Abstract

The aim of this study was to analyze the impact of "ka oha malu" Radio Nigeria, Enugu phone in programme on residents of Enugu urban. To achieve this, survey research method was used. Subjects were drawn from Enugu urban, using simple random sampling and purposive sampling. Three research questions guided the study. Research findings showed that a great number of respondents in Enugu urban listens to "ka oh malu". To this end, the researcher recommended that attention should be paid towards packaging of phone in programme which will serve as a means of audiences' participation as this will encourage listeners to participate fully.

CHAPTER ONE

INTRODUCTION

1.1   Background of the study

Communication has always been in existence even before the name communication was attach to it. Communication can come through different forms, either as Non-verbal communication or verbal communication. In any way it comes as, it is the dissemination of information, ideas, feelings, emotions, thoughts within oneself or from one person to another.

Thus, communication is the activity of conveying information through the exchange of ideas, feelings, intentions. attitudes, expectations, perceptions or commands, as by speech, gestures, writings, behaviour and possibly by other means such as electromagnetic, chemical or physical phenomena. It is the meaningful exchange of information between two or more participants (machines, organisms or their parts). Communication requires a sender, a message, a medium and a recipient, although the receiver those not have to be present or aware of the senders intention to communicate at the time of communication; thus communication can occur across vast distances in time and space. Communication requires that the communicating parties share an area of communicative commonality. The communication process is complete once the receiver understands the senders message.

Communication as an academic discipline, sometimes called "communicology" relates to all the ways we communicate, so it embraces a large body of study and knowledge. Although, there is such a thing as one-way communication, communication can better be described as a two way process in which it is an exchange of ideas towards a mutually accepted goals or directions.

Hence, the process of a phone-in programme in mass media is an important means of communication strategy, to generate awareness and sharing of ideas. In most developing

countries, Nigeria inclusive, radio is an effective medium to reach the general population. Unlike TV and print, radio programmes are popular platform for direct audience participation to exchange views and voice concerns on issues to increase knowledge, encourage open discussion on health, human rights and other relevant issues and promote sustained behavioural changes.

In broadcasting, a phone in programme is a format in which listeners are invited to air their views comments, opinion through telephone. Usually, in respect of a specific topic for discussion, the presenter is made the line open for interested listener to share his/her views using mobile phones.

According to research, BBC radio Nottingham is credited with having aired the first phone-in programme on February 4th 1968 in a programme called "What Arc They Up To Now"?

Speech-based talk Radio UK was launched in 1995 with much of its programming featuring phone in programmes. Ian Hutchby carried a research on poor relations in phone-in programmes looking at arguments and confrontations. He used conversation analysis to describe how the host retains power through devices such as "the second positions" –the concept of going second in a discussion, giving the host time to formulate a response.

Though it cannot be stated in actual fact the date phone-in programme began in Nigeria, according to research, it started before the advent of global system for mobile telecommunication (GSM) putting it in the 1980's. However, since the introduction of GSM, in 2000 there has been an increase in audience participation in phone-in programmes.

However, phone-in programme cannot be treated without reviewing Live Radio programmes as it is the introduction of Live Radio programme that gave birth to phone-in

programme. Live radio programme has brought a lot of advantages to human, comprising the ability to hear what is happening around you and observing things as it is being discussed. Phone-in programme furthermore helps to draw from others experience through the phone-in participation. If you listen to radio at least once in a while, you may remember a few programmes. You remember them because of the events and the impact it created in your thinking and everyday life.

Programmes like "Ka oha malu", serves as a medium used by both government and individuals to get to scattered audience as there are a lot listeners who tune in to listen to what is going on around them. Ka oha malu is a phone-in programme aired my Radio Nigeria, Enugu 92.9FM. It aired to disseminate information as well as generate discussion among the listeners and the presenter. It is an Igbo language speaking programme in that case audiences of this phone-in programme are Igbo speaking audiences. this programme has long been in existence. It is not paid for, the media house sees it as one of their social responsibility to educate and inform the audience on issues around them.

1.2   Statement of the research problem

This research work is an innovation in broadcasting especially the introduction of phone in segment in almost every programme being aired on both public and private radio stations across the country.

One of the problems is the implication of having a wrong audience choice which is better imagined. This would make the presenter have negative feedback. This is because there are some audience members who participate in discussions that are not meant for them..

Thus, the researcher investigates if "ka oha malu" radio phone in programme has provided the required feedback from the target audience.

1.3　Objectives of the study

The research had the following objectives:

1. To know if the phone-in programme "Ka oha malu" to an extent provided the expected feedback required of the target audience.

2. To find out if phone-in programme is important in the programme planning.

3. To ascertain if '"Ka oha malu is truly interactive.

1.4　Research questions

1. Has the phone-in programme "Ka oha malu" to an extent provided the expected feedback required of the target audience?

2. Is phone-in programme important in the programme planning?

3. How truly interactive is "Ka oha malu"

1.5　Scope of the study

The scope of the study is focused on Enugu urban.

1.6　Significance of the study

A phone-in programme could be an instantaneous way of having feedback on any given idea, policy or measure about to be introduced either by a corporate organization, an individual

or government of the day. It is obviously the best form of testing the acceptability of new ideas, opinions and policies.

The study is therefore significant because it is capable of enabling the sampling of opinion without necessarily undergoing the tedious voting process. This would make the listener part and parcel (active) of decision masking or policy formulation.

The participatory nature of phone-in programme is expected to give an individual radio listener a sense of belonging and not make him an inactive receiver of information and ideas passed across by the radio.

It is therefore, the opinion of the researcher that the appraisal of this phone – in programme will go a long way to enhancing quality production and presentation, as well as making it truly audience participatory.

1.7   Operational definition of terms

Impact: It is the influence the phone-in programme "ka oha malu" has on the listening audience as well as the impression they are left with about the programme even after it is brought to conclusion.

Phone-in programme: It is a segment in a radio programming schedule in which topical and important issues are tabled for discussion. This enables audience participation on "ka oha malu and allows the media body or outfit elicit feedback from its audience who are interested in the topic of discussion.

Ka oha malu: It is a human affair phone-in programme aired on Radio Nigeria, Enugu 92.9FM within the hours of 11:30am to 12:00pm. Its aim is to generate discussion among its target audience. It is an Igbo language speaking programme.

Residents: These are the occupants of a particular geographical area.

CHAPTER TWO

LITERATURE REVIEW

2.1   Review of literature

Phone-in is a recent development in the Nigeria broadcast media. Although it has been in existence in Nigeria since the 1980's it was not well known till the early 2000 with the introduction of GSM by Olusegun Obasanjo Administration.

As a result of this, the researcher chooses to take her view from an angle whereby she will be able to explain the processes and technicalities that make up a phone-in programme.

The materials relevant to this research work sourced by the research were obtained from text books, dictionaries and encyclopedia found in the National Library, Enugu, Caritas University Main Library and the Mass Communication complex Departmental Library.

Also, the internet search engines were helpful in providing information vital to the researcher in carrying out this research work.

In addition, post-graduate project reports and the departmental project hand book served as guidelines to the researcher. The researcher paid Radio Nigeria Enugu a visit to enquire more information about their phone in programme. "Ka oha malu", how it has been handled, what it entails its aim and objective.

2.2   Review of concepts

The following concepts were reviewed

1.   Concept of phone – in programme.

2.   Concept of Ka oha malu.

2.2.1   The concept of phone-in programme

The introduction of both telecommunication and live Radio programme gave birth to phone-in programme.

According to research, BBC radio Nottingham is credited with having aired the first phone-in on February 4, 1968, a programme called "What Are They Up To Now"?

Phone-ins are considered an area for participation as part of the public sphere. Use of ethnograph and interviews were introduced to study the production process. Thus, gate keeping processes are in effect. The different agents in the production process use two main considerations to inform gate keeping; Medium-related considerations and public sphere considerations.

These considerations are evident throughout the production process and in the broad cast itself the gate keeping process leads to limited access to public participation. The two considerations which inform the gate keeping practices on radio are also useful when examining public participation in other media.

In order to achieve behaviour change, radio phone-in programmes must be engaging, informative, educational, yet entertaining and interesting.

This can be accomplished by focusing on the most important characteristics of Live radio phone in programming.

1.   Ensure you have engaging and absorbing presenter;
The choice of presenter can make a programme come to life. Presenters should be with the target age group, have a friendly and congenial voice and the ability to connect with callers.

2.   Strive to make the programme interactive. Live phone-in, by nature, is a highly interactive format still a presenter must strive to ensure interactive dialogue between presenters

and callers, between presenters and guest speakers, between guest speakers and caller, and between presenter and the audience.

3.   Make sure that the programme is discussion based Live phone – in allows participants to freely discuss opinions, exchange ideas, and share experiences. A part from some programmes where guest speakers are special lists, the programme should not be in question and answer or counseling format.

Ensure truth and accuracy; Ensure information or facts given out in the programme are accurate and sourced. Anonymous, unconfirmed sources should not be accepted for reasons of safety, legal reasons or to avoid embarrassment. Any inaccuracies that are broadcast must be corrected as soon as they are uncovered.

Promote impartiality and diversity of opinions; The programme should reflect a wide range of subject matter and views on controversial topics.

Be balanced and non-judgmental; Different view should be reflected equally. When any aspect of a topic is under-represented presenter should invite and encourage listeners to speak out. Different views related to gender should also be balanced. Presenter should not reveal their personal views or judge other opinions.

Use appropriate language; Avoid using ambiguous and 'alien' language (slang or foreign words that may not be understood by the audience) without explanation. Ensure language used is not formal but conversational and lively. In the case of some sensitive topics related to sexual health, presenters should over-come shyness and use appropriate terminology. Presenters should avoid using language which might support stigma towards individuals or groups (such as people living with HIV and AIDS).

2.2.2 The concept of "ka oha malu"

Ka Oha Malu has been in existence since the 90's. it is a human right programme used to sensitive listeners in their relationship between human right and human activities. It is aired every Saturday between the hours of 11:30am to 12:30pm. English version of ka oha malu is Media Link.

Ka oha malu is one of the most listened phone-in programmes as it is audience participatory. The language use of ka oha malu is Igbo. Human rights education can be defined as education, training and information aimed at building a universal culture of human right, Effective human rights education does not only provide knowledge about human rights and the mechanism that protects them, but also develops the skills needed to promote, defend and apply human rights in daily life. Human rights education also fosters the attitude and behaviours needed to uphold human rights for all members of the society.

At the same time, activities should be practical-relating human rights to learners' real life experience and enabling them build on human right principles found in their own cultural context.

Ka oha malu has always been an opportunity for the publics to have life interaction with their governors, senators, public figure as the event can be traced back to 10th September, 2011; when Governor Sullivan Chime of Enugu State who spoke on Radio Nigeria Enugu Live radio phone-in programme, Ka oha malu. He used this medium to beg the striking workers in the state to return to work next day. He furthermore urged Enugu workers not to be deceived by those he called outsiders, who do not have their interest and that of the state at heart.

For those who phone in to complain that they had not been paid the new wage at the local government level had the opportunity to speak with the Government and also share their views to other listeners that tuned in to that programme at that particular time.

Ka oha malu uses Igbo language to operate which is an added advantage to both the people and our dying culture.

Language definition is purely human and non-instructive method of expressing thoughts, feeling, desires and views by means of vocal symbols used and understood only by those familiar with such symbols. Sapir, (1966), defined language as, "purely human and non-instructive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols.

The great novelist, Chinua Achebe, captured this in his book, things fall apart, thus, "Among the Igbo, the art of conversation is regarded very highly and proverbs are the palm oil with which words are eaten" (Achebe 1958).

The coming of the Europeans, to a large extent, change all that Peter (2006), argues that during the period of colonization, the colonizing territory took over the resources, labour and markets of the colonized territory and even imposed their social-cultural, religious and linguistic structures on the conquered population, a situation known as cultural imperialism. Hence, ka oha malu is a medium used by Igbo's to promote our culture and language. Before a listener phones in, he/she must at least have little or great knowledge of Igbo language so to be able to participate fully in the discussion.

2.3   Review of related studies

So many literatures were reviewed in the course of the research work. I shall briefly analyze some of them.

The first study is, important of phone in programme in Vietnamese youth using 60 MINUTES YOU AND ME. A research by Vietnamese.

Sixty minutes you and me is a live radio phone-in programme provides a platform for young Vietnamese to express their ideas and discuss issues affecting them. This live weekly phone-in radio forum is a format totally new to Vietnam. Sixty minutes you and me is produced and broadcast weekly by 15 provincial stations from the north to the South of Vietnam.

Sixty minutes you and me is a live, interactive, discussion based phone-in programme giving Vietnamese youth (15-24 years old) the opportunity to take part in 'user-generated' discussions on a variety of topics. This format is new and innovative for Vietnam has proved to be extremely attractive to young people and is considered to be an effective way to stimulate behaviour change.

Sixty minutes you and me brings presenters and listeners together, resulting in engaging open and in-depth discussion. Caller openly discuss sexual heath, HIV, relationships and other life – issues affecting young people in Vietnams' rapidly changing society. This contributes to the overall project objective of reducing HIV infection risk among Vietnamese youth within the 15 project provinces.

There was a great deal of concern at the outset about the new format minds openly without being pre-recorded or vetted was considered by many to be risky.

However, through training and developing close partnerships with each provincial radio stations the project built trust with management and production teams and helped them overcome their concerns. Training for editors and presenters offered by the BBC WST grave radio stations. Both station management and programme listeners now welcomed the participatory approach of the programmes.

The Similarities between this research and the ongoing research is the fact that both give listeners the opportunity to air their views respectively. Also they are both audience participatory.

Another study to be reviewed is "Impact of the Grameen Bank Mobile phone programme".

This research was carried out on the lives and Housing of Rural Women in Bangladesh. The Author is Dipal C. Barua, Grameen Bank in the year 2003.

The aim of this study is to evaluate the overall women in the context of rural development. An evaluation of the use of mobile phone technology in the context of rural development, assessing the overall impact of the village pay phone programme on the lives of rural women in Bangiadesh.

With only 3 landline phones for every 1,000 people in Bangladesh, it has one of the lowest phone penetration rates in the world. The village pay phone programme was developed by combining the Grameen Bank's expertise in micro-enterprise and micro-credit with the latest digital wireless technology. Bangladesh is believed to be the first developing country in which a micro-credit institution has relied on cellular technology to make a telephone service abundantly available.

Questionnaire surveys, case studies and focus groups have been used to develop an understanding of the impact of mobile phones on the lives and housing conditions of the 24,000 Grameen Bank borrowers who are running village mobile telephone businesses.

Telephones in a village dose not just ensure voice communication from village to village, but rather it can be treated as an important tool for development. The scheme to create a rural communication network by equipping women in each village with cell phone is the most imaginative of several efforts to address one of the world's most basic technology gaps.

This research has brought to mind the importance of mobile phone technology both in this research and the ongoing research

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2.4   Theoretical frame work

The theory being critically examined for this research work takes the view of the audience into consideration

Uses and gratification theory

The notion of uses and gratification has attracted the interest of scholars in the field of communication. This theory centers on the uses we make of the media and what gratification we gain from exposing ourselves to media.

This concept is described as one of the most influential frame works for analysis in recent years. It centers on a generalization that we should investigate how people use the mass media, rather than worry about how the mass media use its audience.

Contemporary research indicates that people seek various form of media content for many reasons. The psychological reward which people receive from reading, hearing and viewing specific content determines the use to which they put the media. So, the idea of the media use depends on the perceived satisfaction, needs, wishes or motives of the perspective audience member is almost as old as media research itself. Audiences are often formed on the basis of similarities of individual idea, interest and taste. Many of these appear to have a social or psychological origin. Typical of such media are those for information, relaxation, companionship diversion or escapade.

The concept of Uses and Gratification theory is explained further by Denis, (1987) as:

The term "Uses" implies that audiences are active rather than passive members of communication process and that they are willingly exposed to the media. The term "Gratification" refers to the rewards and satisfactions experience and helps explain motivations behind habits of media use.

The Uses and Gratification theory is also called functional theory. A good illustration of this theory is the functional use of television entertainment by television audience members. Within the mass media audience, people's needs are generated by their individual and group differences. Here in Nigeria, these needs arise from differences in sex, ethnicity and education etc.

The way Nigerians use the mass media depends on whether they are male or female, Igbo, Yoruba or Hausa, educated or illiterate e.t.c because the needs within the people are determined by who or what they are. People use the mass media for the purpose of gratifying these needs. Okunna (1998), media use patterns are not peculiar to Nigeria but are a feature of mass media audience in different societies.

From this clarification, it is crystal clear that media audiences are often motivated to listen, view or participate in media programmes by certain factors arising from the benefits accruable from their efforts. The term uses have revealed that participants on phone-in programmes are active contributors and their views go a long way to redefining the course of such programmes.

At the same time many are often thrilled by the glamour in the media in accepting to feature on their audience participation programmes, make request via mobile phone to their loved ones or even choose to attend musical concerts and live participatory programmes organized by such media out fit to get them exposed to the world. The ka oha malu programme of Radio Nigeria, Enugu, is designed to enable audience participate by phoning to contribute to the issues

discussed which affect the individuals and the society at large. This provides gratification for the target audience.

2.5   Summary of literature

In summary, the literature being reviewed for this research work are those directly related and relevant to the research work being carried out as they further explain all variables in direct relation to research work.

The review has to do with the act of communication, the processes involved in communication.

Other variables such as interaction, interpersonal communication innovation uses and gratification theory etc, were all aspects of the research work on review.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1   Introduction

This chapter discussed the method used in the research. It contains explanation of the following:

Research design, population of study, sampling technique, sample size, description of research instrument as well as method of data collection and analysis.

3.2   Research design

It is a term to describe a number of decisions which need to be taken regarding the collection of data before they are collected.

(Nwana 1981) It provides guidelines which direct the researcher towards solving the research problem and may vary depending on the nature of the problem being studied.

It needs to be stated that this research work was conducted to appraise the variable in audience participation programme on radio with a view to further enhancing their potentials for effective communication in the society. In essence, the presenter and participants on this programme are the focus of attention in the assessment drive of this research work.

3.3   Population of the study

Population as the name implies simply refers to the totality of the person from whom data necessary for the study are collected, Chien, (1959) quoted in Madueme, (2010). Such specification may be people, subjects, items, sectors and so on but as projected by National population Commission in 2006, the population of the study is 722,664.

3.4   Sampling size and sampling technique

Sample is the selection of some members or elements from the population for actual investigation (Ohaja, 2003). It is also a selection or part of an entire population of people or things which are studied to obtain information about the research variable (Maduem, 2010). Using purposive sampling technique, the researcher purposively selected a sample size of 150 respondents. Although the researcher's focus was on residents of Enugu metropolis yet the researcher decided to use the purposive sampling technique. Why the researcher had to use purposive sampling was because she had certain characteristics in mind and such characteristics had to do with the targeted population as reflected in the content of the questionnaire and of the audience can only provide answers to.

3.5   Description of research instrument

The research work was essentially a descriptive work meant to describe, explore and explain the conduct of phone-in programmes and the participation of the audience listeners on the segment.

To this end, the essential instrument in the research is the questionnaire. The copies of the questionnaire contain close ended questions (likert) and it is made up of two parts, A and B with fifteen questions. It was distributed randomly. The questionnaire was drawn to elicit the views of the audience.

Part A, contained item on the demographics of the respondents while part B items answered the research questions posed by the study.

3.6   Validity of data gathering instrument

The questionnaire used for this study was thoroughly scrutinized by the supervisor to ensure its clarity relevance and comprehension.

Professional method was adopted to validate the instrument used for the study. The instruments were tested within the population of the study before they were distributed. The use of frequency tables and simple percentages in analyzing data collected also establishes the validity of this work.

3.7   Methods of data collection

Data was generated using the self administered questionnaire. The completed copies of questionnaire were collected and analyzed by researcher.

3.8   Method of data analysis

Simple table frequency, responses and percentages were adopted in the presentation and analysis of the dated generated for the study.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1   Introduction

The purpose of this study was to determine the impact of phone-in programme.

This chapter deals with the presentation of analysis of data collected through the use of questionnaire, which was handed over to (150) respondents 120 were returned while 30 copies are causalities. Thus, the researcher is working with (120) copies. This gave a response rate of return of 80%. The presentation of data is directed towards answering the following research questions.

1. Has the phone-in programme ''Ka oha malu'' to an extent provided the expected feedback required of the target audience?

2. Is phone-in programme important in the programme planning?

3. How truly interactive is ''Ka oha malu''?

4.2   Data presentation and analysis

The data presented in this study were generated from the 120 copies of the questionnaire.

Table 1: Sex

Variables	Frequency	Percentage
Male	68	56.7%
Female	52	43.3%
Total	**120**	**100%**

According to the table, 68 respondent representing 56.7% were male while 52 respondents representing 43.3% were female. Therefore, there were more male respondents than female respondents.

Table 2: Age

Variables	Frequency	Percentage
17-22	15	12.5%
23-28	42	35%
29-34	30	25%
35-40	20	16.7%
41 and above	13	10.8%
Total	**120**	**100%**

In the age distribution, 15 respondents representing 12.5% were within 17-22 age brackets, 42 respondents representing 35% were within, 23-28 age brackets, 30 respondents

representing 25% were within 29-24 age brackets, 20 respondents, representing 16.7% were within 35-40 age brackets, and 13 respondents representing 10.8% were 41 and above, of age.

This shows that those within the age bracket of 23-28 from the majority of the respondents.

TABLE 3: Marital status

Variables	Frequency	Percentage
Singles	44	36.7%
Married	57	47.5%
Divorced	4	3.3%
Widowed	9	7.5%
Other	6	5%
Total	**120**	**100%**

From the above table, 44 respondents representing 36.7% were singles, 57 respondents representing 47.5% were married, 4 respondents representing 3.3% were divorced, 9 respondents representing 7.5% were people with other marital status.

TABLE 4: Occupation

Variables	Frequency	Percentage
Student	22	18.3%
Civil Servant	21	17.5%
Skilled Labour	15	12.5%
Business	60	50%
Other	2s	1.7%
TOTAL	**120**	**100%**

From the above table, 22 respondents representing 18.3% were students, 21 respondents representing 17.5% were civil servants, 15 respondents representing 12.5% were skilled labourers, 60 respondents representing 50% were business men and women and 2 respondent representing 1.7% were people with other occupation.

TABLE 5: Educational qualification

Responses	Frequency	Percentage
Primary	0	0%
WAEC/NECO	6	5%
OND/HND	40	33.3%
Degree	52	43.3%
Masters and above	20	16.7%
Other	2	7%
Total	**120**	**100%**

From the above table it showed that no respondent is with only primary school certificate while 6 respondent representing 5% were with WAEC NECO qualification, 40 respondents representing 33.3% were OND/HND holders, 52 respondents representing 43.3% we degree holders, 20 respondents representing 16.7% were masters holders and above and 2 respondents representing 17% were those have other qualification.

Table 6: Do you listen to radio?

Responses	Frequency	Percentage
Yes	120	100%
No	0	0%
Total	**120**	**100%**

From the above table, 120 respondents representing 100% listen to radio.

Table 7: If yes, you listen?

Responses	Frequency	Percentage
very occasionally	22	18.3%
Occasionally	26	21.7%
Often	40	33.3%
Very often	32	26.7%
Total	**120**	**100%**

From the above table, 22 respondents representing 18.3% very occasionally, listen to radio, 26 respondent representing 21.7% occasionally listen to radio, 40 respondent represent representing 33.3% often listen to radio,32 respondents presenting 26.7% very often listen to radio.

Table 8: What kind of programmes do you enjoy listening to most?

Responses	Frequency	Percentage
Informative	22	18.3%
Sports	26	21.7%
Human Affairs	40	33.3%
Current Affairs	10	8.3%
Entertainment	22	18.3%
Total	**120**	**100%**

From the above table, 22 respondents representing 18.3% enjoy listening to informative programmes, 26 respondents representing 21.8% enjoy listen to sports, 40 respondents representing 33.3% enjoy listening to human affairs, 10 representing 8.3% enjoy listening to current affairs and 22 respondents representing 18.3% enjoy listening to entertainment programmes.

Table 9: Do you listen to the programme "ka oha malu on radio Nigeria 92.8fm?

Responses	Frequency	Percentage
Constantly	32	26.7%
Occasionally	60	50%
Seldom	19	15.8%
Never	9	7.5%
Total	**120**	**100%**

From the above stable, 32 respondents representing 26.7% listens to Ka oha malu programme constantly 60 respondents representing 5% listens occasionally, 19 respondents representing 15.8% listens seldom, 9 respondents representing 75% has never listened to ka oha malu programme.

Table 10: If yes, do you enjoy the programme?

Responses	Frequency	Percentage
very much	54	45%
Much	40	33.3%
Not much	18	15%
Not very much	8	6.7%
Total	**120**	**100%**

From the above table, 54 respondents representing 45% enjoys Ka oha malu, very much 40 respondents representing 33.3% enjoy ka oha malu, 18 respondents representing 15% do not really enjoy ka oha malu, and 8 respondents representing 6.7% do not enjoy Ka oha malu at all.

Table 11: Do you participate actively?

Responses	Frequency	Percentage
Constantly	22	18.3%
Occasionally	60	50%
Seldom	18	15%
Never	20	16.7%
Total	**120**	**100%**

From the above table 22 respondent representing 18.3% constantly participate in Ka oha malu,60 respondents representing 50% occasionally participate, 18 respondents representing 15% seldom participate and 20 respondents representing 16.7% had never participated.

Table 12: Do audiences' opinion influence programme planning?

Responses	Frequency	Percentage
Strongly Agree,	50	41.7%
Agree	55	45.8%
No opinion	10	8.3%
Disagree	5	4.2%
Strongly agree	0	0%
Total	**120**	**100%**

From the above table, 50 respondents representing 41.7% strongly agree audience opinion influence programme planning, 55 respondents representing 45.8% agree, 10 respondent representing 8.3% has no opinion 5 respondents representing 4.2% disagree.

Table 13: Is it beneficial for phone-in to be used in programme planning?

Responses	Frequency	Percentage
Strongly Agree,	40	33.3%
Agree	22	18.3%
No opinion	20	16.7%
Disagree	20	16.7%
Strongly agree	18	15%
Total	**120**	**100%**

From the above table, 40 respondents representing 33.3% strongly agree that it is beneficial, 22 respondents representing 18.3% agree that it is beneficial, 20 respondents representing 16.7% has no opinion if it beneficial, 20 respondents representing 16.7% disagree that it is beneficial and 18 respondents representing 15% strongly disagree it is beneficial for phone to be used in program planning.

Table 14: Is "Ka oha malu" interactive?

Responses	Frequency	Percentage
Constantly	40	33.3%
Occasionally	52	43.3%
Seldom	20	16.7%
Never	8	6.7%
Total	**120**	**100%**

From the above, 40 respondent representing 33.3% agree that Ka oha malu is interactive, 52 respondents representing 43.3% agree that Ka oha malu is occasionally interactive, 20 respondents representing 16.7% agree that it is seldom interactive and 8 respondents representing 6.7% agree that Ka oha malu is never interactive.

Table 15: Rate the degree of interativeness in the programme "ka oha malu"

Responses	Frequency	Percentage
VERY HIGH	46	38.3%
HIGH	40	33.3%
LOW	29	24.2%
Very low	5	4.2%
Total	**120**	**100%**

From the above table, 46 respondents representing 38.3% rated that Ka oha malu 13 very high in interactive, 40 respondents representing 33.3% highly rate that Ka oha malu is interactive, 29 respondents representing 24.2% rate that the interactiveness is low and 5 respondents representing 4.2% rate Ka oha malu as been low in interacting.

4.3   Discussion of findings

This section of the study discusses the finding in relation to the research question.

Research question 1:

Has the phone-in programme "Ka oha malu" to an extent provided the expected feedback required of the target audience?

The answer to this question is provided in tables **6,7,8,9** and **10**. Data in table 6 shows that 100% of the respondents listen to radio.

This finding supports the fact that radio can be effectively use in disseminating discussion which will probably yield feedback to an extent.

The data in table 7 show that 100% of the respondents listen to Ka oha malu although some are not frequently. The data in table 8 show that 33.3% enjoys listening to human affairs programmes this does not necessarily mean that among 120 respondents that only 40 listen to "Ka oha malu".

The data in table 9 promotes more fact that 76.7% of respondents listen to ka oha malu. The data in table 10 shows that 78.3% enjoy the programme, Ka oha malu.

Research question 2:

Is phone-in programme important in the programme planning?

A phone in programme is important in programme planning on Radio Nigeria, Enugu. The answer to this question is provided in tables **11**, **12** and **13**.

Data in table 11 show that 68.3% of the respondents participate activate in the programme Ka oha malu. This provides the answer that phone-in programme is an important tool in the programme planning of Radio Nigeria, Enugu. This is because communication without feedback has not completed its circle. Data in table 12 show that 87.5% respondents agree that audience opinion influence planning. Data in table 13 show that 51.6% respondents agree that it is beneficial for phone-in to be used in programme planning.

Research question 3:

How truly interactive is "ka oha malu"?

Ka oha malu on Radio Nigeria, Enugu is truly interactive. The answer to this question is provided in table 14 and 15. Data in table 14 show that 76.6% of the respondents rate that Ka oha

malu is interactive. Data in table 15 show that 71.6% of the respondents rate degree of Ka oha malu interactive.

The result of this study shows that phone-in programme as a source of feedback has an impact on the audience. To collaborate this, Bittner (1989), said "feedback could be used to make the following decision in programme at all.

- To reschedule the programme for another time or period to suit the (her) audience.

- To cancel the programme entirely.

The result also show that media managers make use of feedback through this phone-in programme as it is aired based on audience demand.

Finally, it is the candid opinion of the researcher that if listeners send their honest reaction about the programme "Ka oha malu" then the services rendered to them will improve immensely. They should not forget that Ka oha malu is meant for them. In other words, they are the reason for the establishment of Radio Nigeria, Enugu which airs Ka oha malu. It therefore, becomes our individual responsibility to recognize phone-in programmes as a media tool used by media audience in sending immediate feedback.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS.

5.1 Introduction

Phone-in programme service as a means of getting feedback from media audiences. Feedback to those responses and reactions of the receiver to messages received from the sender of the mass media that shape and alter the subsequent messages of the sender. It is a reversal of the flow of information. The originals sender becomes the receiver; the original receiver becomes the new sender indicating an interactive mode of communication.

A response from the receiver is an appropriate way to determine whether the intended message has been received and understood by the receiver. Phone-in programmes serve as immediate means of getting feedback usually in cases when both sender and receiver are connected by a mobile device. In such case the sender receives the view and opinion of the audience who serves as receiver.

Feedback has a tendency of making of communication a continuous process as it has the capacity to change the course and pattern of communication encounter between persons or among individual.

Phone-in programme is a very important yardstick for measuring audience acceptance and participation in programmes. A very important element would be missing if feedback through phone-in programme is omitted from the basic structure of communication which contains sender, message, channel and receiver.

5.2   Summary of findings

The finding among other showed that; "Ka oha malu" a phone-in programme has provided expected feedback required of the target audience through their frequent causes and participation.

Phone-in programmes becomes important in the programme planning of Radio Nigeria when it is interactive of human right orientation and of great in impact in promoting Igbo language.

"Ka oha malu" interactive as 86 respondent representing 71.6% accepts that it is truly interactive.

5.3   Conclusion

The impact ka oha malu cannot be over emphasized. From the result of the research carried out, it is obvious that phone-in programmes help in enhancing audience participation in Ka oha malu on Radio Nigeria, 92.9FM station. It creates a source and avenue for continuous interaction between the source and the receiver.

Phone-in programmes help media managers in programme packaging by cause.

Finally, phone-in programmer help in assessing programme performance if it is interactive or not. Through phone-in programmes, media operators will know whether the set aim of the programme is being achieved, whether presenters are doing their work effectively and whether people like the programme or not. No doubt, phone-in programme especially ka oha malu, has contributed greatly to audience participation on Radio Nigeria, 92.9FM.

5.4   Recommendations

Since Radio Nigeria is government owned media outfit, it is suggested its management step up its responsibility in educating, entertaining and informing its audience.

An established regular system of feedback collection through phone-in programmes should be worked out for consideration by the media operators/managers which will enable them act efficiently and effectively in interacting the indispensable role of feedback through phone-in programmes in FM broadcasting.

Attention should be paid towards packaging of phone-in programmes which will serve as a means of audience participation as this will encourage listeners to participate fully in ka oha malu on radio Nigeria, 92.9FM.

Regular maintenance and procurement of equipment should be carried out as at when due. So that breakdown in transmission will be minimized.

Finally, since the major language of the programme is Igbo, phone-in programmes with rich cultural content which are of relevance to the people, should be developed to serve the needs of the audience.

5.5   Suggestions for further studies

Further studies should be carried out on the student preference of musical programmes over News on radio. Studies should also be conducted on impact of phone-in programmes on programme planning.

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Appendix

Mass Communication Department,
Caritas University,
Amorji-Nike.
Enugu State.
28th June, 2014.

Dear Respondent,

I am a final year student of the above mentioned institution, who is currently carrying out a research on "Impact of "Ka Oh Malu" Radio Nigeria, Enugu phone-in programme on residents of Enugu urban".

This study is in partial fulfillment of the requirement for the award of a Bachelor of Science (B.S.C) degree in Mass Communication at Caritas University Amorji-Nike, Enugu State.

To accomplish this research work, you are expected to help the researcher by responding to these questions.

This is purely an academic exercise and the confidentiality information you give is assured.

Thanks for your co-operation.

Yours' faithfully,

Eze Chinenye .S.

PART A

(Personal Data)

1. **Sex -**
   Male { }   Female { }

2. **Age -**
   17-22 { }   23-28 { }   29-34 { }   35-40 { }   41 and above { }

3. **Marital status** -
   Single { }   Married { }   Divorced { }   Widowed { }   Others { }

4. **Occupation-**
   Student { }   Civil servant { }   Skilled labour { } Business { } Others { }

5. **Educational qualification-**
   Primary { }   WEAC/NECO { }   OND/HND { }   Degree { } Masters Degree and above { }

PART B

6. **Do you listen to radio?**
   Yes { }   No { }

7. **If yes, you listen?**
   Very occasionally { }   occasionally { }   Often { }   Very often { }

8. **What kind of programme do you enjoy listening to most?**
   Informative { }   Entertainment { }   Sports { }   Human affairs { } Current affairs { }

9. **Do you listen to the programme "Ka Oha Malu"on Radio Nigeria, 92.8fm?**
   Constantly { }   Occasionally { }   Seldom { }   Never { }

10. If yes, do you enjoy the programme?

   Very much { }   Much { }   Not much { }   Not very much { }

11. Do you participate actively in the programme "Ka Oha Malu"?

   Constantly { }   Occasionally { }   Seldom { }   Never{ }

12. Do audience opinion influence programme planning?

   Strongly agree { }   Agree { }   No opinion { }   Disagree { }
   Strongly disagree { }

13. Is it beneficial for phone in to be used programme planning?

   Strongly agree { }   Agree { }   No opinion { } Disagree { }
    Strongly disagree { }

14. Is "Ka Oha Malu" interactive?

   Constantly { }   Occasionally { }   Seldom { }   Never { }

15. Rate the degree of interactiveness in the programme "Ka Oha Malu"?

   Very high { }   High { }   Low { }   Very low { }