USE OF RADIO IN EDUCATING DIVERSE CULTURES AMONG ADO EKITI RESIDENTS

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ABSTRACT: *The history of human communication began with the oral or spoken tradition. Through the course of history, the dissemination of messages progressed from oral tradition to script, print, wired electronics, wireless electronics, and finally digital communication. This paper is about the use of radio in educating diverse cultures among Ado Ekiti residents. We are all different, hence, it is important to recognize each other's communication manners, and then learn to handle them. This paper examines intercultural communication and the importance of recognizing each other's communication manners and learning to handle it. Conditions for effective intercultural communication were discussed in the paper explaining the purpose and the principles of broadcasting, the nature of radio and television broadcasting, advantages and disadvantages of intercultural communication via broadcasting. It is imperative to note that communication is the active relationship established between people through language and several other forms whether it's verbal or written communication. Therefore, it is germane to interpret what you see or hear exactly the way it is to evade needless confusion. When broadcasting, it is also very important to use simple and clear words while portraying your message so as not to be misinterpreted. This paper suggests the need for the government to promote the use of radio broadcasting in the state by providing adequate equipment and building the capacity of personnel in the industry. Dispensing information through this means would go a long way in educating, informing, and entertaining residents of the state with diverse cultural backgrounds.*

KEYWORDS: Radio, culture, intercultural communication, broadcasting, residents.

INTRODUCTION

"Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature (Gonzalez, 2004).

Geert Hofstede, a widely known Dutch researcher of culture, has defined culture as "the collective programming of the mind which distinguishes the members of one group or category of people from another." Most commonly the term culture is used for tribes or ethnic groups (in anthropology), for nations (in political science, sociology and management), and for organizations (in sociology and management). A relatively unexplored field is the culture of occupations (for instance, of engineers versus accountants, or academics from different disciplines). Societal, national and gender cultures, which children acquire from their earliest youth onwards, are much deeper rooted in the human mind than occupational cultures acquired at school, or than organizational cultures acquired on the job. The latter are exchangeable when people take a new job. Societal cultures reside in (often unconscious) values, in the sense of broad tendencies to prefer certain states of affairs over others. Organizational cultures reside rather in (visible and conscious) practices: the way people perceive what goes on in their organizational environment (Hofstede, 2011).

Hofstede (2011) classified elements of culture into four categories: symbols, rituals, values, and heroes. Symbols refer to verbal and nonverbal language. Rituals are socially essential collective activities within a culture. Values are the feelings not open for discussion within a culture about what is good or bad, beautiful or ugly, normal or abnormal, which are present in a majority of the members of a culture, or at least in those who occupy pivotal positions. Heroes are the real or imaginary people who serve as behavior models within a culture. A culture's heroes are expressed in the culture's myths, which can be the subject of novels and other forms of literature (Rushing & Frentz, 1978).

Brief History on Ado Ekiti

The founder of the Ado kingdom was a prince of Ile-Ife named Awamaro(the restless one) and Ewi (the speaker). He is said to have left Ile-Ife with his elder brother Oranmiyan and gone to Ila Orogun and Benin with him after staying briefly with Oloba in Oba-Ile, Akure.Oba of Benin and the Ewi of Ado-Ekiti. Both first settled in Benin forests before disputes among their people led them to separate and the Ewi sought a new home westward at Utamodi (Oke Papa). EwiBiritiokun and his son reigned there. It was EwiAwamaro who migrated to Ilesun 'Present day' Ado-Ekiti after staying briefly at Udoani (Ido Ani) and Agbado during the long trek. When EwiAwamaro left Agbado, the elders remained behind to rest and gave the settlement the name Agba Ado (Elders' Camp) – Agbado-Ekiti as the town is known today. Awamaro's spies encouraged him to attack Elesun with the support of Odolofin after he had settled down at OkeIbon (now OdoIjigbo) and with the conquest of Ulesun by Awamaro, the town of Ulesun changed its name to Ado or Ado-Ewi (Oloolutof, 2017).

Ado-Ekiti is the capital of Ekiti state, southwestern Nigeria. It lies in the Yoruba Hills, at the intersection of roads from Akure, Ilawe Ekiti, Ilesha, Ila Orangun, and Ikare, and is situated 92 miles (148 km) east of Ibadan. Now an urban and industrial center of the region, (Encyclopaedia Britannica, 2019).

The expansion and growth of the kingdom of Ado lasted over 400 years.Ado-Ekiti became the site of a large textile mill in 1967 known as the Oodua Textile mill; this cannot be unconnected with the people having a long-standing tradition of cotton weaving. With this, there was a massive influx of traders from every part of the country who came to do business, some of which eventually settled and lived in the town to date.

Ado-Ekiti had, and still has a very liberal socio-political system that was highlyreceptiveofimmigrantcommunities.TheynotedfurtherthatthecustomsandtraditionsofAdo-Ekitiallowedimmigrantelementstomixwithindigenouscitizensfor"socio-politicalandeconomicinteractions".Thiscultureofhospitalityandwarmreceptionofforeigneleme ntshascontinuedtilldate.Forinstance,avigilantobserverofthepopulationmixinAdo-EkitiwillagreethatthecityishometovariousimmigrantelementslikeEbira,Igbo,Fulani,Igede,Tiv,a ndmanyothernon-EkitiYorubapeoples.

Intercultural Communication

The definition of intercultural is something that occurs between people of different cultures including different religious groups or people of different national origins. A festival celebrating French, Swedish, Mexican and Spanish cultures is an example of an intercultural festival.

Intercultural communication is the communication of different cultures and social groups which is used to communicate in their daily life.

Intercultural communication involves the exchange of information between two groups of people with significantly different cultures. In a world that is increasingly interconnected the need to understand other cultures and customs is important for effective communication. Lack of knowledge of another culture can lead to awkward mistakes in communication. The mistakes may not only confuse people but also offend them. One famous example is Pepsi Cola's "Come Alive With Pepsi" campaign. When it was translated for the Taiwanese market, the slogan conveyed the upsetting news that "Pepsi brings your ancestors back from the grave." (Broadcast in Business, 2014). Communication and broadcasting focus on the delivery of timely and engaging news and information to the public or a specific audience.

While any communications professional knows of the value of Associated Press style, interview etiquette and deadlines, some argue that there is another increasingly necessary skill that journalism students should be familiar with in a globalizing world: cross-cultural competence. Canadian communications specialist Patricia Paddey is one such advocate. In one of her famous quotes, she said: "It's no good being observant if your cultural conditioning causes you to misinterpret what you're seeing."

In journalism generally and broadcasting specifically, it is pertinent to interpret what you see exactly the way it is to avoid unnecessary confusion. Patricia Paddey

Intercultural communication is defined as situated communication between individuals or groups of different linguistic and cultural origins. Communication is the active relationship established between people through language, and intercultural means that this communicative relationship is between people of different cultures, where culture is the structured manifestation of human behavior in social life within specific national and local contexts. Hence, in this happens, if communication does not proceed smoothly or have some

misunderstanding, people may tend to make an implicit judgment that the other person does not know how to act appropriately or is not a good person (Matsumoto & Juang, 2007).

Looper, 2015 also defines intercultural communication as communication between people with several cultural contexts. Because we are all different, it is important to recognize each other's communication manners, and then learn to handle them. Conditions for effective, intercultural communication are the following:

i.   Respect for other cultures

ii.   Awareness of other cultures and own culture

iii.   Knowledge of different cultural codes

iv.   Social skills to bridge differences

v.   Make contact between persons; met people, not a culture

Communication is effective if the recipient understands the message in the way the sender has meant. You can also say: the contact has an impact because the sender and recipient understand each other entirely.

Communication and Broadcasting

Communication is concerned with the dissemination of news, information, entertainment and advertising through various media platforms including newspapers, magazines, new media, television, film and radio. Broadcasting is a branch of communication that uses video and audio content on a variety of platforms. Broadcasting companies create original content or buy the right to broadcast local and national content, such as news, music programs, talk shows, movies and advertisements.

People who work in this field have the power of speaking to millions of people simultaneously. From reporting sports and feature stories to crafting the written word, you will be able to reach out to readers, listeners and viewers all over the world.

Communication is an integral part of human existence. It is a process through which goals, objectives, and desire are fulfilled. Based on this, the importance of communication within and beyond individuals, groups, societies and nations are without exaggeration and unquantifiable. Aina (2003), while trying to emphasize the importance of communication in all facets of human life believes that to communicate is to live and to live is to communicate, which engendered the popular American saying, You cannot communicate. Communication is thereby as important as human life. Communication stands are so deeply rooted in human behaviors and the structures of society that scholars have difficulty thinking of it while excluding social or behavioral events.

The word broadcasting - "spread widely" - in modern days is used primarily for the 'widespread' of information, and thus for communication purposes. If you omit communication from broadcasting you end up with nothing left. It would be like a book with nothing printed or written in it. It wouldn't be a book anymore, just a stack of paper. (Hartmann, 2002).

To use an agricultural reference, to broadcast seeds means to scatter them widely in the hopes that enough of the seeds will generate produce. All the seeds don't need to grow.

Similar, to broadcast information or ideas is to communicate to a wide audience with the understanding that not all recipients will listen to, understand, or care about the message. The hope is that enough people will listen and understand and spread the ideas/information so they 'grow' into public knowledge, or contribute to a belief system, or result in the selling/consumption of goods. (Penney, 2017).

Broadcasting is a veritable means by which information and entertainment are purveyed to the public in virtually every nation around the world today. This functionality has made the broadcasting enterprise a crucial instrument of the socio-cultural, socio-economic and political organization of society in contemporary times. Concerning society, broadcasting influences and creates values, norms and tastes which society accepts as culture from time to time.

Rapid advances, and the innovative convergences in technology they have produced, make it difficult these days to separate telecommunications, broadcasting and information. International bodies encourage countries to develop Information Infrastructures that embrace the multi-media capabilities of the Internet, as well as the access afforded by satellites to business partnerships, educational institutions, medical facilities, news and entertainment networks. The traditional goals of information, education and entertainment are no longer territory monopolized by radio and television. More than ever today, "the medium is the message," as state-of-the-art technology makes it possible, for example, to study by computer teleconferencing or off direct-TV. The value of a modernized, integrated Information Infrastructure is cited as;

1. Increased productivity,

2. A better quality of life through improved access to information and

3. Greater competitiveness as more avenues opens up for private sector investment. (Anthony, 1998).

The Purpose of Broadcasting

1. Education Function. A core purpose of the broadcast media is the education of the widely dispersed audience available and depending on it. Through the broadcast media, people acquire new knowledge, attitude and skills, thus enabling them to cope better with life. This education function can deal with formal, non-formal and informal learning.

2. News/Information. Broadcast stations survey the environment and give reports or information about things going on in the environment, especially those things that are likely to have an impact on people, and those things that are new and of human interest.

3. Opinion Function. The broadcast media provide an avenue for the different shades of opinion in society to be aired. Broadcast media enable us to know what different segments of society are thinking.

4. Entertainment Function. Entertainment is an unavoidable function of the mass media. It is the most craved among the numerous audiences. The present research has shown that the demand for entertainment among the numerous audiences is on an incredible

increase. This has given birth to many programs for different categories of the media audience (listeners or viewers).

What are the principles of broadcasting?

i. Trust: Earning society's trust through our general attitude and our audience's trust through what we broadcast is the most important value.

ii. Independence: employees and management should respect professional positions above and beyond all relationships based on interest and influence. There should be avoidance of all conflict-of-interest situations that would cast doubt on the broadcast organizations independent stance.

iii. Accuracy and Truthfulness: (a) The fundamental purpose of broadcasting is to relay facts to the public at large in an objective manner, without distorting, exaggerating, censuring said facts, and without being influenced by any external pressure or special interest groups along the way. (b) The element of speed should never overshadow truthfulness, and exaggeration and simplification should never stand in the way of the multi-faceted nature of truth. We should openly admit to what we do not know and make an effort to avoid speculation. (c) Our goal is to never mislead our audience knowingly and deliberately, while minimizing any misleading behavior that stems from a lack of information and diligence on our part, and take corrective action at the earliest possible moment.

iv. Impartiality, Pluralism, Fairness:(a) Our broadcast messages should be pluralist in a manner that reflects different aspects of the truth, and be impartial in the face of ideas that represent different sides of the truth and social actors. (b) We must act fairly in the face of different opinions, ideas, attitudes and behavior. We must be able to place ourselves in the shoes of those that are different and measure whether or not we have been acting fairly.

v. Compliance with Social Values: (a) We live in a world of many voices, within a society that is rapidly changing. We regard wealth in terms of the ideas, beliefs, attitudes and behaviors of our society, and consider it as a resource that feeds our publishing endeavor. (b) We avoid broadcasting material that limits the freedom of speech, conscience and expression; is in violation of basic human rights; provokes hatred, brutality and animosity; fans hatred and animosity amongst communities and nations; and offends religious beliefs and sensitivities.

vi. Right to privacy and protecting privacy.

vii. Transparency and accountability.

viii. Corporate dignity.

The nature of radio broadcasting

Selecting the best program to fill the broadcast airtime depends largely on the broadcast personnel's understanding of the nature of the medium on the one hand and the understanding of what the target audience wants on the other hand. Understanding the nature of the medium

implies taking note of the characteristics of the medium and taking full advantage of the medium's potentials to fulfill the expectations of the target audience. It also means taking

cognizance of the shortcomings of the station in your script to be able to create an unforgettable message that will help you achieve the desired goals of the program.

The medium of radio is one that allows both the technical crew and the on-air personalities the opportunity to make information available on a timely basis without the complexities of visual consideration. All that the performer needs to do is to speak intelligently into the microphone while the audio console operator provides the technical support.

From about 1920 to 1945, radio developed into the first electronic mass medium, monopolizing "the airwaves" and defining, along with newspapers, magazines, and motion pictures, an entire generation of mass culture. (Skretvedt, 2018).

Radio from the beginning was used as an instrument of international communication. The discovery of radio waves made possible to send the information on the long distances without

wire using the Morse code and the new device was firstly called "a wireless telegraph". This invention gave the new possibilities to communicate between the continents, from ships to shores and back, or between the military troupes during wartime. This type of radio service has been systematically developed since 1920 by governments to maintain the connections with the citizens outside the borders or in colonies. International broadcasting was also used to communicate with the allies and with the enemies during the military conflicts. After World War II the radio external services like Radio Free Europe or Voice of America transmitted the programs to people behind the Iron Curtain to send them the democratic values. Nowadays the external services act as an interchange platform of the cultural, political, economic ideas and values. The governments lead international broadcasting to promote their countries, their cultures, science and art, and to increase national prestige. This communication allows exchanging the cultural patterns between people on both sides of the border. (Miroslawa, 2015).

Radio is a technology with low production costs, with low infrastructure costs and with marginal costs of distribution close to zero (DFID, 2004). As an aural medium, it does not exclude those who are unable to read or write and it is ideally suited to conveying content in vernacular languages. For these reasons, it is perhaps unsurprising that radio has become an intimate and pervasive presence throughout the developed world and, at the same time, has penetrated the remotest areas of the poorest countries (Myers et al. 2000). Radio, as a sector, can be broken down into some sub-sectors such as community, national or public, commercial and international. Community radio refers to radio stations that are situated within the community, which serve the community and are staffed by a broad cross-section of community members. Such stations tend to have a strong commitment to local participation, social inclusion and social or community development; (AMARC 2000). Public radio refers to radio that serves the public interest and which may be state-owned and run, or state-funded and independent (i.e. the BBC model). Within this sector broadcasting at both national and local levels occurs, with local public broadcasting charged with reflecting issues of local relevance. Many state-run and/or controlled public radio networks in the South are overtly propagandist and are socially exclusive, rather than inclusive, i.e. they may actively favor certain discrete ethnic, religious, political, or language groups. Commercial radio at the national and local

levels tends to have little or no public service commitment and stations are generally run for profit, carry advertising and often broadcast substantial amounts of popular music. International radio services often broadcast in

multiple languages, fulfill a role that is part public service (often with a national or regional focus), news service and entertainment-focused. Many international services are overtly propagandist and often reflect the foreign policy concerns of the countries from which they are broadcast.

The Nature of Television Broadcasting

Television is a medium used for transmitting and receiving moving images and sound. The introduction of television brought a new way not only to inform society but also to entertain it in a way. From the few who subscribed to it in its early days, to what some called "television of abundance", television is now accessible even in the remotest part of the country.

The world of television is interesting as well as amazing- it is a medium with audiovisual impact. It is also a medium that can be used to educate and enlighten viewers as well as to advertise goods and services. The medium can also be used to bring information on the environment, political, economic and cultural development to its audience.

Intercultural Communication and Broadcasting

It is unarguable that no individual can live independently of the others. The need for an individual to depend on another individual; the need for a group to depend on another group; and the need for a nation, state or country to depend on another bring about interdependency and at the same time build a relationship between them. The relationship between individuals, groups or states is a function of communication patterns and structure. For example, the pattern of communication between individuals especially on a face-to-face basis is tagged interpersonal communication and the one between large numbers of people with the aid of mass media especially if the distance between them is not marked by the international border is mass communication. So also the communication pattern between groups within the same national boundary is referred to as inter-group communication. The same pattern and structure of communication defined intercultural-communication and international communication. (Adelakun, 2006).

The existing media of communication such as TV, Radio, films and the introduction of new media facilitate and promote international communication. As the new millennium dawned, global television tracked the rise of the sun across the world; with image broadcast live via 300 satellite channels to the audience in each of the world's 24-time zone. At the beginning of the twenty-first century, millions of the people can communicate with each other in real-time, across national boundaries and time zones, through voice, text, and pictures, and, increasingly, a combination of all three. In a digitally globe, the flow of data across borders have grownexponentially, boosting international commerce, more and more of which is being conducted through new technologies.

A writer on the social influence of broadcasting has said that it "has been a value-orienting and value-forming medium of communication. Broadcasting's images and sounds become part of the structure and content of people's imagining, understanding, and judgment." He continues, " the responsibility that comes with this power is enormous. How that responsibility is

exercised is in the hands of broadcast managers." (James A. Brown. Broadcast management. 1976).

The historical review had already shown, that in the past only very few people went to the trouble of long-distance travel. So long-distance communication was possible, but very few people were involved in this. Conquerors, explorers, missionaries and international business people shaped communication in the epochs of colonialism and imperialism. (Kleinsteuber, 2002).

Advantages of Intercultural communication via broadcasting

1.   Enhancement   of peaceful co-existence   across cultures:

In many heterogeneous societies, particularly those in developing countries, a plethora of centrifugal forces often combine to stretch to breaking point, the fabric of solidarity which binds society together. This has been the experience of Nigeria in which every ethnoreligious category appears too aggrieved to be at peace with one another. In June 2017, a group of youths in the North of the country served quit notice on the Igbo speaking people to relocate from the area where both groups had hitherto cohabited for long. The notice was reportedly a reaction to what was called the constant threat of the Igbo of the Southeast to move out of Nigeria to form another country which seemed to suggest that the North would collapse without the South-east. To negate the impression, the Northern youths looked back into history and countered the old story that the amalgamation of Northern and Southern protectorates in 1914 was done by theBritish to add buoyant southern resources to that of the north for the survival of both territories asserting that in earnest, it was northern resources that were used to develop the south.

In response, the OhanaezeNdigbo Youth Council (OYC), representing the Igbo people circulated a communique after a crucial meeting stating that "a president of Igbo extraction in 2019, was the only panacea to Biafran agitation raging in the zone." On their part, the Oodua People's Congress, (OPC) representing Yoruba land, announced their frustration over their unheeded calls for the restructuring of the nation stating that they now preferred self-determination that could give them their nation. Unfortunately, the heated polity occasioned by the tension between and among these social groups was accentuated by the frosty relationships between the nation's political elites. Whereas the scenario was essentially attributable to a breakdown in communication induced by intemperate language by the politicians, not many appreciated that dialogue was all that was needed.

Thus, the decision of the National Broadcasting Commission (NBC), Nigeria's broadcast regulator to take the lead in July 2017 by organizing a forum for broadcasters on 'Content Development and Peaceful Coexistence' could not have come at a better point in time. The goal of the forum which was adopted by this study was to underscore the need for broadcast managers to use their content to denounce hate speeches and contextually redirect the posture of the nation. The gains of such a posture are numerous considering that everyone needs peace and that the successful conduct of every venture including every aspect of governance and indeed media operations would depend largely on the existence of the conducive environment. (Iredia, 2017).

The media have the power to defuse tensions before they even reach a critical point and keep a critical eye on the government, opposition and society. By supplying credible information

and reaching a large audience, the media help in managing conflicts and promote democratic principles. In the aftermath of a conflict, reconciliation and societal development can be encouraged as well. (Westphal, 2004).

2.   Health Promotion

Today, crisis communication is considered to be an integrated part of disaster health response (Bradley, 2014). Access to reliable information in a language that is easily understood and culturally appropriate is part of the Core Humanitarian Standard. Establishing communication

and access to reliable information can facilitate health recovery and reduce mortality after disasters. From a historical perspective, public radio has been used worldwide as a communication method in emergencies and disaster situations, mainly for communication on disaster preparedness, risk awareness, or risk reduction (Longstaff, 2008). There are many terms to describe the use of radio in humanitarian contexts, including 'disaster radio', 'emergency radio', 'beneficiary radio', 'radio in a suitcase', and 'radio in a box'.

During the Ebola outbreak in Western Africa, encouraging people to call into programs and ask questions and involving people from the affected communities in the production of radio broadcasts was found to stimulate community engagement (Gillespie, 2016). Furthermore, using positive language when broadcasting messages promoted a sense of cooperative resilience among the affected population. Well-known and trusted journalists or local leaders, when used as mediators, increased adherence to the radio messages during the Ebola epidemic. Radio was used as a child-friendly health promotion intervention, by producing a radio-based education program when schools were closed during the Ebola epidemic in Sierra Leone. This gave children a voice and was found to be an effective and low-cost solution to promote normality and involve children and youths in community engagement activities (Barnett, 2018).

3.   Intercultural adaptation

When people go to other countries, they often encounter new things far different from their home countries. The process of learning the rules, social norms, customs and language of a new culture is called cross-cultural adaptation. Adaptation is regarded as an active process of coping with stress (Zhou et al.,2008). Although adaptation can be conceptualized in different ways, culture shock is one of the elements of cultural adaptation. Culture shock is triggered by the anxiety following the loss of familiar signs and symbols of social intimacies, oriented in daily life (Oberg, 2006). Once people enter a strange country, the signs and symbols they are familiar with are removed due to cultural differences (Oberg,2006).

Intercultural adaptation can, therefore, be referred to as the adjustment of communicative behavior to decrease the probability of being misunderstood when speaking with someone from a different culture.

Disadvantages of Intercultural communication via broadcasting

1.   Broadcast as a tool of war:

The international criminal tribunal for Rwanda, which was held in Tanzania in 2003, heard how the media played a major role in inciting extremists from the Hutu majority to carry out the 100-day slaughter of ethnic Tutsis and politically moderate Hutus. From April to July 1994, over 800,000 Tutsis and moderate Hutus were killed. Also, 250,000 women became victims of sexual violence, many of whom were killed afterward. An estimated 70 percent of the women who survived were infected with HIV. At the end of the 100 days of slaughter, 85 percent of Tutsis – equal to 10 percent of Rwanda's population – were killed and half of the population was either internally displaced or had fled the country. It is evident then, that the media was used to mobilize Hutu against Tutsi in an organized, coordinated campaign by Hutu-Power extremists. The tension between the two groups existed for decades, but what was a protracted social conflict morphed quickly into a genocide with significant assistance from the media.

Propaganda played an active, supportive role in facilitating the atrocities, as well as an influential role in establishing the pre-conditions for mass-killings. The lessons for the international society are twofold. Whilst a free press is a sine qua none to hold those in power accountable and represents the very foundation free societies rest upon, it needs to be emphasized that freedom comes with responsibility. The abuse of the freedom of speech to create division through hate speech that in turn leads to large scale violence is an indicator of an arising conflict. Such hate speech needs to identify and act upon. Increased pressure by international society is required to halt such speeches and resources need to pour in to solve tensions between groups. (Amnesty International, 2004).

2.   Types of representation:

In a Joint Research Programmecarried out in 2002 by British Broadcasting Corporation, Broadcasting Standards Commission and Independent Television Commission to examine the attitude of participants, who were practitioners in the radio and television industries,towards multicultural broadcasting and their attitudes towards multiculturalism in broadcasting. Participants were not just concerned about the levels of representation they saw or heard, but

also about the content of such portrayals. In particular, they referred to the difficulties they encountered with:

i.   negative stereotyping;

ii.   unrealistic and simplistic portrayals of their community;

iii.   negative or non-existent images of their countries or areas of origin.

The argument for authenticity - made by most of the groups - was that it need not be very detailed. They suggested that portrayals should be drawn in a variety of ways and from different perspectives to reflect reality. This view - that portrayals should reflect the complexity between, and within, groups - was referred to in several ways.

For example, those participants from the Indian sub-continent (India, Pakistan and Bangladesh) did not want to be labeled 'Asian' and they called for their distinct cultural identities to be

shown. Similarly, those within the mixed-race Black groups said their issues were rarely represented.

There was also some comment among groups that certain issues were portrayed stereotypically. For example, groups from the Indian sub-continent talked about how arranged marriages were presented on television. They felt that the treatment of the issue was neither accurate nor did it reflect how the system had changed over time. Many called for a fairer portrayal of such issues. Allied to this was the more universal concern about how countries and populations were represented. This was a source of complaint about all the minority ethnic groups interviewed.

Many participants from the minority ethnic groups called for greater representation in particular types of output, for example, as presenters in news and documentary programming. These genres were considered to present positive images and provide respected role models, especially for younger audiences. Participants recognized the importance of being within programs that achieved high audiences such as television soap operas or game shows because they increased awareness of minority groups among the population as a whole. (Hargrave, 2002).

CONCLUSION

It is imperative to note that communication is the active relationship established between people through language, and several other forms either it's a verbal or written communication. Therefore, it is germane to interpret what you see or hear exactly the way it is to evade needless confusion.When broadcasting, it is also very important to use simple and clear words while portraying your message so as not to be misinterpreted.

The use of radio provides real-time information, broadcasting 24 hours a day to provide the most recent updates to listeners. The use of radio has also played a key role in socializing, and providing top quality content in indigenous dialects free of charge.

Radio as a tool for broadcasting would go a long way in educating diverse cultures among residents of Ado Ekiti given that quality content is disseminated to the public.

I suggest the need for the government to promote the use of radio broadcasting in the state by providing adequate equipment and build the capacity of personnel in the industry. Dispensing information through this means would go a long way in educating, informing and entertaining residents of the state with diverse cultural backgrounds.

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