by the *BBC News Yorùbá* in presenting its stories.

After careful analysis, the following sub-themes are highlighted for discussion to respond to the research question:

- i. General assessment of the *BBC News Yorùbá* towards the rejuvenation of Yorùbá language.
- ii. The extent to which *BBC News Yorùbá* promotes Yorùbá cultural traditions of South-West Nigeria.
- iii. Contributions of major stakeholders to the revival of Yorùbá language.

5.10.1. Sub-theme 1 - General assessment of the *BBC News Yorùbá* towards the rejuvenation of Yorùbá language.

5.10.1.1 Quality of Yorùbá language usage by the *BBC News Yorùbá*

Yorùbá is the third biggest language spoken after Hausa and Pidgin in Nigeria. Before establishing the *BBC News Yorùbá*, the BBC World Service surveyed languages at risk of extinction; languages that people wanted to know more about, and Yorùbá language was one. BBC decided to take a giant stride by bringing Yorùbá back to its feet for the sake of humanity and society at large (Interview with the Editor of the *BBC News Yorùbá*, February 3, 2022). It might be difficult for people to speak the language in its uncontaminated form without code-mixing because people have been

enculturated into English language in their day-to-day engagements at the expense of their native tongues. English language dominates the minds and lives of the people who believe that the only survival strategy to belong to the elitist class is to be speak and write in English language.

This is why the *BBC News Yorùbá* adopted different language styles and strategies to disseminate information to broad audiences with a view to promoting the cultural values of Yorùbá people. The primary objective is to broadcast in the language their audience understands; to bring the language to the people of the community. This justifies why participants in this category are classified into three (3); participants who rated the quality high; participants who rated it low and participants who were ambivalent.

Some participants believed that:

Just on the average, you know, I don't think they make use of tone marks. They don't. In terms of orthography, it needs to be handled by professionals. So, they need to work more on their language use.

Another category of participants rate it very high, as captured by Participant 2 in the excerpt below:

I rate the quality high in terms of the spoken format. I feel there is more to the written form. It needs to conform to Yorùbá modern orthography. It is because the number of Yorùbá speakers around the world is quite large and at BBC, when you have large numbers of people speaking a particular language, common sense tells you to bring your station in that language. Not only that you are adding to the number of your followers but you are increasing the knowledge of the people and as well exposing their language and culture more to them in a better and informed manner. Yorùbá is the third biggest language spoken after Hausa and Pidgin. Before establishing a language service, BBC will do a survey about languages that are foreseen to be going into extinction. It was discovered that Yorùbá language is going into extinction and BBC decided to contribute its quota in bringing it back for the sake of humanity and society at large. *BBC News Yorùbá* has given a platform for people to read and write Yorùbá texts, unlike before, there was none.

This conclusion is reinforced by Isa (2005), who holds that through the programmes they broadcast to the general public, the media has a duty to assist the people in maintaining their traditional values and arts, including dance, music, and folktales.

The third category of participants were undecided. The first is the problem of language usage and the second is standardisation:

For the usage:

I know that *BBC News Yorùbá* organises training for their members of staff in which I was also involved when they started but I cannot say if the training is sustainable. I think they should have affiliations with Yorùbá studies departments in Nigerian Universities, it is essential so that they can be at par with University curricular with regards language development. I want to say that may be *BBC News Yorùbá* is not serious about reinvigorating Yorùbá language use because I don't see improvement from them. The local language media are doing better on how they use their language. I know they try to employ young scholars and graduates but I think they need to take language use more seriously (Participant 4).

Participant 4 said:

Sometimes, when I see their reports, I say this is not professional enough in language use; using inconsistent words and people condemned them and when that happens, you ask if BBC is considering their shortcomings. When I challenged them some time ago, they appreciated it and told me they would work on it. While some of the errors have been corrected, some are yet to. The mode of language usage has been very shambolic. They are not careful with the language usage and they dare not to do that with English language. May be because they feel that there is nobody to sanction or criticise them for the wrong usage of Yorùbá language but the society is not trusting their contents anymore.

On Standardisation:

I told them during my training for their members of staff that Yorùbá language is tonal language and the tone is contractive, so they have meanings. Morphology is not just toned in the Yorùbá language, they have their meanings because when we use them, they transport meanings to the hearers and because of that, you don't take it lightly and assume that people will understand. Some of the words they use are not orthographically correct. I think they are not doing enough justice to the language (Participants 2).

It should be reiterated that Yorùbá is a tonal language, so *BBC News Yorùbá* needs to work on this to avoid jeopardising the standard of the language. It was also observed that they sensationalise their headlines; hence, they need to further inject professionalism to achieve the primary objective of the organisation. The medium also needs to be more consistent and improve on the styles of their headline casting, use of literary devices as well as style of writing news stories - all these are germane to the stated goal of the *BBC News Yorùbá*. Even though, it is not the primary duty of the BBC to promote anybody's language and culture, they can still make effort by giving people access to accurate information; giving them access to news and up-to-speed events when the need arises and whenever people need to express themselves. As a result of this, *Participant 2* submitted that *BBC News Yorùbá* contributes largely to language development in the following ways:

- *Gives people the space to thrive through their language.*
- *Gives journalists access to use the language.*
- *Gives people the space to read and write in the Yorùbá language.*
- *Promotes the lifestyle of the people through the language.*

5.10.2. Sub-theme 2 - The extent to which *BBC News Yorùbá* promotes Yorùbá cultural traditions of South-West Nigeria.

To preserve African languages and cultures and to keep the world a "coat of many colours," the BBC developed its African Services, which transmit news and other programmes in African indigenous languages (Potter, 2012:18). Thus, the *BBC Hausa* has been in operation since March 13, 1957, and more recently, the *BBC News Yorùbá* and *Igbo* Services were introduced in 2018 because of the importance of indigenous languages to cultures and the fact that BBC works to preserve Yorùbá's priceless legacy.

As part of its mission to promote the preservation and development of the diversity of Yorùbá cultures, *BBC News Yorùbá* perceives interaction, ingenuity, and creativity as important for people as biodiversity is for the natural world. Passer (2020) argues that in this regard, cultural diversity is a part of humanity's common history and need to be acknowledged and affirmed for the good of both the present and the future.

This principle of biodiversity rests on the promotion of cultural values which are germane to media outlets. The question is the degree to which *BBC News Yorùbá* promotes Yorùbá cultural traditions of South-West Nigeria. Respondents were asked related questions and their responses are presented in the sub-themes below:

5.10.2.1. *BBC News Yorùbá* lives up to expectation

The sub-theme on whether *BBC News Yorùbá* lives up to expectations in this area and what their policies are, which can be used to revitalise Yorùbá language, forms the central point of this discussion. Participants submitted different views on the subject matter, with Participant 1 who believed that:

BBC cannot love the Yorùbá language more than we the original speakers. They should and must consider the indigenous speaker of the language in taking any step towards revitalisation of Yorùbá language. When they do that, they will be at par with the recent happenings and how the language has been used and should be used appropriately. If they shy away from doing that, they will be isolated. Presently, I won't say they have performed below standard, but they can still do better and I think they have more resources; get the best hands and do enough training for standard output.

On policies and the modus operandi of the medium, Participant 1 held the position that:

Government should implement language policies on education. Lagos and Oyo Houses of Assembly have adopted Yorùbá as a language of business every Thursday. This is a laudable step and government should also supervise schools in implementing these policies by teaching them in Yorùbá language, but unfortunately, the opposite is the case. I will also urge other state governments in the South-West Nigeria to emulate the Lagos State government policy so that we can save our language from going into extinction.

Participant 2 submitted that everyone is culpable when it comes to embracing Yorùbá language, including himself. He added that lackadaisical attitudes of stakeholders do not allow Yorùbá language to grow as expected. He added:

I am also personally guilty because I don't really listen to the news on indigenous languages, but at least on Instagram, I see posts on *BBC News Yorùbá* and *BBC Igbo* on Facebook. Well, I think their performance is on the average. But like I said before, I saw the coming of the *BBC News Yorùbá* as a way of documenting our language. Although, I doubt if they recruit people who are experts in Yorùbá language but I believe they can improve on the standard.

Participant 10 also buttressed the perspectives of Participants 2, 4, 6, 8:

BBC News Yorùbá is filling the gap where other broadcast stations have failed. Obviously, those who wrote the proposal for the *BBC News Yorùbá* have noticed the lacuna and that Yorùbá media have failed. Yes! The medium is helping. It is a means through which the language is rejuvenated.

However, other participants held contrary opinions on the fact that for the *BBC News Yorùbá* to live up to expectation, it must present its news stories in an undiluted Yorùbá language. Participant 9 wraps up in this submission:

BBC News Yorùbá is not totally living up to expectation because one of the things I noticed is that not all of the news on the BBC websites are written in purely Yorùbá language. Most headlines are code-mixed and this is not good enough. It is not ideal! It is not everything on their website that you will get their translation in Yorùbá.

To further find a lasting solution to the inconsistencies by the *BBC News Yorùbá*, Participant 2 said language experts and professionals have a role to play in this direction. He enumerated some of the strategies to adopt as follows:

Another strategy we should talk about on the improvement of the *BBC News Yorùbá* is that scholars should start getting involved in such a project. We shouldn't leave it for people who do not understand the language because from Google translation back then, I realise that people

and organisations like the *BBC News Yorùbá* usually deploy people for such project and they are not usually language experts but computer experts who speak the language and not scholars who understand the intricacies of that language per se. I think scholars should get involved in that project. Where they could get involved is that we can start a project on our own with the collaborative effort of some other organisations, we can start a project that primarily promotes Yorùbá language.

To complement the effort of the *BBC News Yorùbá* towards the revitalisation of Yorùbá language, Participant 7 noted that there is need for policy makers to bring back serials on radio and television stations that have rich cultural heritage for the entertainment of the audience, more importantly, and for the propagation of Yorùbá language at large. He summarised his position thus:

In time past in Nigeria, we got a lot of indigenous programmes that promote Yorùbá language like ‘*Alo*’, ‘*Feyikogbon*’. Most of those programmes have disappeared today. There is need to go back and get scholars to help get this kind of programme back on air. We need more production materials to achieve this. There is no shying away from the fact that, of course, we have people who are providing and producing materials, but we need more of them. Most of the programmes that have developed and are safe out there, if you look at the available materials in those languages, you will discover that, Yorùbá needs much more useful materials urgently.

5.10.2.2. The effect of language shift on Yorùbá culture and tradition

Language shift has to do with social phenomena and sociolinguistic processes that concentrate on the socio-functions of language use from the point of view of reversing language shift (RLS) to achieve and enhance intergenerational mother-tongue transmission (Fishman, 2012). Most interviewees agreed that language shift contributes to some aspect of endangerment to the Yorùbá language. Language shift underrates the usage of Yorùbá language and compels people to use the language without standardisation (Interview with a language scholar/Participant 9 - February 4, 2022). Hence, using the language is part of the Yorùbá culture and everyday human activity. Participant 9 corroborated this as follows:

Language is underrated; everybody uses language, but we are not giving much attention to language usage and this happens everywhere. People use language anyhow they want without considering the

standardization [sic]; we must be careful and find a way to balance the culture with the language to protect our mother tongue.

Arising from different arguments on marginalised African languages, it is clear that neocolonialism and media imperialism have been responsible for the systemic erosion of African cultures, which is why the majority of Africans cannot tell the difference between indigenous African cultures and indigenized cultures.

Culture also evolves and it is possible to view this evolution as one of the many ways in which language could gradually become endangered. If language users add and drop words willy-nilly, there is the possibility that such languages eventually experience loss in meanings and some values embedded in those constructs that get lost (Odling-Smee and Laland, 2009).

Oparinde (2017:6) claims that evolution and the imperial presence have reduced language to it being a candidate for extinction. A language is lost when a speaker is absent for an extended period of time; this gradual process takes place when someone avoids using their native tongue. Currently, a large portion of Yorùbá vocabulary is not actively used, dead or in the process of dying because we have avoided the language. Dead vocabulary contributes to language loss, death, or extinction. The decision to drop a more regional or less esteemed language, according to Kandler et al. (2010) is the primary cause of language shift.

This finding consolidates the submission of Appel and Muysken (1987: 42) that

“as a language loses territory in a given community, speakers will become less proficient in it... loss of lexical skills in the language surfaces... words in the dominant language replace words in the minority language.”

This, coupled with the above discussion, means we can either watch language go into extinction or find a solution to arrest this negative development.

Participants 8 spoke on the importance of culture to the revival of indigenous language:

The impact could be viewed from economic and political perspectives. There are other areas globally, where some Yorùbá cultural festivals are celebrated, denying us the capital flights that are supposed to come to us. Politically, the hegemony of Yorùbá is relocating to where the language and culture are accepted and celebrated.

In the same vein, other participants spoke on the urgency of the revitalisation of Yorùbá language through the acceptance of the language by all. Their concerns were summarised by the opinion of Participant 10 as follows:

Revitalisation of Yorùbá language is crucial or is now essential to begin to look at the way people speak and study the language because the level at which the youths participate in speaking the language is very low and it's not encouraging at all. But the nature of language is such that there is no way you will use a language that you will not project some or all of its culture. Language and culture are symbiotic. I want to say that it may not be the intention of the BBC to promote Yorùbá culture since they are going to use the language for reasons they can best understand. Whether economic, political or what, it is something that one needs to unravel.

It would be tragic if, in years to come, the only language of communication is English. It is important for all stakeholders to join the forces together in rejuvenating Yorùbá language. That is why some participants advocated for a platform to teach and interact in Yorùbá language so that others could benefit.

5.10.3. Sub-theme 3 - How the language used by the *BBC News Yorùbá* influences attitudes of the youths towards Yorùbá language

Most interviewees concurred that the quality of language used by the *BBC News Yorùbá* influences the attitudes of youths towards Yorùbá language. While some submitted that the impact of the language used by the *BBC News Yorùbá* is commendable, others contradict this opinion, noting that the medium is not doing enough in the area of the diverse language styles blended to disseminate news items. On this note, participant 4 submitted:

Children are acquiring the language of the society now, which is not Yorùbá but English language. They learn it from the society - parents, family members, friends, schools - everywhere they go, people speak English to them and they grow with it. Society is the main factor and we can extend it to implementation from the government on policies and parents also have a role to play in this area. What is their response or reaction to their kids learning Yorùbá? Youths are also not encouraged to speak the language. No children want to speak Yorùbá language because of castigation by their parents and the elderly ones. Hence, they see speaking Yorùbá language as absurdity which is not too good for us.

Ayeomoni (2006: 93) also shows that the issue first becomes apparent during the school years, when English is the only language taught to students. In Nigerian schools, English is also the sole medium of instruction, particularly private schools. The main issue is that two languages - and English - begin to coexist in the speech of the typical community youngster. As a result, the child begins to learn two languages as early as the elementary school, even though they have not yet fully mastered the grammar of the first language. The term "grammatical coalescence" is used because it is natural for a youngster to desire to express themselves using all the language tools available to them.

Consequent upon this, Adebayo (2016), illustrates that code-switching and code-mixing become manifest in a child's linguistic development even at a young age. Language shift emerges as the school's language gradually gains the lead.

Participant 5, who held a contrary opinion, added:

Youths are not causing this problem themselves, but they inherited it from their parents. Government should give enough priority to the teaching and learning of indigenous language.

The concern raised above totally exonerates the youths as government, which is the major policy maker, is not helping either. According to Bamgbose (2017:196), the Lagos State Government rejected the use of Yorùbá as the primary language of debate in the Lagos State House of Assembly in 1999, as reported in the Nigerian Guardian on December 10th. The statement that follows encapsulates this:

Lagos is a global metropolis, hence using Yorùbá in the House of Assembly is inappropriate. Additionally, using it has the potential to impair and reduce the legislators' intellectual capacity.

Participant 6 also felt uncomfortable with the way the youths handle Yorùbá language with levity. He chastised them for placing more emphasis on English language than Yorùbá, as the following excerpt confirms this view:

They may probably prefer English language to their indigenous language, feeling there are some benefits associated with speaking English language and they feel like there are no benefits associated with speaking Yorùbá language, which is their mother tongue.

Participant 10 argued that people consider English a prestigious language of the media. In some places, proficiency in English is valued as evidence of high intelligence. He further submitted that government has attached too much importance to English language at the expense of our mother tongues. The opinion is captured in the expression below:

Part of the problem is the [privileging] of English language above all the mother tongue languages in Nigeria except Hausa which they continue to hold on to their language to the extent that they didn't allow religion to inflate into their language. But in Yorùbáland here, we have more people that are learned and exposed to different countries and culture, so they believe their children don't need to learn Yorùbá language in order to move ahead in life.

Elucidating this submission, Abidogun and Adebule (2013) examine the importance of mother tongue in pre-nursery or early childhood education, noting that Nigerian policy documentation on language, language theory and development needed to be reviewed to find a lasting solution to the endangerment of Yorùbá language in Nigeria.

Meanwhile, Participant 5 submitted that things have now changed compared to the quality of mother tongue used to teach children in the past which helped them in the assimilation of this primary language. The participant added:

The problem with the youths is that of the misrepresentation of English language above all other languages and people also look inferior if they do not have the grasp of English language. So, it's very rare to see a youth that claims that he only understands Yorùbá, they will rather be speaking Pidgin. Youths attend more to English than other languages.

Meanwhile, Participant 7 said:

My first take is that the BBC and people working for the BBC on the Yorùbá language usage in particular and on the medium at large focus attention on the aesthetics than the quality or correctness of their news. They pay more attention to these qualities than addressing the youths who should be considered in their broadcast contents. Using catchy form or terms because of course, this is what I have been interested in for some time. Sometimes I read their news in English and then look at the Yorùbá version. Sometimes, you will see the signs and evidence of incorrectness and wrong use of context or items. My take is that they

pay more attention to aesthetics. They pay more attention to catchy headlines rather than the correctness, forms and the quality of their language on air. All these will not encourage youths to embrace the language we're trying to revitalise.

5.10.4. Sub-theme 4 - Contributions of major stakeholders to the revival of Yorùbá language.

BBC World Service established new language broadcast platforms, mostly indigenous languages in 2018. Pidgin (+332%), Igbo (+204%), Yorùbá (+94%), Gujarati (+78%), and Punjabi (+75%) are the five languages with the best performance among the new language services. As a result, digital media currently account for 39% of World Service's weekly reach (41% for all BBC News) with quality content provided by the BBC (BBC, 2021; Cowling and Lee, 2002: 9). In a sequel to this report, various issues were raised on the role of Yorùbá language scholars and professionals in revitalising Yorùbá language and undertaking by stakeholders towards revitalisation of Yorùbá language in South-West Nigeria. The following sub-headings emerged from discussions:

5.10.4.1. Roles of Yorùbá language scholars and professionals in the discourse

Participant 1 showed displeasure over people's attitude towards Yorùbá works and literature in general, most especially among Yorùbá language scholars and professionals. He gave the impression that:

...people don't appreciate Yorùbá language. Recently, I wrote a book in Yorùbá language and people did not buy because it was written in indigenous language. I wanted to contribute to our language but people jettison it and embraced English language books with the same contents as Yorùbá. Am I encouraged to do more? I am not encouraged to write in Yorùbá because people will not buy. This is a setback for the revitalisation of Yorùbá language we're clamouring for. Our scholars are not helping either. It should be a collaborative effort among language scholars and professionals if we really want to get it right.

In proffering solution to the dearth of book publications in indigenous languages, the promotion of works published in indigenous languages should be undertaken by linguists and other specialists. Professionals in the fields of library and information science should also try to ensure that the literature written in the various indigenous languages is available to the intended audience. Librarians should do more than wait for patrons to use these books at the library. For indigenous publications produced in indigenous languages to reach the proper users on time, especially young

people, it is crucial that library and information workers use every marketing approach (Benson, et al., 2017).

The participant 1 further added that most Yorùbá-speaking cities and villages are no longer speaking Yorùbá language, thereby causing serious harm to the language:

If you don't have versed knowledge of Yorùbá, you cannot have the grasp of English and we are unaware of these abnormalities. We must make it as a point of duty to regularly speak Yorùbá language to our youths. At our Institute at the University of Lagos, we have students from the United States who want to learn how to speak Yorùbá. This is a good development for the rejuvenation of Yorùbá language. The earlier we realise this, the better for us, as language professionals.

For Yorùbá to be a household language, Participant 2 advocated for parental effort to ensure their children are directed towards learning and mastering Yorùbá. He noted that doing this could make youths to embrace the language in their day-to-day activities, thereby saving Yorùbá language from imminent extinction. He further submitted:

Language scholars could sensitise parents on the need to train up a child in their indigenous languages and I think we can organise seminars too to sensitise both parents and youths and as well as stakeholders in the language business on the need to promote our language. Speaking our language is important to the revitalisation of Yorùbá language in all ramifications. We could do through Yorùbá music, you know, all of these 'tales my moonlight', all of those things can help bring back our language, most especially among youths. Government could also compel students to speak Yorùbá by making it a requires subject in our schools, I think this was one of the recommendations for language planning by an erudite language scholar, Professor Obuluyi. Unfortunately, that has not been implemented. The man advocated that students should study their native tongue throughout the first three years of primary school.

This is consistent with Sesan's (2012) appeal to Yorùbá literary practitioners to demonstrate their creativity together with their inherent intelligence and linguistic capacity to save Yorùbá language from imminent extinction. He asserts that these practitioners should utilise the nuances of indigenous languages, such as proverbs, idioms, and innuendoes, to convey their thoughts and to

imprint them on their audiences. They should also use these techniques to communicate with their audiences to boost the standard of Yorùbá language.

Participant 8 observed:

The struggle is ignited because of the understanding of the power and dominance of a language over and above others. Language imperialism is real and we leave with it every day. I guess the struggle is also meant to liberate people from colonialism. Now, scholars are writing about African languages but unfortunately, they are being presented in foreign languages, alienating the owners from access to them because of language barriers.

This submission corroborates Austin and Sallabank's (2011) cultural marginalisation theory of language. They note that in order to advance in society, indigenous populations frequently use the languages of non-indigenous groups. They contend that a language runs the risk of extinction when individuals disregard and refuse to develop official and informal communication dynamics in their own language since they are culturally marginalising it.

On the need to keep the teaching of Yorùbá language at every level of education, Participant 10 voiced that scholars perform good roles individually and as groups. He cited efforts of individuals and groups like Professor Kola Owolabi, who is the CEO of Centre for Yorùbá Language Engineering, Yorùbá Studies Association, and *Ègbé Akómọlédè àti Àṣà* and many others.

Participant 4 added:

Yes, I agree because we need to show the coming generations that the onus lies on them learn their indigenous language, interwoven with culture. We need to bring back Yorùbá culture to address the vices and issues happening today in our country.

To accomplish the aforementioned, community media centres should be established in various communities to encourage learning through indigenous languages, most notably Yorùbá. This could be achieved, according to Sanusi et al. (2021), on the basis of the effectiveness of educational radio broadcasting for adult literacy in Lagos State, Nigeria. They argue that a public enlightenment programme like *Mooko Mooka*, which is also an instructional literacy radio programme in Lagos State, contributes to the upliftment of indigenous languages in South-West Nigeria.

Meanwhile, people realise that there is need to bring back the concept of "Omoluabi" which is against killing, lying and different kinds of anti-social vices in the society. This could be achieved

through indigenous languages. The only way to bring the culture back is through the language, justifying why Participant 6 held that:

There was a time in Nigeria, it was suggested as a language policy that, each region should use the language predominantly in that region as a language of education, governmental business and interactions. Still, that policy was abandoned because, according to them, and as stated in the constitution, the materials are not available right now to develop the language to the extent that it would be available for such usage. That is because we are trying to run away from the problem.

Juxtaposing the above, Participant 9 castigated government for its inability to implement educational policies that nurture the growth of indigenous languages Nigeria. The participant suggested:

I think the first thing is to go back to that policy and exert effort into the development of materials and the language. May be from the vocabulary wise and in some other areas and to prepare it for use in all kinds of areas so that the people can get education in any discipline in Yorùbá.

Adzer (2012) believes that to counteract this anomaly, the government should place more emphasis on the promotion and development of indigenous languages than it does on forcing English, French, or other foreign languages on children whose mother tongue is not their own. There should be a policy statement making indigenous languages compulsory at all Nigerian educational levels.

For people to easily write their contracts in Yorùbá and communicate in Yorùbá language, Participant 1 submitted:

Like I said, sometimes you ask a question from a Yorùbá child and he/she will feel like code-mixing or switching to English language. But supposing Yorùbá has been developed with reference to making it available for daily uses, things would have changed for better. In that case, I think people would have embraced and appreciated it. There should also be a formal policy such that Yorùbá languages can be enforced by government, then people can begin to adopt its use. But I can say that people should go and start using or speaking Yorùbá in the North. May be government should develop something for the North and then something for the South. Let's go back to sectorial policy to achieve this purpose of reviving Yorùbá language. We have to plan the language to cater for the need

it would serve in the South-West, which is part of language policy. Let us go back to sectorial policy, I insist!

To ameliorate this challenge, Owolola (2018) argues that language teachers should approach the problem of code-mixing as urgently as possible, explaining the benefits and drawbacks of this phenomenon, and guiding students in how to use code-mixing effectively and correctly so as not to impede their competence and performance. He asserts that code-mixing should be consciously managed and minimised, noting that it is simpler to deliberately choose to speak one language during a conversation; it is helpful when mistakes are made because people discover this and then correct them, but when incompetence is concealed by code-mixing, the inadequacies are not evident. Controlling this should involve conscious effort.

Bello (2007:19) further notes that there is no meaningful connection between what is stated and what is meant, which results in the major inappropriateness in code-mixing being both grammatical and semantic. She adds that speakers lack proficiency in using both languages. Both indigenous languages and the speaker's proficiency in using either language are impacted by this inappropriateness.

For language policy to be brought to the front burner of discussion, Participant 7 suggested as follows:

Also, we should bring scholars together to work on language policy and prepare them to use Yorùbá language. I remember that, Professors Nwuboluyi and Okugbe was a member of the Nigerian Federal Government's committee to develop the policy of this structure and I think their report came up and was abandoned somewhere in the past. And I'm sure we have scholars who can do this and scholars who have been doing something similar and bringing them together and giving them a platform. That was what brought about language use created in all regions back then during the time of former President Obasanjo. So, we may revive those languages in the region and strive to work on the relevant with a view to developing the language for use in such a way that they may replace this foreign language that has dominated every sector of our life. It is unbelievable that Yorùbá people cannot use Yorùbá for so many things.

According to Aladesote (2016), the gradual loss of the Yorùbá language is caused by three factors: habitat displacement, colonial legacies, and inadequate language planning. The study concluded that in order to effectively train the youth in the language of their ancestors, Yorùbá language should be used at home and as a requirement for entrance to post-primary schools. Language will become

extinct, according to Balogun (2015), if stakeholders do not take immediate action. He also looked at how few people use Yorùbá, particularly among young people, in several states in the South-West of Nigeria, which makes it challenging for them to interact with others.

5.11. Summary of Participants' Views

Participant 5 summarises the problem of Yorùbá language endangerment all in 3 focal areas. He submits that he has been making frantic effort in his little way, having created a platform to ensure that Yorùbá language survives. “I have made a significant contribution to the development of the Yorùbá language while my website is also a veritable tool in this regard.” He presents the three salient areas in the bullets below:

- Teaching the language beyond the four walls of classroom (Leaving the shores of the classroom)
- Social orientation programmes (creating awareness by making people know the use of indigenous languages.
- Penetrating the government (Having a representative in the policy-making setting).

5.12: Discussion of Findings

This section discusses the findings from the data presented in tables and figures above. The responses follow the sequence of objectives designed for each segment.

5.12.1: BBC's objective in starting *BBC News Yorùbá* towards the revitalisation of Yorùbá Language:

The primary role of a media organisation goes beyond the tripartite roles of informing, educating and entertaining the public. Most media outfits have jettisoned this social responsibility duty for commercial purposes, yet they should balance the needs of business with their cultural obligations. While they strive to sustain themselves, they equally have the linguistic and cultural mandate to preserve and maintain African languages. To achieve this, Mpofu (2023) argues that African language press also needs to create contents that do not only attract the audience but focus more on Africa language preservation and its survival.

Most respondents agreed that *BBC News Yorùbá* was genuinely established to revitalise Yorùbá language; improve the quality of information available in various communities in the South-West Nigeria and has also improved participants' knowledge of Yorùbá cultural traditions.

While Participants 4 and 5 disagreed with the above submission, noting that the *BBC News Yorùbá* was established purely for commercial, political and propaganda purposes, other participants noted that the medium has contributed significantly to Yorùbá language development and resuscitation of its cultural traditions. Hence, *participants* 3, 8 and 9 affirm that the *BBC News Yorùbá* should be commended for opening the heart of youths towards Yorùbá language, especially among youths who could neither speak nor write the language.

Yusuff (2008:239) agrees with the position of the participants above by noting that one cannot help but be impressed by the extent to which Nigerian media has expanded the vocabulary of the Yorùbá language by establishing mother tongue media in local communities. This submission makes Ojebode and Adegbola (2007) claim that the media's pronounced preference for employing indigenous languages to spread development messages to the local population can contribute to the revitalization of the Yorùbá language. Ogunleye (2018) affirms that the *BBC News Yorùbá* is not left out in its rejuvenation efforts of indigenous languages in Nigeria.

This study confirmed that the coming of the *BBC News Yorùbá* is a timely intervention in the media space of Nigeria. The medium introduced various technological innovations that attract the youths. This is confirmed by Okwoche (2018), who submits that the *BBC News Yorùbá* provides a forum for discussion on the major topics that are of interest to audiences and gives a wide range of people a voice, especially youths and women.

The primary philosophy behind the establishment of the *BBC News Yorùbá* is that “BBC Yorùbá Digital Service aims to deliver our journalism in an exciting and engaging way, with a focus on interaction and the promotion of content on social media and through all platforms” (BBC, 2018). Consistent with Afolayan (2018), the number of native speakers of the language is one of the reasons for the establishment of the *BBC News Yorùbá*. This submission concurs with the core proposition of Vivian’s (2009) cultural effects theory which describes how the mass media can be used to positively impact developing nations by influencing the ideals of other cultures.

This substantiates the views of indigenous language scholars (see Adeyemi, 2017; Salawu, 2017; Abijo, 2014; and Ishima, 2004) who have backed the claim that Yorùbá language is at risk of disappearing, hence, the need for the establishment of local stations that speak the language of the people; uplift their culture and traditions.

5.12.2: The language style adopted by the *BBC News Yorùbá* in presenting its stories

Resulting from the headlines gathered from the *BBC News Yorùbá* between July and December 2021, the *BBC News Yorùbá* combines different language styles to discharge its primary duty of disseminating information to the audience. Findings illustrate that *BBC News Yorùbá* thrives on sensational news to create an attentive audience so as to boost sales and lure advertisers. In this regard, Participant 3 maintained:

We adopt different language styles in our news presentations, most especially in our headlines and that is why you see some English words on our page. We decide to use certain English words exactly the way they are said by our interviewees not to lose the context in which they present it because they could claim to be quoted out of context and say they do not mean it that way. Hence, you have to state it the way the speaker said it and that is why you see English words on our pages” (Interview with the Editor of the *BBC News Yorùbá* in Nigeria, February 3, 2022).

This shows that BBC generally is ensnared in the culture of sensationalism, an unconventional way of capturing readers’ attention (Mpofu and Salawu, 2018).

Results also show that *BBC News Yorùbá* is entangled in the quandary of protecting Yorùbá language by totally avoiding foreign languages but invariably adopts those that appeal to its far-flung audience in its everyday dissemination of news. In this regard, the editor of the *BBC News Yorùbá* editor (Participant 3) states:

Àwọn ènìyàn kì sọ èdè Yorùbá bó ẹ yẹ mó, bẹ̀ẹ̀ sì ni wọn kì ẹ àmúlò rẹ̀ bákannáà. Òpòlopò àwọn iwé tí wọn tẹ̀ lédè Yorùbá ni àwọn ènìyàn kò láti máa kà. Èyí kò fún àwọn òhàkòwé Yorùbá ní kóríyá rárá. Nítorí ìdí èyí ni àwa náà ẹ̀ ń ẹ̀ àmúlùmálà èdè tí à ń lò ní ikàni wa nítorí kí àwọn olólùfẹ̀ wa lè maa jẹ̀ ìgbádùn wa dọ̀ba (People do not speak and make use of Yorùbá language again. Series of novels and drama books published in Yorùbá language are neglected by the people; they don’t read them any longer and this is the reason why publishers are not encouraged to publish books in Yorùbá. As a result of this, we also adopt languages that will be of interest to our audience so that they will continue to enjoy us (Interview with the Editor of the *BBC News Yorùbá*, February 3, 2022).

This submission appears that *BBC News Yorùbá* has to balance the linguistic/cultural functions of protecting Yorùbá language with the commercial interest of winning the readers’ consciousness of staying glued to the their Facebook page, and more importantly, entice the advertisers to produce the critical income required for the organisation's survival.

While the *BBC News Yorùbá* makes palpable efforts in the revitalisation of Yorùbá language through different language styles, just as explained in the analysis, Mpofu and Salawu (2018) stress the significance of African language media in upholding and developing African languages, its promotion, revitalisation and standardisation. This submission corroborates Austin and Sallabank's (2011) cultural marginalisation theory which expresses an overt optimism about the role of the press and how Western domination over cultural values of the minority society could be checked.

This content analysis data evidently shows that the language style adopted by *BBC News Yorùbá* in presenting its stories is significant to the philosophy of the *BBC News Yorùbá*'s digital service which seeks to provide news and events in a lively and interesting manner, with emphasis on interaction and the promotion of information on social media and across all platforms. This formed the basic idea behind the formation of the *BBC News Yorùbá* which “portrays authentic Yorùbá indigenous journalism in a native language that goes farther than in English” (Okwoche, 2018).

To support stakeholders' efforts in revitalising the language, lexicographers and linguists in Yorùbá must prioritise expanding the language's vocabulary to effectively reflect tricky jargon and contemporary reality (Atanda and Bamgbose, 2022:8).

Notwithstanding Balogun's (2013) call for urgent action against the declining use of Yorùbá language, Afolabi and Igboanusi (2023:5) affirm that Yorùbá language is accorded a miniature regard in the broadcast industry in Nigeria as the language has significantly been supplanted by English and its functions are overrun by the exoglossic language in these all-important oral and listening domains.

5.12.3: The extent of access to the *BBC News Yorùbá* among Yorùbá youths of South-West Nigeria:

To establish how many Yorùbá youths in South-West Nigeria have access to *BBC News Yorùbá*, the data confirmed that many Yorùbá youths have access to the *BBC New Yorùbá*. More than 80% of the respondents are between the ages of 18 and 40, who by definition, are youths who have unrestricted access to native language and culture online through social media technologies. Doing this allows the youth to reclaim their identities that have been suppressed by society and other imperial pursuits (Wyman, et al., 2016).

Simon and Ndoma (2016) remark that urban youths who have never experienced a rural community feel that they are “losing out on opportunities” related to indigenous culture. Cru (2018) suggests that indigenous language use through digital media may help those who stay far away from their homes and villages by reawakening them of the cultural capital of their language. The large

percentage of youths who have access to the *BBC News Yorùbá* further affirms the commitment of youths towards their indigenous language.

According to Putra (2015), a young indigenous person's dedication to preserving their native language, culture, and identity is essential for the revival of a dying language. Several scholars have also studied how young people might help revive indigenous languages and what their contributions could be (Honeycutt and Cunliffe 2010; Cocq, 2015; Cru, 2015; Galla, 2016; McCarty and Wyman, 2009; Kral, 2012; Wyman, et al, 2014; 2012).

Similar to this, recent research by Cru (2015), Jones, et al. (2013), and Kral (2012, 2011, 2010) demonstrate how indigenous youths utilise social media to encourage use of their indigenous languages among themselves and everyone in their local community. They have done this by sharing videos about their culture and community that are also subtitled in their primary language. As a result, broadcast media must provide native language programmes more time on air while also cutting back on the amount of foreign language programming to which teenagers are exposed. This finding further attests the position of cultural effects theory of language.

In other words, parents should allow their children to speak Yorùbá language and should stop compelling their children to speak English. Children should be allowed to speak Yorùbá language at home because they can learn more than one language. In agreement with this, Rotimi (2012) notes that foreign music and other international events, which are primarily nonindigenous cultures, expose young people to a wider range of English language and foreign cultures while demeaning indigenous ones. This submission is in line with Babajide's (2001) observation that socioeconomic status is a factor that influences activities related to languages. He asserts that English is the only language used by all children and adults in Nigeria, even those from lower socioeconomic backgrounds. Dingari (2009) claims that this demonstrates the level of parents' disdain for their native language. To ameliorate this trend, Abijo (2014) recommends that proper the effective implementation of educational policy in Nigeria could boost the learning of indigenous languages, particularly Yorùbá.

5.12.4: The extent to which *BBC News Yorùbá* promotes Yorùbá cultural traditions in South-West Nigeria:

In assessing the extent to which *BBC News Yorùbá* promotes Yorùbá cultural traditions in South-West Nigeria, the data in Tables 5.17 and 5.18 show that there is insignificant relationship between *BBC News Yorùbá* Facebook page and promotion of Yorùbá cultural traditions. Thus, the 5% level of insignificance indicates that the dimensions of *BBC News Yorùbá* are not pronounced in promoting Yorùbá cultural traditions. Additional research utilising qualitative methods should be

conducted to learn more about their interaction in a media outlet to clarify the theory used in this study. Correspondingly, findings from this work suggest where more research is needed to identify how predisposing factors affect *BBC News Yorùbá* and promote Yorùbá cultural traditions.

In addition to this, globally, people focus on preserving endangered languages, now that it has been widely accepted that language is the primary medium through which a person's culture is expressed and that a person who is deprived of language is also bereft of culture. Code-switching and code-mixing in Nigerian speech is a linguistic expression of the sociolinguistic growth, hence, individuals believe that excessive code-mixing leads to the decline of native languages and the way people acquire languages (Aladejana and Odejebi, 1999; Isola, 2010; Oloruntoba-Oju, 1994; Taiwo, 2009).

However, several indigenous researchers such as Smith (1999), Battiste (2002), Narogin (1995), Trask (1999), Mbiti (1975), Oyewumi (1997) and Olajubu (2003) emphasise the importance of indigenous worldviews and cosmologies as the critical larger milieu that nurtures human knowledge about us and our relationships with other species. These indigenous worldviews, according to Salawu (2006), are best served by this human-environment interaction.

Broadcasts in indigenous languages are also carried by a wide variety of federal, state, and commercial broadcast stations. Depending on the broadcaster, these announcements may pertain to a specific show or the whole schedule. Foreign broadcasters, too, are beginning to recognise the importance of indigenous language programming for audiences in Nigeria. Since the 1940s, one of the most recent additions to the BBC World Service has been *BBC Yorùbá News* and *Igbo*, which was created to “provide all cultures a platform to connect and engage” (Omoloso and Abdulrauf-Salau, 2013; BBC, 2018).

To further safeguard Yorùbá language from imminent death, Olaoye, (2013) calls for proper documentation of Yorùbá cultures, traditional occupations, medicine, technology and terminology - all these will be a panacea to the endangerment of Yorùbá language.

5.12.5: The quality of Yorùbá language used by the *BBC News Yorùbá* from the point of views of language scholars and professionals:

In assessing the quality of Yorùbá language used by *the BBC News Yorùbá* from the views of language scholars and professionals, the data shows that the *BBC News Yorùbá* was considered crucial. *BBC News Yorùbá* is a digital service, and the medium adopted the language according to expectations of the audience. For instance, most people, especially youths use smartphones and on occasions, computer devices to access information from the medium.

It was found that BBC's objective of revitalising and reinforcing Yorùbá language to the general public is commended and appreciated by most respondents, noting that the broadcast medium adequately promotes Yorùbá language, culture and tradition. For instance, Participant 1 agreed that the language style adopted by the *BBC News Yorùbá* is a strong signal to the youths who have abandoned their mother tongue for foreign languages and the *BBC News Yorùbá* has succeeded in bringing information to the doorstep of their audience. Participant 1 summarises his submission thus:

The more languages we have in Nigeria, the better for us. Diversity is our strength and each language that we have, encodes different world-views, cultural norms, histories, stories, literature, values and so on. Hence, the *BBC News Yorùbá* has invested so many resources in ensuring that Yorùbá language does not die. The medium specifically speaks to the heart of our youths who have lost their ancestry and this is commendable.

This finding is reinforced by Isa (2005), who holds that media organisations bear the major responsibility for assisting the public in preserving their cultural values and legacy for future generations.

It was verified that most scholars and professionals interviewed frowned at the unprofessional usage of language like code-mixing by the *BBC News Yorùbá*, noting that such practice does not help in the revitalisation effort of stakeholders in Nigeria. However, the language style adopted by the medium, according to respondents, has adverse effects on family life as most parents socialise their children in their indigenous languages. Consistent with the principles of pragmatic lexical borrowing (T'shou, 2001; Peterson, 2017), most participants agreed that the *BBC News Yorùbá* should adopt expressions that are rephonologised, nativised and adapt to the cultural environment in which they operate.

Finally, data confirmed that respondents concur that there is need for language scholars and professionals as well other stakeholders to come together and work on language policy framework that prepares the youths on how to select their language from the media and master Yorùbá language appropriately.

To increase the vitality of Yorùbá language and protect it from losing its important domains and consequently being endangered, intentional and purposeful efforts must be mounted by all the stakeholders - speakers of the language, media management and policymakers - to sustain and continue to use the language as an essential media language (Afolabi and Igboanusi (2023:13).

5.13. Conclusion

This chapter presented findings of the survey, content analysis and in-depth interviews in the form of tables and figures. Vital elements in the tables and figures were analysed and subsequently discussed, alongside relevant literature to respond to each research question. Theories adopted for the study were equally interrogated where necessary. Based on the findings, *BBC News Yorùbá* has largely enhanced the prestige of Yorùbá language and encouraged the acquisition of skills among the respondents. It is important to reiterate that the British Broadcasting Corporation (BBC) World Service launched the *BBC News Yorùbá* for developmental purposes to offer enhanced visibility to one of Nigeria's major ethnic groups (Okwoche, 2018). Consistent with John (2021), to gain the involvement and commitment of the speakers of the language, the service's output must be enhanced and intensified.

According to Uzochukwu (2001), Nigeria cannot thrive economically or make breakthroughs in technology in a language other than its own. He notes that appropriate language planning, which is essential to Nigeria's national development, is the way to go to recover and revitalise indigenous languages in the linguistic space.

Social media platforms like Twitter, YouTube, Instagram and Facebook are useful for the promotion of indigenous language but most indigenous communities lack access to the internet to enjoy this succour. Adequate technical support should be expanded to these indigenous communities for them to have access to the language of their choice online, thereby facilitating the revitalisation effort of Yorùbá language.

Additionally, the majority of radio and television stations broadcast their programmes in English for no other reason than that they aim to reach listeners both inside and outside of limitations of national borders. They should instead adopt the usage of both English and Yorùbá to communicate with individuals locally and internationally who do not understand English, as this practice might not aid in the quest to revitalise the Yorùbá language.

To save the language from endangerment, Yorùbá people of the South-West Nigeria should clamour for effective presentation of Yorùbá language and cultural traditions to a global reach through carefully-designed programmes, just like the BBC has done with Hausa, Swahili and other indigenous languages, which it has encouraged over the years. There has been an enormous influence on the revitalisation of Yorùbá language of South-West Nigeria and its cultural traditions due to *BBC News Yorùbá's* coverage and this should be sustained to prevent the language from going into extinction. More importantly, Nigerian state-owned radio and television outlets ought to provide space for native news reporting on par with those of English-language outlets. More people

will be inspired to pursue a career in reporting in Indigenous languages if they are already supported and motivated to do so. While developing the language's numerous dialects, stakeholders should maintain a proper perspective on indigenous languages that do not yet have a standard.

CHAPTER SIX

Summary, Conclusion and Recommendations

6.1. Introduction

In Chapter five, data for quantitative and qualitative methods were presented, analysed and findings were adequately discussed. The mixed research design provided a clear picture of the state of the endangerment of Yorùbá in South-West Nigeria and how the *BBC News Yorùbá* has striven to support and revitalise Yorùbá language, culture and tradition. This chapter, which concludes the study, is an overview of the research findings reflecting on the entire thesis. The chapter further underscores the study's originality as well as its distinct contributions to the body of literature on indigenous language media in Nigeria, as it relates to the revitalisation of Yorùbá language through the *BBC News Yorùbá*. Derived from the study's findings, the chapter proffers some recommendations and highlights potential ideas for further research.

6.2. Summary of findings

The goal of this research was to investigate how the *BBC News Yorùbá* impacted on the revival of Yorùbá language, one of Nigeria's principal languages, in South-West Nigeria. The study also sought to investigate the effects of digital communication systems on indigenous languages and the damaging effects of foreign languages on African cultures and traditions. It also examined the contributions of the *BBC News Yorùbá* towards the upliftment of the cultural heritage of the Yorùbá people, which is also endangered as a result of the casual and apathetic attitudes of youths towards Yorùbá as a mother tongue.

The study was premised on the observation that the media in Nigeria have not done enough with regards to revitalisation of indigenous languages in the country, except a few like the *BBC News Yorùbá* which strives to sustain the legacy of Yorùbá. The research recognises that Nigerian youths have a laid-back attitude with regards to embracing their indigenous languages and cultural values, thereby exposing Yorùbá language to imminent endangerment. The research also challenges the media for not propagating indigenous languages enough through their various outfits, with a call on language scholars and professionals, who are portrayed as vanguards of language and upholder of cultural standards, to live up to expectations because the survival and the fate of Yorùbá language is in their hands.

Upon analysis of the survey, content analysis from the Facebook platform of the *BBC News Yorùbá* and in-depth interviews with language scholars and professionals, the following findings were made:

i. The primary goal of the BBC World Service in launching the *BBC News Yorùbá* is targeted at revitalising Yorùbá language and improving the quality of information available for the various communities in South-West Nigeria. This is also facilitated through the quality of content available on its official Facebook page. This is justified by the views of the interviewees.

ii. The content analysis data evidently shows that the language style adopted by *BBC News Yorùbá* is entangled in the quandary of protecting Yorùbá language and, of course, encouraging the youths to stay tuned in to the station. This shows that the medium juggles with balancing the linguistic/cultural functions of protecting Yorùbá language and the commercial interest of winning the readers' consciousness of staying updated on their Facebook page through various language styles and linguistic choices.

iii. It was also established in the study that *BBC News Yorùbá* adopted more loaned/borrowed words in its headlines than other categories of styles. In total, 185 headlines were gathered out of which code-mixed headlines had 51 (27.6%), proverbs had 56 (30.2%) while loan/borrowed words recorded 78 (42.2%).

iv. Most Yorùbá youths in South-West Nigeria have access to the *BBC News Yorùbá*. The data in the survey clearly confirmed this.

v. The *BBC News Yorùbá* executes its primary duty of disseminating programme content that is associated with Yorùbá culture and tradition as well rejuvenating the language. It was verified that the *BBC News Yorùbá*, which was genuinely established to impact the cultural lives of Yorùbá people across the region and beyond, has maintained the tempo of broadcasting in Yorùbá for the diverse communities in South-West Nigeria, purposefully fostering indigenous language media practices.

vi. *BBC News Yorùbá* promotes Yorùbá language, culture and traditions through quality content. This is corroborated by the interviews with language scholars and professionals.

The conclusions drawn from the findings above are consistent with Etika and Edwin's (2018:32) argument that the broadcast media are crucial for forming, reshaping, and bringing people together, and equally in unravelling societal snares for the advancement of humanity. This agenda serves to promote indigenous languages in Nigeria. On this backdrop, the study verified the long-held belief that the broadcast media, like the *BBC News Yorùbá*, exert significant effects on how individuals

behave. So, the study affirms that the media is a vehicle that disseminates information to the public and they have the capacity to campaign for the promotion of indigenous language service units. This could be achieved by packaging programmes that teach targeted audiences how to speak their languages and also in the same breath advocate the use of mother tongues across South-West Nigeria.

Olateju (2002) supports the aforementioned by claiming that the media primarily showcases the best of the Yorùbá language's beauty and that broadcast media have programmes specifically aimed at teaching grammar, literature, and reading in indigenous languages. The biggest obstacle to the survival of African languages, according to Salawu (2006), is the elites. Their approach to supporting indigenous language journalism in terms of audience and ad placement reflects this as well.

In general, the print media appear to be more guilty than the electronic media relative to the usage of local languages. This might be explained by the fact that broadcast media is mostly an oral medium. This has had a significant impact on the quality of indigenous languages spoken by many, notably the elite, who can scarcely speak pure or undiluted Yorùbá, Igbo, or Hausa without code mixing with English lexemes or phrases or occasional code switching from Yorùbá, Igbo, or Hausa to English (Ajepe and Ademowo, 2016:14; Salawu, 2004a, 2004b).

As demonstrated by this study, Alyebo (2012:8) contends that "policy makers and implementers have typically predisposed such policies to failure by paying poor attention to language." Akinfeleye (2008:59) states, "the mass media do not exclusively contribute to the development of the country, but other variables and dynamics operating simultaneously within the nation help to bring about progress and development."

6.3. Conclusion

Arising from the summary of this research and its main findings, it may be inferred that the broadcast media remain a veritable means of revitalising indigenous languages in society. This further highlights the importance of the media in the revitalisation of indigenous languages. The media remains an essential apparatus for language and cultural transmission. The finding corroborates opinions of indigenous language scholars (Mohammed, 2010; Myers et al., 2000; Omenesa, 1997; Salawu, 2006) who affirm that the media is one of the various platforms through which the grassroots can learn about their lifestyles, well-being and language in general.

It should also be noted that indigenous languages under threat still have a chance of surviving if adequate measures are taken by relevant stakeholders. A language can only exist for as long as it is

actively spoken (by a group of people). Consequently, the findings of this investigation proffer solutions to the research problems raised in this study.

One of the causes of language endangerment or death are non-linguistic in nature while language loss equally brings emotive reactions (Fabunmi and Salawu, 2005). The one solution to saving indigenous languages from extinction is for their speakers to continue teaching the younger generation about them. This is only possible when considering the social (non-linguistic) elements militating against them. Therefore, long-term planning, participation, and dedication are necessary for language revitalization initiatives (Gomashie, 2019) and if the findings and submissions suggested in this study are put place, then anxieties expressed by many speakers of about the status of the language in terms of endangerment could be a thing of the past.

When one considers the potentially damaging effects of the continued dominance of foreign languages on the indigenous languages and cultural identities of the people, as well as the current attitudes that language experts, parents, and government officials have towards the indigenous languages, one is compelled to pine about the future of Nigerian languages and cultures. In the light of this, it is safe to conclude that Nigeria has to enact a multilingual language policy at the earliest.

6.4 Recommendations

This study contributes to ongoing scholarly debates concerning the relationship between *BBC News Yorùbá* and initiatives to revive the Yorùbá language of South-West Nigeria. The researcher extends these discussions by examining the influence of the *BBC News Yorùbá* on the promotion of Yorùbá language and its cultural practices in the region. In the light of the study's findings, the following recommendations are proffered to the media, youths, language scholars and professionals and parents:

The Media

The media serves as government's fourth estate, and it has the primary goal of improving the cultural values of the people. More importantly, the media serve as the platform for dissemination of information and the revival of indigenous languages by educating youths on the need to embrace their language, cultures and traditions. Media organisations, most especially broadcast ones, need to come together and strategise on how to use the language effectively. By doing that, the language is bound to grow among the youths.

The media should also be at the centre of orientating, educating and emphasising the use of indigenous languages adequately. Media regulators, especially those who oversee broadcast media, should intensify efforts to ensure compliance with the mandatory local and foreign programme

airtime and content allocations as contained in the National Broadcasting Commission Code of 2010 (Obadun, 2014).

As a matter of professionalism, broadcast stations should include Yorùbá programmes and news items in their daily scheduling. This practice enables the language grow, not only among the youths, but the generality of the Yorùbá-speaking people of South-West Nigeria, even beyond. This submission aligns with Mabika and Salawu (2014), who aver that the media should reflect authentic indigenous cultures by embracing the local dialects in broadcasting, particularly on radio, to disseminate information that are culture-oriented. This mitigates the possibility of the language going into extinction by encouraging young people to respect their culture from an early age.

Youths

Scholars have researched into the role of youths in indigenous language revitalisation efforts (Wyman et al., 2016; Salawu, 2015; Kral, 2012;) as well as the need to embrace mother tongue instead of romancing with foreign languages that make them forget their source. Such scholars recommend that speakers should carry the flag of their heritage at all times by speaking Yorùbá language adequately. Youths should realise that their language is their identity; their culture and their pride, so, the future lies in embracing and utilising their indigenous languages. Brigandage can be reduced in the society if the youths know that Yorùbá culture promotes peace and sanity, as a result of this, the virtue of ‘Omoluabi’ will be protected. They must also understand that their heritage is protected through constant promotion of their language.

Since this thesis is partly targeted at the youths, it is recommended that Nigerian youths need to understand that speaking one’s indigenous language is not a sign of weakness or a reflection of not being properly educated but that no matter how much they speak English, they can never speak it with the competence and sophistication of those that invented it, so they should leave what is foreign and embrace what is theirs.

The role of youths in propagating indigenous language becomes central to this study, just as suggested by most participants in this study. The future of indigenous languages shall be decided by young people, according to Putra (2015), and their commitment to and positive ideologies about their native tongues, cultures, and identities could ensure the survival of these languages.

Since youths have access to digital technology, Cru (2015) and Jones, et al. (2013) emphasise how the youths should explore social media platforms to uplift their indigenous languages among themselves and in their various localities. Doing this connects them with the global networks outside of their communities in the spirit of revitalisation of indigenous languages.

Another way of achieving this is to establish community radio stations in the rural areas of the various states in Nigeria, with state-of-the-art technology. This could also help to bring community radio stations into full operation in the country as a veritable tool for rural development and cultural promotion (Salawu and Nwammuo, 2019). If this is achieved, it would give the youths access to indigenous contents and they could share the same on their social media handles.

Language scholars and professionals

Language scholars and professionals are major stakeholders for the revitalisation of indigenous languages. Therefore, they should not be oblivious to the implications or the harm that neglecting the indigenous languages could cause. In this regard, they are encouraged to serve as vanguards in the language revitalization campaign, roping in the support of the youth.

Language scholars and professionals should also try to use the language in context in their daily engagements and in the dissemination of ideas. For example, social media is growing; how we use Yorùbá language in that aspect is equally important because social media has become the bane of the 21st century. So, these scholars and professionals should look at how to integrate Yorùbá usage on social media spaces by connecting with the youth and sharing their wealth of experience via the internet. This could help in no small measure in revitalising Yorùbá language.

Media should continue what they know how to do best and be relentless in doing it because it might be challenging when people are not listening/watching their broadcast contents or reading their published works in Yorùbá language. This is the point where collaboration should be intensified between the town and gown. Such collaboration serves as a conduit for uplifting Yorùbá language. Besides this, language scholars and professionals should continue teaching the language and propagate its use at every available opportunity.

Adequate documentation by language scholars and professionals is essential in bringing back Yorùbá language to maximum use. This can be achieved by organising symposia and other laudable programmes that encourage the youths to create interest in their language. This strategy facilitates the revitalisation process of indigenous languages among youths. It further strengthens the transfer of Yorùbá cultural heritage from one generation to the next.

Similarly, language scholars and professionals should educate the people that there are certain terminologies for technological advancement that could be enhanced through teaching course content through indigenous language. This can be achieved when specialist teachers are encouraged to teach the subject (Yorùbá) in Nigerian schools and not quacks taking over the job from professionals. It is ridiculous to see Yorùbá-speaking academics delivering papers in English. To

give their claims more credibility, language experts and scholars should be encouraged to submit their papers in Yorùbá rather than English.

In addition, university departments offering Yorùbá as a course should ensure that the course is taught in the language for which it is intended, and research papers and dissertations written in Yorùbá. Yorùbá language should not be made the subject of anyone who can communicate in the language, but rather should be handled by those who are certified.

The development of orthographies for some, if not all, of the indigenous languages of Nigeria should be encouraged by linguists and professional organisations like the Linguistics Association of Nigeria (LAN), the Yorùbá Studies Association, and language departments at various tertiary institutions in Nigeria. This creates opportunities for studying and using these languages at many levels, especially in the media. This, if well executed, could safeguard Yorùbá language from going into extinction.

Above all, indigenous language scholars and professionals should channel their efforts towards the promotion of indigenous languages through teacher education by propagating the idea that no Nigerian language is superior to the other or inferior to English language.

Parents

In order to revitalise Yorùbá language, parents need to be alive to their responsibilities on the home fronts. They should teach their children moral values through Yorùbá language and cultures. This is essential because the society needs these bold steps from parents because Yorùbá preaches good character and peaceful co-existence. Parents should encourage their children to speak Yorùbá by engaging them in the language to equip them morally and culturally. They should also stop deceiving themselves by disallowing their children speaking Yorùbá language, rather they should be made aware of the benefits of teaching the mother tongues or indigenous languages as their first language.

Proper parental monitoring of children has important implications for them achieving proficiency in Yorùbá language. Rather than encouraging the use of foreign languages while at home, particularly English language, parents should commit to providing their children with quality Yorùbá language books such that the language develops, is maintained and sustained. To achieve this, parents should teach their children how to speak their mother tongues and use the language at home and abroad. They should change their notions that prosperity comes from foreign languages; this mentality should be discarded. Countries like Japan, China, France, Russia, Germany and other foreign countries mark progress through the use of their indigenous languages for technological innovations.

Government

Government at all levels should be proactive and live up to expectation by collaborating with professionals who understand the structures and usage of languages, not only Yorùbá but other indigenous languages, to boost the cultural traditions of Nigeria. Government should change its policies on educational and traditional institutions by convening a round-table discussion among stakeholders with a view to revitalising indigenous languages which promote peaceful co-existence and unity among the indigenous people. To surmount the challenge, the Nigerian policy on education should not be a mere statement of intention, rather, school inspectors and all stakeholders in the education sector should be involved in ensuring that the language policy is followed with full implementation. Indigenous language learning should not be confined to the primary school alone, rather, should be encouraged up to tertiary institutions. It should be recommended to schools to stop punishing students for speaking their mother tongues in schools. Implementers of policy should ensure that both junior primary and junior secondary students are taught in their mother tongues or the language of their local environment. This is the future of the youths, culture and language development at large.

Moreover, government should also design a policy that makes Yorùbá language a required subject in all schools. In fact, it should be made a criterion for getting admissions into universities and other tertiary institutions where Yorùbá is taught. While implementing these regulations, it should be mandated that candidates for additional opportunities (admission into a university or other kinds of postsecondary education and/or employment, particularly for those of Yorùbá descent) have at least a credit pass in Yorùbá in addition to English language proficiency and mathematics. The establishment of Yorùbá scholarship board should be strengthened while those students interested in studying Yorùbá language should benefit from the scholarship. This policy, if executed, could inspire the interest of students to learn and master their mother tongue. The Nigerian government must act on these policies. The value of mother language should also be stressed, as it is with the payment of taxes by the populace.

In order to raise awareness of the value of mother tongue, government can also finance production of jingles; finance billboards with messages in Yorùbá that serve to raise awareness while competitions that inspire motivation and reward for good Yorùbá language performance at all levels are encouraged to influence students.

6.5. Suggestions for further studies

This study highlighted the relationship between the *BBC News Yorùbá* and the revitalisation of Yorùbá language, culture and traditions. Contributions of various stakeholders towards the rejuvenation of Yorùbá language was discussed extensively in this work. While array of related works have been carried out in this respect, there are other areas of inquiry for further studies. Thus, suggestions for additional research in this section encompass a wide range of potential research fields that may help guide Yorùbá language revitalisation activities in Nigeria. Some of the suggestions for further studies include the following:

More research should focus on the role of the media as agents of change within the society. Local media organisations should work closely with the academia on how to merge the town with the gown in programme design, policy and planning, especially young people and children-oriented programming in the Yorùbá language. To achieve this collaboration, a study on children's media, such as children's literature, television programmes, colouring and printing books would shed light on how children are guided to embrace their native languages, cultures and traditions. Children and youth-focused drama, riddles and jokes, comedy and music should be produced in indigenous languages, with active participation of children in its planning and production. Doing this could gradually displace foreign cartoons and animated movies like Cartoon Network, Cartoonito, Toonami, Nocturna, Zafara, Nickelodeon, CNX, The Disney series among others which are the delights of youths of this generation. To make indigenous languages accessible to youths, this area of research should be explored by future researchers.

To further achieve the above, a replica of the America's Children Media Association (CMA) should be established in Nigeria to focus on serials and films, research/education, music and audio, interactive sessions, production of documentaries among children and related educational programmes - all these should be produced in indigenous languages. This could further create awareness on the significance of indigenous languages in the dissemination of information. If well utilised, research in this focus could derive positive results and contribute to the development of indigenous languages in Nigeria.

Further research should also be focused on the importance of community broadcasting. Challenges inhibiting the establishment of pure indigenous stations like finance, low advertisement patronage, human and material resources should be investigated by other researchers. These are some of the difficulties that regularly impede the development of community broadcasting outlets, which prevents people from learning their native languages more thoroughly. A study of those stations in South-West Nigeria would be of particular interest, using Yorùbá languages and community

dialects of the locality where such stations are situated to promote people's culture and generate a sense of belonging.

Language scholars and professionals should intensify efforts on modern dictionary and possible encyclopedia of Yorùbá language. This needs to be made accessible online as reference material, especially for youths while language specialists should broaden their knowledge on the online teaching of Yorùbá language in an interactive manner, such that it is accessible to youths. Suffice to say, this innovation could further improve the curriculum and pedagogy of the teaching and learning of Yorùbá language. This assists enthusiastic students learn the language and advance their proficiency. It is discouraging that most tertiary institutions of learning where Yorùbá language is offered in South-West of Nigeria teach the course in English language. What is responsible for this anomaly or absurdity should be examined by future researchers.

In addition, urgent action must be taken by key players, including the government, parents, schools, policymakers, language planners, and experts, to mitigate the endangerment of the Yorùbá language. This could be done by raising cultural awareness and repositioning the language so that the average Yorùbá person takes pride in identifying with the language. Similarly, language scholars and professionals need to develop a language framework designed to assist the youths in embracing and mastering Yorùbá language in the media. Participants unanimously concurred that the committee set up by the Federal Government of Nigeria to develop language policy on indigenous languages in Nigeria should be resuscitated.

It is also suggested that government should champion the cause for the establishment of Yorùbá academy which could be tasked to hasten scholarly exploration in the cultures and traditions of the Yorùbá region of South-West Nigeria. In addition to serving as a resource centre for future researchers, the academy could engage in the translation of specific scientific themes into Yorùbá. Most advanced countries of the world use their indigenous languages to teach scientific-oriented subjects, even from secondary school. This practice is what makes most advanced countries like China, Japan, Russia, Germany and France among others what they are today in terms of science, technology and innovations.

Finally, more research is needed in the field of cultural festivals in South-West Nigeria. The more the youths are exposed to the cultural festivals in their localities, the more they learn about the language of communication of these festivals. Future researchers should intensify efforts in this area. Olajoke and Oluwapelumi (2018) lament that the Yorùbá values, people, and culture could become extinct if there is a decline in the use of the Yorùbá language. For this reason, every Yorùbá native speaker ought to make a genuine effort to ensure its survival.

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APPENDICES
APPENDIX I
ETHICAL CLEARANCE CERTIFICATE



Private Bag X6001, Potchefstroom
South Africa 2520
Tel: 018 299-1111/2222
Web: <http://www.nwu.ac.za>
Basic and Social Science Research Ethics Committee (BaSSREC)
<https://humanities.nwu.ac.za/basic-and-social-sciences-research-bassrec>
Faculty of Humanities
Tel: 018 285 2457
Email: Erhabor.Idemudia@nwu.ac.za

09 June 2023

APPROVAL FOR CONTINUATION OF THE RESEARCH STUDY

Ethics number: NWU-00967-22-A7
Study title: Examining the impact of BBC news yoruba on the revitalisation of Yoruba language of south-west Nigeria.
Study leader/supervisor: Prof A. Salawu
Student: N.A. Bakenne
Application type: Single study
Risk level: Low

Dear Researcher

You are kindly informed that this application was reviewed for monitoring at the meeting of the North-West University Basic and Social Science Research Ethics Committee (BaSSREC), Faculty of Humanities, North-West University, held on 07/06/2023. Following the review of the application, it has been decided that the study is approved for continuation.

Suspension	
Continuation	X
Termination	

Approval date: 07/06/2023
Expiry date: 07/06/2024

If you have any questions or need further assistance, please contact BaSSREC.

Yours sincerely

A handwritten signature in black ink, appearing to be 'Erhabor Idemudia', is written over a horizontal line.

Professor Erhabor Idemudia Chairperson: NWU-BaSSREC

Current details: (23239522) G:\My Drive\9. Research and Postgraduate Education\9.1.5.3 Letters Templates\9.1.5.3.6_Gatekeepers_Letter_HREC.docm
30 April 2018

File reference: 9.1.5.3.6

APPENDIX II
Certificate of Language Editing



Office: 0183892451

FACULTY OF EDUCATION

Cell: 0729116600

Date: 7th August, 2023

TO WHOM IT MAY CONCERN

CERTIFICATE OF EDITING

I, **Muchativugwa Liberty Hove**, confirm and certify that I read and edited the entire doctoral thesis, **Examining the Impact of BBC News Yoruba on the Revitalisation of Yoruba Language of South-West Nigeria**, submitted by **Nureni Aremu Bakenne**, [orcid.org 0000-0003-0797-7490](https://orcid.org/0000-0003-0797-7490), in fulfilment of the requirements for the degree **Doctor of Philosophy in Communication Sciences** at the **North-West University**

Nureni Aremu Bakenne was supervised by **Professor Abiodun Salawu**.

I hold a PhD in English Language and Literature in English and am qualified to edit such a thesis for cohesion and coherence. The views expressed herein, however, remain those of the researcher/s.

Yours sincerely

A handwritten signature in black ink, appearing to read 'Liberty Hove', is written over a horizontal line.

Professor M.L. Hove (PhD, MA, PGDE, PGCE, BA Honours – English)



APPENDIX III

LETTERS AND EMAIL CORRESPONDENCES WITH VARIOUS INTERVIEWEES FOR THE PURPOSE OF DATA COLLECTION

Indigenous Language Media in Africa (ILMA) Research Entity,
Faculty of Humanities,
North-West University,
South Africa.
Tel: +27 73 589 1661, +234 805 961 3641
Email: bakennenuraen@gmail.com
April 26, 2021.

TO WHOM IT MAY CONCERN

REQUEST FOR INTERVIEW SESSION

My name is Nureni Aremu Bakenne, a Doctoral Candidate in Communication Sciences, Indigenous Language Media in Africa (ILMA) Research Entity, Faculty of Humanities, North-West University, South Africa. My research focuses on “**Examining the Impact of *BBC News Yorùbá* on the Revitalisation of Yorùbá Language of South-West Nigeria**” and your involvement in this study is to grant an interview session with my team of researchers in order to share your wealth of experience as a language scholar in Nigeria vis-à-vis various challenges facing Yorùbá language endangerment, not only in South-West Nigeria, but in all the countries where Yorùbá language is spoken.

The interview session will be audio-recorded or conducted via zoom (as may be determined by the COVID-19 pandemic). The recording will be transcribed so as to analyse the data gathered for the purpose of this project.

The objective of this Ph.D. project is to contribute to indigenous language media and communication scholarship in Nigeria by investigating the dearth of research into the impact of digital communication system on indigenous African languages and the damaging effect of foreign languages on African cultures. The study also aims at interrogating the relationship between *BBC News Yorùbá* and promotion of the Yorùbá language and its cultural traditions.

Findings from this work will be published in my Ph.D. thesis, which will eventually be lodged with the North-West University (NWU), Mafikeng Campus Library, South Africa for public use. It is also important to inform you that your participation is absolutely voluntary while confidentiality would be maintained by ensuring anonymity in the data analysis and presentation.

You are, therefore, assured that the security, safety and confidentiality of data of this research, the recorded voice and the transcript manuscript will be properly kept in the researcher’s locked cabinet in his office and will only be accessed by the researcher and his supervisor.

Thank you for your anticipated understanding and co-operation by supporting me in my academic pursuits.

For further enquiries, please contact my Promoter/Supervisor, Prof. Abiodun Salawu:

Tel: +27 18 389 2238

Fax: +27 18 389 2189

Email: abiodun.salawu@nwu.ac.za

Grateful Sir, if you can oblige me with this request.



Nureni Aremu BAKENNE

Doctoral Candidate,

North-West University.

LETTER OF INTRODUCTION TO THE BBC NEWS WORLD SERVICE

Faculty of Humanities
Indigenous Language Media in Africa,
North-West University, Mafikeng Campus,
South Africa.
May 3, 2021.

To:
Head of BBC World Service

Thru:
Head of BBC West Africa

Thru:
Editor of BBC News Yorùbá

Dear Sir,

PERMISSION FOR THE USAGE OF BBC CONTENTS FOR ACADEMIC PURPOSE

I humbly write to request for the usage of some of the contents on your website, social media platforms as well as engagements of some of your members of staff (in terms of interviews and whenever situation demands) for pure academic purpose.

I am a Doctoral Researcher in communication Sciences, Indigenous Language Media in Africa, Faculty of Humanities, North-West University, Mafikeng Campus, South Africa. My research area focuses on: **Examining the Impact of BBC News Yorùbá on the Revitalisation of Yorùbá Language of South-West Nigeria.**

Sir, the above research topic is not only meant to add to knowledge but to also access the level of acceptability of BBC News Yorùbá among its audience in the South-West Nigeria and other neighbouring States, not leaving out neighbouring countries where Yorùbá Language is spoken. Rest assured that credits shall be given to BBC World Service where applicable.

For further enquiries, please contact my Promoter/Supervisor, Prof. Abiodun Salawu:

Tel: +27 18 389 2238

Fax: +27 18 389 2189

Email: abiodun.salawu@nwu.ac.za

Grateful Sir, if my request is granted.

Thank you.



BAKENNE, Nureni Aremu

Doctoral Candidate

Faculty of Humanities,

North-West University, Mafikeng Campus,

South Africa.

bakennenuraen@gmail.com

CONFIRMATION OF *BBC NEWS YORÙBÁ* CONTENT USAGE FOR RESEARCH

British Broadcasting Corporation Heritage Place, 21A, Lugard Avenue, Off Alfred Rewane road,
Ikoyi Lagos



July 12th, 2021

Mr. Bakenne Nureni Aremu,
Indigenous Language Media in Africa (ILMA)
Research Entity,
Department of Communication Science,
Faculty of Humanities,
North-West University,
Mafikeng Campus,
South Africa.

Dear Sir,

Confirmation of BBC Yorùbá Content Usage for PhD Research

BBC Yorùbá received your request to use some of the published contents on our website as data for your doctoral research work titled: Examining the Impact of BBC News Yorùbá on Yorùbá Language Revitalisation being carried out at the North-West University in South Africa.

This is to notify you that the management has given you the permission to use any of the content as requested with the condition that BBC Yorùbá Service is quoted correctly, acknowledged as expected in all academic work and referenced accordingly at all times that these contents are used specifically (Only) for this doctoral research work this time.

BBC Yorùbá would like to have a copy of the dissertation when the research work is completed for future references.

We wish you success in the research work.

A handwritten signature in blue ink, appearing to be 'C. S. O.' with a flourish.

Olubusola Afolayan (Ph.D)
Mobile: +234 9060005010; +234 38084012

Email: olubusola.afolayan@bbc.co.uk

Statutory information relating the British Broadcasting Corporation is available on its websites www.bbc.co.uk or www.bbc.com

UNIVERSITY OF IBADAN, IBADAN, NIGERIA
DEPARTMENT OF LINGUISTICS AND AFRICAN LANGUAGES



Clement Oyeleke ODOJE
B.A (ED) University of Ilorin,
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lekeclement2@gmail.com
lekeclement@yahoo.co.uk

31 December 2021

RE: REQUEST FOR INTERVIEW SESSION

I hereby place it on record that your request to interview me as part of your Ph.D. pursuit focusing on “**Examining the Impact of *BBC News Yorùbá* on the Revitalisation of Yorùbá Language of South-West Nigeria**” is granted.

Kindly let us get in touch to get to know other things to put in place for the success of the interview.

Kind regards



Clement Odoje



UNIVERSITÄT
BAYREUTH

UNIVERSITY OF LAGOS

AFRICAN CLUSTER CENTRE

Email: iads@unilag.edu.ng, ofalaiye@unilag.edu.ng

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Mobile: 09053818848, +234 802 313 0665

Director

Prof. Muyiwa Falaiye, Ph.D., MNAL

Academic Co-Ordinator

Ayo Yusuff, Ph.D.

Nureni Aremu BAKENNE

13/12/2021


Doctoral Candidate,

North-West University

RE: REQUEST FOR INTERVIEW SESSION

I hereby write to accept the request to grant a virtual interview to Nureni Aremu Bakenne, a Doctoral Candidate in the Indigenous Language Media in Africa (ILMA) Research Entity, Faculty of Humanities, North-West University, South Africa. I understand that the title of his research is: "Examining the Impact of *BBC News Yorùbá* on the Revitalisation of Yorùbá Language of South-West Nigeria", I believe that, dueto my expertise in the research area, I should be able to present an academic perspective on the topic during the interview session.

I understand that the interview session will be conducted via zoom and the recording will be transcribed for ease of data analysis.


Thank you.

Abisoye Eleshin (Ph.D. Research Fellow)

Office: J.P. Clark Building, Institute of African & Diaspora Studies, University of Lagos



Request for Interview Session

3 messages

NA BAKENNE <40558169@student.g.nwu.ac.za>
kolatubosun@gmail.com <kolatubosun@gmail.com>

Wed, 15 Dec 2021 at 20:49To:

Please, find attached as discussed.

Kólá Túbòsún <kolatubosun@gmail.com> Tue, 21 Dec 2021 at 15:22To: NA BAKENNE
<40558169@student.g.nwu.ac.za>

Hi Mr. Bakenne,

Your letter is well received. I will be glad to grant the interview at a mutually convenient time.

Regards



Kola Tubosun

What is your name? <http://www.YorubaName.com>

[Quoted text hidden]

NA BAKENNE <40558169@student.g.nwu.ac.za>Tue, 21 Dec 2021 at 18:23To: Kólá Túbòsún
<kolatubosun@gmail.com>

Thank you, looking forward to it.

[Quoted text hidden]

APPENDIX IV

QUESTIONNAIRE DESIGN FOR DATA COLLECTION

Indigenous Language Media in Africa (ILMA) Research Entity, North West University, Mafikeng, South Africa.

Examining the Impact of the *BBC News Yorùbá* on the Revitalisation of Yorùbá Language of South-West Nigeria.

Dear respondent,

I am **Nureni Aremu BAKENNE**, a Ph.D. Candidate in the Indigenous Language Media in Africa (ILMA) Research Entity, North West University, Mafikeng, South Africa. I am currently researching '*Examining the Impact of the BBC News Yorùbá on the Revitalisation of Yorùbá Language of South-West Nigeria*' and I humbly solicit for your permission to be part of this study by completing this questionnaire as candidly as possible. The questionnaire is primarily a research instrument for collecting relevant data. While confidentiality would be maintained by ensuring anonymity in the data analysis and presentation, it is however, important to note that the data collected through this instrument will be analysed to generate results. These results will be published in my Ph.D. thesis and lodged with the North-West University, Mafikeng Campus Library, South Africa. It is also anticipated that several journal articles will be published from this study as a way of contributing to the body of knowledge in my discipline and global scholarship.

For any enquiry, I could be reached via: bakennenuraen@gmail.com or **Prof. Abiodun Salawu** at abiodun.salawu@nwu.ac.za.

Thank you for your anticipated understanding and co-operation.

Nureni Aremu Bakenne

Ph.D. Candidate

Instruction: Kindly read each question carefully and choose options as indicated in the box provided.

SECTION A

DEMOGRAPHIC VARIABLES

1. Gender

- a. Male
- b. Female

2. Age

- a. 18-20
- b. 21-25
- c. 26-30
- d. 31-35
- e. 36-39
- f. 40 and above

3. Marital Status

- a. Married
- b. Single
- c. Widowed
- d. Separated
- e. Divorcee
- f.

4. Education

- a. Ph.D.
- b. M.Sc./M.Ed./M.A/MBA/MPH/MPA
- c. B.Sc./B.A/MBBS, BL
- d. HND
- e. NCE/OND
- f. Diploma
- g. Grade 11
- h. Secondary School Certificate
- i. Primary School Leaving Certificate
- j. Specify: _____

5. Occupation

- a. Teaching/Lecturing/Research Institute
- b. Banking profession
- c. Legal practice
- d. Nursing/Medical practice/Paramedics
- e. Civil servant in the government ministries and agencies
- f. Engineering
- g. Self-employment/Entrepreneurship/Private business
- h. Business management
- i. Accounting profession
- j. Politics/Political office holders
- k. Unemployed
- l. Journalism/Media practitioners/PR Consultants
- m. Students (Postgraduate inclusive)
- n. Others
- o.

SECTION B

Instruction: Kindly read each question carefully and choose among the options provided. While options are rated from **4 (highest)** – **1 (lowest)**, kindly tick your option appropriately.

6. Do you watch *BBC News Yorùbá*?

Yes

No

7. If yes, which of the following news items interests you in the *BBC News Yorùbá*? **You can choose as many as possible options in this case.**

- a. Entrepreneurship
- b. African traditional religions
- c. Personalities/Celebrities
- d. Yorùbá culture
- e. Health news
- f. Crime
- g. Judiciary
- h. Politics

- i. Sports
- j. Marriage
- k. Fashion and fad
- l. Oddities
- m. Videos
- n. Conventional news
- o. Features story
- p. Editorial
- q. Commentary
- r. Special Interview
- s. Photographic News
- t. Special reports
- u. Foreign reports

Specify others: _____

8. How often do you watch *BBC News Yorùbá*?

- a. Highest (Everyday) 4
- b. High (Two-three times a week) 3
- c. Low (Once a week) 2
- d. Lowest (Once a month/ occasionally) 1
- e. None 0

9. How many hours in a day do you watch the *BBC News Yorùbá*?

- a. Highest (10-15 hours) 4
- b. High (6-9 hours) 3
- c. Low (3-5 hours) 2
- d. Lowest (1-2 hours) 1
- e. None 0

10. How frequent do you discuss contents accessed from the *BBC News Yorùbá* with friends, family members, colleagues, parents etc.?

- a. Highest 4
- b. High 3
- c. Low 2

- d. Lowest 1
- e. None 0

11. In your opinion, does *BBC News Yorùbá* promote Yorùbá cultural traditions?

- a. Great extent
- b. Minimal extent

12. If yes, how useful are the contents in promoting Yorùbá cultural traditions?

- a. Highly useful 4
- b. Moderately useful 3
- c. Less useful 2
- d. Useful 1
- e. Not useful 0

13. To what extent has *BBC News Yorùbá* improved your knowledge of Yorùbá cultural traditions?

- b. Highest 4
- c. High 3
- d. Low 2
- e. Lowest 1
- f. None 0

14. How impactful (in terms of creating awareness on issues that bother on cultural traditions of Yorùbá people) would you adjudge information received or accessed from *BBC News Yorùbá*?

- a. Highest 4
- b. High 3
- c. Low 2
- d. Lowest 1
- e. None 0

15. Has *BBC News Yorùbá* succeeded in its drive to revitalise Yorùbá language?

- a. Great extent
- b. Minimal Extent

APPENDIX V

IN-DEPTH INTERVIEW GUIDE FOR DATA COLLECTION

1. Could you please introduce yourself in detail? Your educational background and professional experience on indigenous language in Nigeria.
2. Are you familiar with the *BBC News Yorùbá*?
3. As a language scholar/professional, what do you think is BBC's objective in starting *BBC News Yorùbá* and why do you think BBC itself as a big organisation interested in revitalising Yorùbá language?
4. What would you say is the contribution of the *BBC News Yorùbá* to the rejuvenation of Yorùbá language in South-West Nigeria?
5. What do you think are the challenges confronting Yorùbá language in South-West Nigeria?
6. To what extent do you think *BBC News Yorùbá* promote Yorùbá cultural traditions of South-West Nigeria?
7. How would you assess the quality of Yorùbá language used by the *BBC News Yorùbá*?
8. Is Yorùbá language revitalisation important/needed?
9. Language imperialism has been said to be a big threat to indigenous languages the world over. Would you say this practice has contributed to Yorùbá language endangerment?
10. What strategies do you think language scholars/professionals can adopt in rejuvenating Yorùbá language in South-West Nigeria?
11. What is your general assessment of indigenous language media reporting in Nigeria?

12. In your experience, how would you assess the attitudes of youths to Yorùbá language generally?

13. Follow up questions as demanded by the situation.

APPENDIX VI

INFORMED CONSENT FORM

I hereby agree to participate in research regarding Examining the Impact of *BBC News Yorùbá* on the Revitalisation of Yorùbá Language of South-West Nigeria. I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop my participation in this research at any point in time, if I so wish, and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not to benefit me personally. I have received a telephone number and e-mail address of a person to contact should I need to talk about any issues which may arise in this survey/interview.

I understand that this consent form will not be in any way linked to the questionnaire/interview and that my answers will remain confidential.

I understand that if possible, feedback will be given to me on the results of the completed research.

Signature of participant.....

Date.....

Signature of Interviewer.....

Date.....

APPENDIX VII

SPSS Output

Descriptive Statistics of the Construct Variables

Table 5.18: Descriptive Statistics

Descriptive Statistics		Statistic	Std. Error	Bootstrap ^a			
				Bias	Std. Error	95% Confidence Interval Lower Upper	
Do you watch <i>BBC News Yorùbá</i> ?	Mean	1.16		.00	.01	1.14	1.18
	Std. Deviation	.363		.000	.010	.343	.382
	Kurtosis	1.613	.141	.028	.429	.858	2.535
How often do you watch <i>BBC News Yorùbá</i> ?	Mean	2.09		.00	.04	2.02	2.17
	Std. Deviation	1.314		.000	.017	1.281	1.348
	Kurtosis	-1.231	.141	.001	.029	-1.287	-1.172
How many hours in a day do you watch the <i>BBC News Yorùbá</i> ?	Mean	.93		.00	.02	.89	.98
	Std. Deviation	.801		.000	.026	.750	.853
	Kurtosis	2.740	.141	-.023	.313	2.114	3.310
How frequent do you discuss contents accessed from the <i>BBC News Yorùbá</i> with friends, family members, colleagues, parents etc.?	Mean	2.19		.00	.03	2.13	2.27
	Std. Deviation	1.236		-.001	.018	1.199	1.272
	Kurtosis	-.903	.141	.004	.055	-1.005	-.790
In your opinion, does <i>BBC News Yorùbá</i> promote Yorùbá cultural traditions?	Mean	1.06		.00	.01	1.05	1.07
	Std. Deviation	.234		.000	.013	.211	.261
	Kurtosis	12.261	.141	.202	2.062	8.761	16.551
If yes, how useful are the contents in promoting Yorùbá cultural traditions?	Mean	3.10		.00	.03	3.04	3.17
	Std. Deviation	1.180		-.001	.025	1.127	1.227
	Kurtosis	.209	.141	.009	.193	-.136	.606
To what extent has <i>BBC News Yorùbá</i> improved your knowledge of Yorùbá cultural traditions?	Mean	2.87		.00	.03	2.81	2.93
	Std. Deviation	1.089		-.001	.030	1.029	1.149
	Kurtosis	1.618	.141	.015	.270	1.123	2.166
How impactful (in terms of creating	Mean	2.94		.00	.03	2.88	2.99

awareness on issues that bother on cultural traditions of Yorùbá people) would you adjudge information received or accessed from <i>BBC News Yorùbá</i> ?	Std. Deviation	.976		-.002	.030	.912	1.030
	Kurtosis	2.683	.141	.021	.307	2.154	3.354
Has <i>BBC News Yorùbá</i> succeeded in its drive to revitalise Yorùbá language?	Mean	1.13		.00	.01	1.11	1.15
	Std. Deviation	.338		-.001	.010	.318	.357
	Kurtosis	2.763	.141	.077	.548	1.856	3.909
	N	1200		0	0	1200	1200

d. Unless otherwise noted, bootstrap results are based on 1000 bootstrap samples

e. Overall mean score 3.56

f. Overall Std. Dev. 0.522

APPENDIX VIII

Sample of Coding Sheet

Story No:	_____
Date:	_____
Headline:	_____ _____
<u>CONTENT CATEGORISATION:</u>	
Borrowed/Loaned Words:	_____ _____
Code Mixing:	_____ _____
Proverbs:	_____ _____

APPENDIX IX
SAMPLED DATES ON *BBC NEWS YORÙBÁ* FACEBOOK POSTS
(JULY -DECEMBER, 2021)

July 2021 *BBC News Yorùbá* Edition

July, 2021	1st Week/Day	2nd Week/Day	3rd Week/Day	4th Week/Day	5th Week/Day
Monday		July 5-1 –5-10		July 19-1 –19-10	
Tuesday			July 13-1 –13-10		July 27-1 –27-10
Wednesday		July 7-1 –7-10		July 21-1 –21-10	
Thursday	July 1-1 –1-9		July 15-1 –15-10		July 29-1 –29-10
Friday		July 9-1 –9-10		July 23-1 –23-10	
Saturday	July 3-1 –3-10		July 17-1 –17-10		July 31-1 –31-10
Sunday		July 11-1 –11-10		July 25-1 –25-10	
Total 16 Editions					

Key: Month, Day, News Hours

August 2021 BBC News Yorùbá Edition

August, 2021	1st Week/Day	2nd Week/Day	3rd Week/Day	4th Week/Day	5th Week/Day
Monday	Aug. 30-1 – 30-8		Aug. 9-1 – 9-8		
Tuesday		Aug. 3-1 – 3-8		Aug. 17-1 – 17-8	Aug. 24-1 – 24-8
Wednesday			Aug. 11-1 – 11-8		
Thursday		Aug. 5-1 – 5-8			Aug. 26-1 – 26-8
Friday			Aug. 13-1 – 13-7	Aug. 20-1 – 20-8	
Saturday		Aug. 7-1 – 7-10			Aug. 28-1 – 28-8
Sunday	Aug. 1-1 – 1-10		Aug. 15-1 – 15-8	Aug. 22-1 – 22-8	
Total 15 editions					

Key: Month, Day, News Hours

September 2021 *BBC News Yorùbá* Edition

September, 2021	1st Week/Day	2nd Week/Day	3rd Week/Day	4th Week/Day	5th Week/Day
Monday			Sep. 13-1 – 3-22		Sep. 27-1 – 27-12
Tuesday		Sep. 7-1 – 7-22		Sep. 21-1 – 21-22	
Wednesday	Sep. 1-1 – 1-22		Sep. 15-1 – 15-18		Sep. 29-1 – 29-22
Thursday		Sep. 9-1 – 9-18		Sep. 23-1 – 23-21	Sep. 30-1 – 30-18
Friday	Sep. 3-1 – 3-22		Sep. 17-1 – 17-22		
Saturday		Sep. 11-1 – 11-22		Sep. 25-1 – 25-19	
Sunday	Sep. 5-1 – 5-18		Sep. 19-1 – 19-21		
Total 16 editions					

Key: Month, Day, News Hours

October 2021 BBC News Yorùbá Edition

October, 2021	1st Week/Day	2nd Week/Day	3rd Week/Day	4th Week/Day	5th Week/Day
Monday		Oct. 4-1 – 4-27		Oct. 18-1 – 18-20	
Tuesday			Oct. 12-1 – 12-18		Oct. 26-1 – 26-19
Wednesday		Oct. 6-1 – 6-21		Oct. 20-1 – 20-18	
Thursday			Oct. 14-1 – 14-18		Oct. 28-1 – 28-18
Friday		Oct. 8-1 – 8-18		Oct. 22-1 – 22-22	
Saturday	Oct. 2-1 – 2-18		Oct. 16-1 – 16-18		Oct. 30-1 – 30-22
Sunday		Oct. 10-1 – 10-20		Oct. 24-1 – 24-18	
Total 15 Editions					

Key: Month, Day, News Hours

November 2021 BBC News Yorùbá Edition

November, 2021	1st Week/Day	2nd Week/Day	3rd Week/Day	4th Week/Day	5th Week/Day
Monday	Nov. 1-1 – 1-21		Nov. 15-1 – 15-21		Nov. 29-1 – 29-19
Tuesday		Nov. 9-1 – 9-21		Nov. 23-1 – 23-21	
Wednesday	Nov. 3-1 – 3-23		Nov. 17-1 – 17-22		Nov. 30-1 – 30-24
Thursday		Nov. 11-1 – 11-21		Nov. 25-1 – 25-17	
Friday	Nov. 5-1 – 5-18		Nov. 19-1 – 19-21		
Saturday		Nov. 13-1 – 13-25		Nov. 27-1 – 27-22	
Sunday	Nov. 7-1 – 7-22		Nov. 21-1 – 21-18		
Total 16 Editions					

Key: Month, Day, News Hours

December 2021 BBC News Yorùbá Edition

December, 2021	1st Week/Day	2nd Week/Day	3rd Week/Day	4th Week/Day	5th Week/Day
Monday		Dec. 6-1 – 6-24		Dec. 20-1 – 20-18	
Tuesday			Dec. 14-1 – 14-18		Dec. 28-1 – 28-24
Wednesday		Dec. 8-1 – 8-21		Dec. 22-1 – 22-17	
Thursday	Dec. 2-1 – 2-19		Dec. 16-1 – 16-19		Dec. 31-1 – 31-16
Friday		Dec. 10-1 – 10-21		Dec. 24-1 – 24-19	
Saturday	Dec. 4-1 – 4-23		Dec. 18-1 – 18-24		
Sunday		Dec. 12-1 – 12-22		Dec. 26-1 – 26-25	
Total 15 Editions					

Key: Month, Day, News Hours

APPENDIX X

SAMPLED IMAGES OF *BBC NEWS YORUBÁ* HEADLINES FOR CONTENT ANALYSIS (JULY – DECEMBER, 2021)

Content Analysis of BBC News Yoruba for the month of July 2021



Content Analysis of BBC News Yoruba for the month of August 2021

Content Analysis of BBC News Yoruba for the month of September 2021


The image displays 15 individual posts from the BBC News Yoruba Facebook page, arranged in a grid. Each post features a red circular logo with 'BBC NEWS' and 'YORUBA' text. The posts cover various news topics:

- Post 1 (Top Left):** Headline: "Gbogbo awon Alajesu, to kundun sisu imi kiri gbangba ita, tabi onile ti ko kole iyagbe, e sunmo bi lati wo iy... See more". Includes an image of a person in a field.
- Post 2 (Top Middle-Left):** Headline: "Aworan awon onijibiti ayelujara mewu ti opo mo si 'yahoo' ti ilẹjọ ran lo si ewon lonii re... See more". Includes a grid of photos of people holding certificates.
- Post 3 (Top Middle-Right):** Headline: "Bawo ni e se ri ọrọ yii si? <https://bbc.in/38GumBp>". Includes a photo of a man speaking into a microphone.
- Post 4 (Top Right):** Headline: "Awon olori omogun Najirira jabo fun Aare Muhammadu Buhari ni osan yii. Ki ni imoran yin fun Aare nipa eto aabo?". Includes a photo of soldiers in camouflage.
- Post 5 (Second Row, Left):** Headline: "Won ti sin aburo Omoyele Sowore ti won pa ni opopona Benin si Ore. Facebook /Omoyele Sowore". Includes a photo of a funeral home.
- Post 6 (Second Row, Middle-Left):** Headline: "Awon eeyan ilu Igboho ni bi ole loru ni Sheikh Gumi se wo ilu awon. <https://bbc.in/3yZYXEx>". Includes a photo of a religious leader.
- Post 7 (Second Row, Middle-Right):** Headline: "Afri ki Oba Oke saanu kooa; Iyabo Oko ti gba itaju ni Uk ati India nigba to kokko dubule aisani <https://bbc.in/3lgtidy>". Includes a photo of a woman in a pink headwrap.
- Post 8 (Second Row, Right):** Headline: "Dudu Heritage ti pari ise re laye, ki ku ka ise rere mo kooa lowo lo ku <https://bbc.in/3nypJll>". Includes a photo of a man and a woman.
- Post 9 (Third Row, Left):** Headline: "Bayii ni nkan se ri lowo yii nile ejo ti Sunday Igboho gbe ijoba lo lori N500 bilionu leyin ikolu DSS sila re... See more". Includes a photo of a courtroom.
- Post 10 (Third Row, Middle):** Headline: "Oso to kaja ni awon agbebon sekolu si ileeko awon omogun Najirira, NDA, won pa omogun meji, won si ji ... See more". Includes a photo of a soldier in a green uniform.
- Post 11 (Third Row, Right):** Headline: "Se e ti gbogbo? Ileeşe olugun Najirira ni awon setan lati fi awon to ri se baba isale fun Boko Haram jofin laipe. Abi eyin mo ikankan ninu won? <https://bbc.in/2XC7DnN>". Includes a photo of people in a field.
- Post 12 (Bottom Row, Left):** Headline: "Gominu ipinle Eko, Babajide Sanwo-Olu ti gba iwe eri Guinness Worlds Record fun aami to tobi ju ti won fi akara oyinbo se. Facebook/Babajide Sanwo-Olu". Includes a photo of a man receiving an award.
- Post 13 (Bottom Row, Middle):** Headline: "Awon ti Pere ti gba si igboro Eko lati fehonuhan lori ọrọ to ri pe egi ni agba ti gbé ti won lo... See more". Includes a photo of a man in a black shirt.
- Post 14 (Bottom Row, Right):** Headline: "Mo kiri adiyẹ, won ku mo mi lowo, mo ta ogun, gun okada... Teje Uber ni mo ma a ri gbe gegé bii 'Star' amo bi ọrọ se yi re. <https://bbc.in/3m4LCqq>". Includes a photo of a man in a white shirt.

Content Analysis of BBC News Yoruba for the month of October 2021

BBC News Yoruba 1 d · 🌐

Ẹyin nàá nkọ̀? apá ibo ni ẹ wà? <https://bbc.in/2Yb7yrk>




BBC.COM
Ìdí tí ẹ̀mí nàá yóò fí gba abẹ̀rẹ̀ àjẹsára Covid-19 rẹ̀e- Adebọye

77 29 comments · 3 shares

BBC News Yoruba 1 d · 🌐

Wo àwọn ọ̀nà tí o lè gbà fí máa pón àwọn obinrin lẹ̀ ní àyíká rẹ̀ <https://bbc.in/3iswP7W>
#FIN
#FemaleInNigeria




BBC.COM
Àwọn ọ̀kúnrin tò wà nínú ayé wa gbúḍò bọ̀wọ̀ fún àwa obinrin- Olùdásílẹ̀ FIN - ...

654 305 comments · 32 shares

BBC News Yoruba 1 d · 🌐

Oba Salu Adetunji rọ Bálálẹ̀ Lagelu Aboke, Oloye Saheed Alatise lóyè lóri ẹ̀sùn așemáșe ní Ibadan <https://bbc.in/3uJxqH7>




BBC.COM
Olubadan tí ilẹ̀ Ibadan rọ Bálálẹ̀ Lagelu Aboke kúrò lóyè lóri ẹ̀sùn așemáșe

1.2k 183 comments · 192 shares

BBC News Yoruba 1 d · 🌐

Wo ibi fún àbá bí wọn șe fẹ̀ ná owó Nàìjíríà ní 2022..... <https://bbc.in/3iCDAN0>




BBC.COM
Wo kóko mẹ̀ta nipa àbá isúná N16.39trn fún ọ̀dún 2022 tí Buhari gb...

104 20 comments · 6 shares

BBC News Yoruba 1 d · 🌐

Ẹyin tẹ̀ n sọ kírí pé Sẹ̀nẹ̀tọ̀ Ademola Adeleke ní ọ̀n wòò rá bàálú fún Ooni Adeyeye Ogunwusi, ọ̀kodorọ̀ ọ̀rọ̀ rẹ̀e nipa isẹ̀lẹ̀ nàá: <https://bbc.in/3lsaxVz>




BBC.COM
Àwàdà lásán ní Adeleke șe nipa ọ̀rọ̀ bàálú, kò sí ọ̀tọ̀tọ̀ nìbẹ̀ - Ooni Ife

1.3k 340 comments · 154 shares

BBC News Yoruba 1 d · 🌐

Háà Edúmàrẹ̀ jọ̀ jẹ̀ kí ẹ̀mí nàá tètẹ̀ kan ibú owó láyé mi! E wo ọ̀nà àrà tí Eléḍúà gbà kẹ̀ ọ̀kúnrin akúșẹ̀ apeja kan láirótẹ̀lẹ̀ pèlú owó nlá. Isẹ̀ Olúwa, àwámáridí ní: <https://bbc.in/3AtcFKF>




BBC.COM
Akúșẹ̀ apeja bọ̀ sínú agbamí ọ̀rọ̀ lẹ̀yìn tò rí ẹ̀bì eja Wéélí létikun

1.2k 511 comments · 145 shares

BBC News Yoruba 1 d · 🌐


Isẹ̀ ajẹ! Ẹyin obinrin, kí ló lè múu yín dán ori? [Instagram /_eniolaajao](https://www.instagram.com/_eniolaajao)



719 145 comments · 15 shares

BBC News Yoruba 1 d · 🌐


Ìjà bẹ̀ silẹ̀ nibi idibó abẹ̀lẹ̀ igun kan nínú egbẹ̀ ọ̀șẹ̀lú PDP ní ipinlẹ̀ Oyo. Báyii ni agbẹ̀gbẹ̀ Jogor ní Ok... See more



477 139 comments · 117 shares

BBC News Yoruba 1 d · 🌐

...Àti pé ẹyin melóò ni ẹ̀ n je lójúmq? 🤔




Èlò ni wón n ta ẹyin ládúgbò yín?

BBC NEWS | YORUBÁ

438 292 comments · 27 shares

BBC News Yoruba 1 d · 🌐


Wón tí dá mẹ̀jí nínú àwọn omolẹ̀yín Sunday Igboho, Amudat Babatunde Abibat tí ọ̀pò mí sí Lady-K àti Jamiu Noah Oyetunji, tí wón mú nigbà ikolú sí ilẹ̀ rẹ̀ silẹ̀.



1.4k 400 comments · 183 shares

BBC News Yoruba 1 d · 🌐

Àjo WHO ní 1.3m ẹ̀yàyan ló n lùgbàdi àrùn onígbamẹ̀jí lóḍoḍún, nigbà tí nhkan bíi 100,00 ẹ̀yàyan n bá àrùn nàá lọ <https://bbc.in/3GeIWz0>




BBC.COM
"Àrùn onígbamẹ̀jí tí pa ẹ̀yàyan 500 láàrín oșù mẹ́rin"

138 11 comments · 13 shares

BBC News Yoruba 1 d · 🌐


Nínú fídiọ̀ yí ní Alhaji AbdurRasheed Adetibi Oropooyan, tí șe așaájọ̀ kan ní igun PDP ní Oyo tò takò gómínrá Seyi Makinde, tí bá BBC Yorubá sọ̀rọ̀ nipa ọ̀hómú rẹ̀ sí gómínrá, tí Akeem Olatunji, akówé alukoro fún PDP-Oyo nàá sí fesi padà fun lóri ehóno rẹ̀: <https://bbc.in/3m6UJ99>



1.1k 160 comments · 616 shares · 89K Views

BBC News Yoruba 1 d · 🌐

Ibi ináwó Ogá ijoba lbiłẹ̀ Odigbo ní Okitipupa la gbọ̀ pé wón n lọ̀ tí ọ̀kò tò kò ọ̀gógóro kọ̀ lú ọ̀kò míl tò bá gbiná. E wo bí wón șe kágbakò ikú gbigboná lài ró tẹ̀lẹ̀. <https://bbc.in/3wJ7FYH>




BBC.COM
Ọ̀pọ̀ arinrinájọ̀ jóná mó mótò, àwọn míl tún farapa nínú ijambá ọ̀kò ní Okitipupa

777 147 comments · 110 shares

Content Analysis of BBC News Yoruba for the month of November 2021

BBC News Yoruba 1 d · 🌐

Bí ayeṣe iwúyè Grand Mufti Yorúbá ṣe wáyé ní lwo rée:
<https://bbc.in/3nNaJij>




BBC.COM
 Ayeyé iwúyè Grand Mufti wáyé ní lwo, òpò adarí ẹ̀sin Islam péjú

874 247 comments · 94 shares

BBC News Yoruba 1 d · 🌐

Alhaja Salawa Abeni ti so ohun ti oju re ri ko to pe eni ogota odun ati idi to se fe daku lasiko ojo ibi naa:
<https://bbc.in/3waErS4>




BBC.COM
 Mo fe daku nibi ayege ojo ibi ogota odun mi - Salawa Abeni

1.6k 210 comments · 113 shares

BBC News Yoruba 1 d · 🌐

E ku ojumode. Owe wa toni ree. E je ka jo pari re.
www.bbcyoruba.com




Ọḍe tó n ẹ́ Ọlédùmarè...

334 149 comments · 88 shares

BBC News Yoruba 1 d · 🌐

E ku ojumode. Owe wa toni ree. E je ka jo pari re.




Ọjà Òyìngbò...

507 198 comments · 78 shares

BBC News Yoruba 1 d · 🌐

Àjo African Union lo yan Olusegun Obasanjo gégé bí aṣojú láti yanjú wáhalá tó n wáyé nibé.
<https://bbc.in/3bUzqUh>




BBC.COM
 Ẹ́ lóótọ́ ní wón kọ Obasanjo gégé bí olúlàjà ní Ethiopia?

181 33 comments · 20 shares

BBC News Yoruba 1 d · 🌐

Irú opolo wo ni omo yii ni gan láti kékeré...
 E gbó àlàyé Joy Adesina, ibátan èèkàn Akinwumi Adesina ti AFDB tó gboyé dókítà tó tún tayo ju elegbè rẹ lo.
<https://bbc.in/3D8r07I>




BBC.COM
 "Ohun ti mo se ni fasiti to mu mi gba "Distinction" 10, ami eye 5, ile ofe ati o..."

1.2k 119 comments · 86 shares

BBC News Yoruba 1 d · 🌐

Aregbesola so pe elewon to le ni egberun merin lo salo ni odun to koya.
<https://bbc.in/3C5DzQ9>



BBC.COM
 Ó lé ní àwon elewon egberun meta ti a ko ti ri - Aregbesola

610 253 comments · 44 shares


BBC News Yoruba 1 d · 🌐

IWÚRÈ ÒWÚRÒ
Jẹ kí n lówó lówó, Ọlórùn mi. Má jẹ kí n fi ọlá pítàn pé mo ti ní rí.
www.bbcyoruba.com

931 678 comments · 290 shares

BBC News Yoruba 2 d · 🌐


Ààrè Muhammadu Buhari ti fi àsikò yíi kí ààrè ànà Goodluck Jonathan kúu ayege ojo ibi odun merinlégota fun sisin Nàìjíríà lásíkò ijọba rẹ.
 See translation



535 52 comments · 18 shares

BBC News Yoruba 23 h · 🌐


Olanrewaju Omiyinka (Baba Ijesha) naa ti de ile ejo fun itesiwaju igbejo lori esun asemase ti won fi kan Baba Ijesha. E ma ba wa ka lo.
 1.4k 189 comments



62 1 Comment

BBC News Yoruba 1 d · 🌐

Ta lo le na Chelsea ni saa yii? 😊
 See translation




Alúki ní Chelsea ná Leicester molé Leicester City 0-3 Chelsea
www.bbcyoruba.com

615 169 comments · 27 shares

BBC News Yoruba 1 d · 🌐

Agbejoro ohun ni o ye ki awon eekan Yoruba se bi awon eekan igbo se se nipa oru Nnamdi Kanu
 See translation




“Awon eekan Yoruba da Sunday Igboho nu bi omọ orukan.”
 Pọ̀nọ̀ Olanrewaju Aghwọ̀n Ijesha
www.bbcyoruba.com

561 189 comments · 47 shares

BBC News Yoruba 1 d · 🌐

Nje eyin naa le gba lati di asojú fun ewe ola ni Naijiria?
<https://bbc.in/318f66X>
 See translation




BBC.COM
 Malawi ko leta si Mike Tyson pe ko di asojú won fun ewe ola, igbo

376 25 comments · 23 shares

BBC News Yoruba 1 d · 🌐

E wo awon oná ti okan lara omo Baba Suwe ni onun ti n gba lati so oruko aderinposonu naa di manigbagbe:
<https://bbc.in/3CRutH2>
 See translation




BBC.COM
 Mo ti bere eto lori ayelujara nipa Baba Suwe, ti oruko re ko fi ni parun - Adesol...

3.4k 159 comments · 135 shares

BBC News Yoruba 2 d · 🌐

Ofọ se ni Aramoko Ekiti lasiko isele idigunjale. Bi isele naa se waye ree ati awon eeyan to ba lo:
<https://bbc.in/3xC6Ot6>
 See translation



BBC.COM
 Emi Olópàà àti FRSC bó nibi idigunjale Banki Aramoko Ekiti


365 77 comments · 75 shares

Content Analysis of BBC News Yoruba for the month of December 2021

BBC News Yoruba 1 d · 🌐

Iléèsè olópáà ní pásító òhùn àti iyáwó rẹ̀ tí toro àforíjìn lówò ọmọ akprín nàà. <https://bbc.in/3IWJED8>

See translation




BBC.COM Pásító àti iyáwó rẹ̀ l'Ogun ní Èṣù ló wà nidii èṣùn ifipábanilòpò pèlú ọmọ akprín...

374 125 comments • 37 shares

BBC News Yoruba 1 d · 🌐

Wo kóko pàtáki méjé tó wà ninú iwé àṣẹ ijọba tí gómínà Sanwo-Olu gbé jade lórí àbò iwádíí iwóde EndSARS ní Eko: <https://bbc.in/3G2ucmp>

See translation




BBC.COM Kóko méjé tó wà ninú 'White Paper' ijọba Eko lórí àbò iwádíí EndSARS

139 10 comments • 6 shares

BBC News Yoruba 1 d · 🌐

Ní odún tó kojá ní a se iforówérò yíi pèlú iyáwá Sotitobire

Description Ní odún tó kojá ní a se iforówérò yíi pèlú iyáwá Sotitobire. Àti igbà tí wón tí mú Prophet Sotitobire, wón kó polóngó pé wón n wá ọmọ mó — iyáwó Aifa Sotitobire >>> <https://www.bbc.com/yoruba/54536438>




BBC.COM

1.9k 307 comments

BBC News Yoruba 1 d · 🌐

Ijọba ipinlẹ̀ Rivers tí fún akándá èdà kan, James E Daniel ní èbùn owó N50m pèlú iṣẹ̀ olúko ní fásití ipinlẹ̀ òhùn lẹ́yìn tó káwé gboyè PhD. Gómínà Nyesom Wike ní iwúrí ìlárí ní okúnrin nàà jẹ́ fún àwọn abarapá egbé rẹ̀, lòn se dá a lólá.


Like Comment Share



BBC News Yoruba was live. 1 d · 🌐

Níbi tí wón se ifèhónúhàn fún idájọ̀ òdodo lórí ikú tó pa Sylvester Oromoni tó jẹ́ ọmọ iléèkọ̀ Downen nilúú Eko lawá. <https://www.bbc.com/yoruba/59574581>

See translation




8.9K 3.4K comments • 2.9K shares

BBC News Yoruba 1 d · 🌐

Àmín àṣẹ 🙏

See translation




www.bbcyoruba.com

689 425 comments • 184 shares

BBC News Yoruba 1 d · 🌐

Ibí n rín káákiri, à fi kí abiyamọ̀ kún fún àdúra. <https://bbc.in/31NS520>

See translation




BBC.COM Arákúnrin kan r'èwọ̀n odún 24 he lórí èṣùn ibálòpò pèlú ọmọ ikókó

687 197 comments • 77 shares

BBC News Yoruba 3 d · 🌐

È bá wa dá sí ọ̀rọ̀ yíi 🙄

See translation




www.bbcyoruba.com

249 67 comments • 4 shares

BBC News Yoruba 1 d · 🌐

Hè hè hééé! Kí ní arákúnrin yíi ní wá tó fi bu Bìṣòbù Oyedepo so lésè lórí pepẹ́? È wo ohun tó ṣẹ̀lẹ̀ lẹ́yìn igbà nàà. <https://www.bbc.com/yoruba/59678552>

See translation




BBC.COM Idán orita ninú ṣòṣi Winners Chapel, okúnrin kan kú giiri mó Bìṣòbù Oyede...

1.1k 170 comments • 100 shares

BBC News Yoruba 1 d · 🌐

Orin tani ninú àwọn olórin yíi ní e máa fi se igbádún ọ̀pín ọ̀sẹ́ 🙄

See translation




BBC.COM

BBC News Yoruba 1 d · 🌐

Kíni ọ̀nà àbáyó lórí ọ̀rọ̀ gaási àti èédú fún iná didá báyii? <https://bbc.in/3H1ezfQ>

See translation




BBC.COM Ijọba fòfin de lílò tàbí tità èédú bí gaási idáná se gbówó lórí

1k 749 comments • 204 shares

BBC News Yoruba 3 d · 🌐

Wón ní ó tí tó nńkan bíi ọ̀dún diẹ̀ sẹ́yìn tí gbas-gbos tí n wáyé lààrin àwọn ọmọ onilẹ̀ nàà àtáwọn olùgbé Magodo <https://bbc.in/30TVTIC>

See translation




BBC.COM Egbé àwọn olùgbé Magodo Phase 2 gbé kòkọ̀rọ̀ sẹ̀nu ọ̀nà iléègbé nàà nitorí àwọ...

796 20 comments • 43 shares

BBC News Yoruba 1 d · 🌐

Èlò ní wón n ta adìe ní àdúgbò yín?

See translation




BBC.COM Èlò ní wón n ta adìe ní àdúgbò yín? www.bbcyoruba.com

2.5k 2.3K comments • 86 shares

BBC News Yoruba 1 d · 🌐

Èyìn tí ipinlẹ̀ Oyo àti Kwara, e wo bí Aduke Chanter se tan mó o yin... Àyè sí wá fún Obi láti kó ọmọ wón sí i nipa èdè àti àṣà Yorùbá lásikó yíi <https://bbc.in/3EbaGmp>

Description Èyìn tí ipinlẹ̀ Oyo àti Kwara, e wo bí Aduke Chanter se tan mó o yin... Àyè sí wá fún Obi láti kó ọmọ wón sí i nipa èdè àti àṣà Yorùbá lásikó yíi >>> <https://bbc.in/3EbaGmp>



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3k 257 comments • 917 shares • 101K Views