

Secondary Students' Exposure to (Non) Yoruba Traditional Mass Media in Ibadan Metropolis: Educational Implications in a theoretical Perspective

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Abstract

The study assessed and compared secondary school students' exposure to Yoruba and non-Yoruba traditional mass media, as well as the educational implications. Three research questions were answered. The study adopted the survey research design. Three hundred and fifty (350) SS II students randomly selected from 10 public secondary schools in Ibadan metropolis responded to the self-made questionnaire titled Students' Questionnaire on Traditional Mass Media Exposure ($r=.73$). The data collected were analysed using descriptive statistics and t-test at 0.05 level of significance. Findings revealed that secondary students were highly exposed to Yoruba traditional mass media (weighted mean=3.27>2.50) and Non-Yoruba traditional media (weighted mean=2.91>2.50), with no significant difference in the two. The study concludes that if the Yoruba traditional mass media are more accessible and related to students' cognitive and affective need in Yoruba studies, students' exposure to them may increase. It is, therefore, recommended that traditional mass media companies should portray more of the Yoruba culture and heritage in their productions and services.

Keywords: Traditional media, Mass media, Yoruba and non-Yoruba media, Yoruba cultural heritage.

Introduction

Traditional mass media, as used in this study, are printed and electronic means of getting the public entertained, educated and informed. The print media would therefore imply newspapers and magazines while the electronic media are radio and television. Àkànbí and Aládésanmí (2014) explain that such media are used in disseminating information to audience in every setting, in order to maintain peace, unity and harmony among the people of the community covered by the media. Whether the traditional (town criers among the Yorùbá) or the modern (newspaper, radio and television), media fulfills the "Watchman Role", i.e., to scan the horizon and report back; "Policy Role", i.e., to decide policy, to lead and to legislate; and the "Teacher Role", i.e., to socialise the new members by teaching them the beliefs, customs, and laws valued by the society (Ògúný?mí, 1995). The socialising role of media cannot be over emphasised. No mass media encourages social vices or vicious acts in the society. They rather expose and criticise them. Many radio and television programmes are to the end that audience develop virtuous behaviours and live peacefully with one another in the society. Media such as radio and television have, in fact, been referred to as not just carriers of information to our homes but transmitters of culture, customs and traditions (Akinsola and Adetokun, 2019; Ògúný?mí, 1995).

Language, as an aspect of a culture, is inextricably tied to socialization (Adeyinka and Akinsola, 2021). Hence, the media must utilise the instrumentality of language in performing its socialising role. The indigenous media (town criers) among the Yorùbá solely utilised Yorùbá language in

disseminating information. However, the use of indigenous languages in media was brought to an abrupt end with the introduction of radio and television media, as they are being used as a vehicle for transmitting foreign language and cultural values (Ògúný?mí, 1995; Àkànbí and Aládésanmí, 2014; Akinsola and Ilesanmi, 2018; Akinsola and Olatunji, 2022). Majority of the news and programmes aired and televised during the inception of radio and television in Nigeria, and even till now, is via English language (Àkànbí and Aládésanmí, 2014). However, Adéjùmò (2009) and Akinsola (2020a) observe that the introduction of radio broadcasting into Nigeria and the establishment of Western Nigerian Television/ Western Nigerian Broadcasting Service (WNTV/WNBS) gave the Yorùbá traveling theatre practitioners like Hubert Ògúndé, Dúró Ládííp? and Kólá Ògúním?lá an ample opportunity to use their theatrical tradition as a means of transmitting Yorùbá oral literature and culture through some radio programmes on air. This has led to the existence of rich Yorùbá programmes on radio and televisions especially in the south western part of Nigeria (Akinsola, 2020b). Though, the number of programmes aired and televised via Yorùbá language is still fewer than that of English (Ògúný?mí, 1995), there had been serious attempts by Yorùbá broadcasters to use their programmes to portray and showcase the beauty of Yorùbá language, culture and literature (Akinsola and Adetokun, 2019).

The print media (newspapers) that is now widely published in English started on a bilingual (Yorùbá and English) note, with the production of the first newspaper (Ìwé Ìròyìn Fún Àw?n Ará ?gbá Àti Yorùbá) in Nigeria in 1859. The publication was short-lived because of the cultural and political

clashes that occurred between the Egbas and the British. However, we still can point to certain Yorùbá newspapers today (*Aláròyè, Alariya, Akéde Èkó, Gbohùn Gbohùn, Iròhìn Òwíro*), though they are not as popular as English ones (like *The Punch, Vanguard, Guardians, Nations*, among others). Therefore, Yorùbá mass media and non-Yorùbá mass media are the two sub-variables studied under mass media exposure in this study.

Yorùbá traditional mass media relate to the Yorùbá newspapers as well as Yorùbá adverts, news and programmes transmitted through the radio and television media. Since the Yorùbá language is used in Yorùbá newspapers; to cast Yorùbá news and present Yorùbá programmes on radio and television, the information being disseminated and/or the entertainment cannot but carry some Yorùbá beliefs, thoughts, worldviews and oral literary forms, which the term culture could encapsulate (Akinsola and Adetokun, 2019; Akinsola and Adeyinka 2020). The non-Yorùbá media (English/Pidgin news and programmes on radio and television, and English newspapers), on the other hand would then be a vehicle for transmitting foreign culture and worldviews (Ògúny?mí, 1995; Àkànbí and Aládésanmí, 2014). As such, the mass media (Yorùbá or non-Yorùbá) that an audience (secondary school students in the case of this study) is exposed to could influence his/her worldviews, cultural beliefs and perspective, and therefore improves their practice of the Yoruba moral values (Akinsola and Olaosebikan, 2021). Students who are diehard audience of Yorùbá newspapers, newscast and programmes are likely to be richer in Yorùbá culture and tradition than their counterparts who are exposed to non-Yorùbá media. Subsequently in this article, the Media System Dependency Theory is used to further substantiate this claim and interpret the educational implication of students' exposure to (Non)-Yoruba traditional mass media of radio, television and newspapers.

Previous studies (Blanco and Gonzalez, 2016; Omenugba, Uzuegbunam and Ndolo, 2016; Hassen, 2016; Lalima, 2013; Gowon, 2009; Lakshimi, 2002; Nwankwor, 2010) only found and posited that mass media (newspaper, radio, television, social media platforms) play key roles in moral education, promote indigenous languages and beliefs, improve second language learners' speaking skills, and at time, influence youths' cultural experiences negatively. Despite the strong link that exists between language, culture and media in the Yorùbá society, as the foregoing has emphasised, little or no research attention has been directed towards assessing students' exposure to Yorùbá and non-Yorùbá media and their educational implications.

Akinsola and Adetokun (2019) investigated the roles of Yoruba radio media in the cultural education

of audience and citizen, using interview method of data collection and content analysis method. They found that audience perceived that the dedication of Lagelu FM Ibadan to Yoruba programmes influenced their knowledge of the Yoruba language and culture. Arisukwu et al (2022), who carried out a similar study among Landmark University students, Kwara State, reported that students perceived mass media as having a great influence on their academic performance. This implies that they must have great access and exposure to the mass media for it to have influence on their academic performance. Another notable inference is that the content of such mass media is informative and educational. In a study by Mwangi, Gachahi and Ndung'u (2019) among primary school pupils in Thika Sub-County Kenya, many teachers support the fact that traditional media (television) and internet-based ones (such as video games) are accessible to school children, since their home atmosphere permits them to be exposed to. Therefore, when the content of such media is educational, the academic performance of such students can be influenced.

The findings of Edogor, Jonah, and Ojo (2014) established that the social media has increased students' access and exposure to traditional mass media, because traditional media companies are now harnessing the potentials of the social media in transmitting their platform to audience. This justifies the findings of Ayyad (2011) the exposure students of the University of Sharjah have to mass and new media as well as the interdependency that exists between them. According their findings, while students use media to meeting their various needs, the internet is fast becoming a threat to the sustainability of the traditional mass media. However, it was acknowledged that the internet is also helping the traditional media to flourish by providing wide access to young people.

In the study conducted on young people's internet and media use in Hong Kong, Chan and Fang (2007) reported that majority of the respondents spent more time on the internet for music and fun than they spent on the traditional media, except they access them through the internet. The study also showed that internet was the preferred media choice for information driven activities, magazines retained importance for entertainment and shopping activities while the television retained importance for news and current affairs. However, the comparison of traditional mass media based on their language of presentation is yet to receive adequate research attention. Therefore, this present study was carried out to assess students' exposure of Yoruba and Non-Yoruba traditional mass media, and its educational implications.

Statement of the Problem

Mass media utilises language to inform, entertain and educate members of the society. Therefore, mass media is tied to community socialisation and cultural crusade, because the language use in media is of a society and must give back to the society. Previous studies have therefore empirically established the roles of traditional mass media and new/internet/social media in students' performance, audience cultural knowledge and socialisation. However, it has been observed and reported that there is an over-dominance of English language in the traditional mass media (TV, radio and newspapers) in Nigeria and especially the Yoruba society, as a result of Nigeria's colonial history and the negative effects of westernisation and globalisation. This has an eroded effect on the sustainability of indigenous languages and cultures in Nigeria, especially of the Yoruba language and culture in which context the present study is set.

The previous studies reviewed majorly focused on either traditional mass media or internal/new/social media and/or their comparison, with less attention focused on the difference in students' exposure to traditional mass media based on their language of presentation. Therefore, this present study was carried out to assess and compare students' exposure to Yoruba and non-Yoruba traditional mass media, theorizing its educational implications using the Media System Dependency Theory.

Research Questions

- i. What is the level of students' exposure to Yoruba traditional mass media?
- ii. What is the level of students' exposure to Non-Yoruba traditional mass media?
- iii. Is there a significant difference between students' exposure to Yoruba and Non-Yoruba traditional mass media?

Theoretical Orientation: Media System Dependency Theory

This study is predicated on the Media System Dependency Theory (MSD, henceforth). The evolution and development of the theory could be attributed to the works of Sandra Ball-Rokeach and Melvin Defleur in 1976. The theory is based on classical sociological literature and assumes that media and their audiences should be studied in the context of larger social systems. The MSD links the interrelationships between the larger social systems, the mass media, and the individual to provide a comprehensive explanation of media effects. At its core, the basic dependency hypothesis states that the more important the media is in a person's life, the more they depend on the media to satisfy their needs, and therefore, the more impact the media will have

on the person. The tenets of the theory are based on three dimensions of relationship – society and media; media and audience; society and audience.

In the context of the relationship between society and media, Ball-Rokeach (1998) explains that access to and availability of media are seen as important preconditions for the individual's experience of the media. Audiences can only be dependent on the media that are available and to which they have access in society. The nature of the media's dependence on social systems varies according to the political, economic, and cultural systems. The relationship between the media and the audience is the key variable in this theory because it influences how people use a mass medium (Riffe, Lacy, and Varouhakis, 2008). This relationship also varies depending on the media system. The more pronounced the need for information, the stronger the motivation to search for conveyed information and the greater the dependence on the medium. As a result, the likelihood of the media influencing the audience is greater. The third dimension of the relationship states that societies influence consumers' needs and motives for media use and set norms, values, knowledge, and laws for their members. Social systems can act as an alternative to the media by offering similar services to the media. To this present study, this theory is adopted to understand the educational implication of mass media exposure on secondary school students. The tenets of MSD on cognitive and affective influences of media on audience help in achieving this because of their nexus with the cognitive and affective domains of learning the Yoruba language and culture.

Methodology

The study adopted the survey research design, since a survey instrument (questionnaire) was used to measure variable (Students' Traditional Mass Media exposure) already manifested by relatively large number of respondents. The design allowed the researcher to descriptively report the level of students' exposure to Yoruba and Non-Yoruba traditional mass media, as well as their significant difference. As a survey study, therefore, the sample respondents were selected from the population of all senior secondary students taking Yoruba in Ibadan Metropolis. The simple random sampling technique was used to select two (2) local government areas (LGAs) out of the existing five (5) local government areas in Ibadan Metropolis. From each of the two LGAs selected, five (5) senior secondary schools were randomly selected, making 10 schools. From each of the 10 schools, 35 SS II students taking Yoruba were randomly selected. In all, 350 SS II students were the respondents of this study.

A self-made instrument tagged 'Students'

Questionnaire on Traditional Mass Media Exposure (SQTMMME)' was used for data collection. The questionnaire was divided into three sections named A and B. Each of both sections, consisted of 10 items, respectively measured students' exposure to Yorùbá and Non-Yorùbá traditional mass media (radio, television and newspapers). Items in both sections were structured on the modified 4-point Likert scale of *Always (4), Sometimes (3), Rarely (2) and Never (1)* and were calibrated in that order for the positive items and in the reversed order for the negative items. The instrument was face and content validated by two experts, whose corrections were utilised in preparing the final instrument. It was thereafter trial-tested on a number of 20 SS II students in a school outside Ìbàdàn metropolis and the Cronbach Alpha method of reliability was used to determine the reliability coefficient of .73. This

shows that the questionnaire was highly reliable and had internal consistency in measuring the variables it was used to measure.

The questionnaire was administered by the researcher on the selected students, after obtaining adequate permission from their school authority. The students filled and returned the questionnaires on the spot. Therefore, all the 350 administered questionnaires were retrieved by the researcher. The data collected were analysed using descriptive statistics of frequency counts, percentage scores, mean and standard deviation in respect to research questions 1 and 2, while the research question 3 was analysed using the inferential statistics of Pair Samples T-Test analysis as 0.05 level of significance. The subsequent sections of this article provide a report of the findings, discussion of findings, conclusion and recommendations.

Results

Research Question 1: What is the level of students' exposure to Yoruba traditional mass media?

Table 1: The Level of Students' Exposure to Yoruba Traditional Mass Media

S/N	ITEMS	Always	Sometimes	Rarely	Never	x	Std. Dev.
1.	I enjoy listening to Yorùbá radio programmes.	195 (56.9%)	33 (9.6%)	56 (16.3%)	59 (17.2%)	3.00	1.15
2.	I like watching any Yoruba television series I stumble on.	236 (68.8%)	48 (14.0%)	23 (6.7%)	36 (10.5%)	3.34	1.06
3.	I listen to Yorùbá newspaper review (Koko inu iwe iroyin) on the radio.	231 (67.3%)	49 (14.3%)	27 (7.9%)	36 (10.5%)	3.32	1.06
4.	I watch Yoruba movie channels such as African Magic, Orisun, Trybe etc.	235 (68.5%)	41 (12.0%)	29 (8.5%)	38 (11.1%)	3.31	1.06
5.	I read Yorùbá newspapers like Alaroye, Alariya, Akede Eko.	228 (66.5%)	55 (16.0%)	23 (6.7%)	37 (10.8%)	3.31	1.08
6.	I learn many of the Yorùbá cultural and moral values on radio and television	218 (63.9%)	55 (16.1%)	10 (2.9%)	58 (17.0%)	3.19	1.21
7.	I like listening to radio stations where rich Yorùbá oral arts like esa, ijala, orin are being presented.	234 (69.4%)	30 (8.9%)	41 (12.2%)	32 (9.5%)	3.26	.997
8.	I can abandon anything to concentrate on watching a Yorùbá T.V series	236 (69.2%)	45 (13.2%)	19 (5.6%)	41 (12.0%)	3.31	1.09
9.	I learn new Yorùbá proverbs and idioms when I listen to certain Yorùbá programmes on radio.	235 (69.5%)	51 (15.1%)	12 (3.6%)	40 (11.8%)	3.31	1.11
10.	I find headlines in Yorùbá newspapers catchy and fascinating.	237 (69.5%)	49 (14.4%)	16 (4.7%)	39 (11.4%)	3.33	1.09
Threshold = 2.50; Weighted Mean = 3.27							

Table 1 shows that the level of students' exposure to Yoruba traditional mass media was high because the weighted mean (3.27) is higher than the threshold (2.50). Seven (7) of the 10 items used contributed to this high exposure because their means were greater than the weighted mean. In their order of magnitude, the items are item 2 - I like watching any Yoruba television series I stumble on (mean =3.34>3.27), item 10 - I find headlines in Yorùbá newspapers catchy and fascinating (mean =3.33>3.27), item 3 - I listen to Yorùbá newspaper review (Koko inu iwe iroyin) on the radio (mean =3.32>3.27), item 4 - I watch Yoruba movie channels such as African Magic, Orisun, Trybe etc. (mean =3.31>3.27), item 5 - I read Yorùbá newspapers like Alaroye, Alariya, Akede Eko (mean =3.31>3.27), item 8 - I can abandon anything to concentrate on watching a Yorùbá T.V series (mean =3.31>3.27); and item 9 - I learn new Yorùbá proverbs and idioms when I listen

to certain Yorùbá programmes on radio (mean =3.31>3.27).

The above result indicates that majority of the selected students reported that they liked watching the Yoruba television series they stumble on; found headlines in Yorùbá newspapers catchy and fascinating; listen to Yorùbá newspaper review (Koko inu iwe iroyin) on the radio; watch Yoruba movie channels such as African Magic, Orisun, Trybe etc.; read Yorùbá newspapers like Alaroye, Alariya, Akede Eko; can abandon anything to concentrate on watching a Yorùbá T.V series; and learn new Yorùbá proverbs and idioms when they listen to certain Yorùbá programmes on radio. The implication of this is that the selected students were highly exposed to the Yoruba traditional mass media in terms of radio, television and newspapers/magazine.

Research Question 2: What is the level of students' exposure to Non-Yoruba traditional mass media?

Table 2: The Level of Students' Exposure to Non-Yoruba Traditional Mass Media

S/N	ITEMS	Always	Some times	Rarely	Never	x	St. D.
1.	I listen to English news on radio and television.	191 (56.0%)	150 (44.0%)	-	-	3.56	.497
2.	I would read English newspapers at any leisure time I have.	138 (40.5%)	203 (58.0%)	-	-	3.40	.492
3.	I like to be educated via English radio programmes.	101 (33.8%)	38 (12.7%)	143 (47.8%)	17 (5.7%)	2.75	.991
4.	I am satisfied watching English television programmes.	79 (23.3%)	41 (12.1%)	160 (47.2%)	59 (17.4%)	2.41	1.02
5.	I listen to Newspaper review in English language on the radio and television.	133 (39.6%)	203 (60.4%)	-	-	3.40	.490
6.	I like recommend English radio programme that I found interesting to my friend.	29 (8.5%)	65 (19.1%)	163 (47.8%)	84 (24.6%)	2.11	.875
7.	I read English newspapers to help my academic development.	167 (49.0%)	145 (42.5%)	12 (3.5%)	17 (5.0%)	3.35	.775
8.	English TV programmes offer me more social exposure.	108 (32.2%)	125 (37.3%)	78 (23.3%)	24 (7.2%)	2.95	.917
9.	I respond to call request on English radio/T.V programmes.	46 (13.5%)	79 (23.2%)	151 (44.3%)	65 (19.1%)	2.31	.932
10.	My favourite radio and television programme is in English.	33 (9.7%)	254 (74.5%)	33 (9.7%)	21 (6.2%)	2.88	.653
Threshold = 2.50; Weighted Mean = 2.91							

Table 2 shows the level of students' exposure to non-Yoruba traditional mass media. The result indicates a weighted mean of 2.91 greater than the threshold set at 2.50. This implies that the level of students'

exposure to non-Yoruba traditional mass media was high. Out of the 10 items used, five (5) items contributed to this high exposure because their mean values were greater than the weighted mean. In their

order of magnitude, the items are: item 1 - I listen to English news on radio and television (mean=3.56>2.91), item 2 - I would read English newspapers at any leisure time I have (mean=3.40>2.91), item 5 - I listen to Newspaper review in English language on the radio and television (mean=3.40>2,91), item 7 - I read English newspapers to help my academic development (mean=3.35>2.91), and item 8 - English TV programmes offer me more social exposure (mean=2.95>2.91).

The result implies that majority of the selected students reported that they listen to English news on

radio and television; would read English newspapers at any leisure time they have; listen to Newspaper review in English language on the radio and television; read English newspapers to help their academic development; and believed that English TV programmes offer they more social exposure. Therefore, it could be concluded that the students were greatly exposed to non-Yoruba traditional mass media, especially the news media.

Research Question 3: Is there a significant difference between students' exposure to Yoruba and Non-Yoruba traditional mass media?

Table 3: Difference between students’ exposure to Yoruba and Non-Yoruba traditional mass media

Variables	N	Mean	St. D.	Mean Diff.	t	df	p-value	Remarks
Students’ exposure to Yoruba traditional Mass Media	350	33.05	8.75	0.37	.438	349	.662	Not Significant
Students’ exposure to Non-Yoruba traditional Mass Media	350	32.68	13.26					

Table 3 shows that there is not significant difference in the selected students' exposure to Yoruba and non-Yoruba traditional mass media (t=.438; df=349; p>0.05). This implies that were not significantly more exposed to Yoruba traditional mass media than non-Yoruba traditional mass media and vice versa. However, the result further indicates that students' exposure to Yoruba traditional mass media (mean=33.05) was slightly higher than students' exposure to non-Yoruba traditional mass media (mean=32.68). Therefore, if the Yoruba traditional mass media are more accessible and related to students' need, students' exposure to them may likely increase.

Discussion of Findings

The study found that secondary students in Ibadan metropolis were highly exposed to the Yoruba and non-Yoruba traditional mass media with no significant difference between the two. This implies that the selected students were highly exposed to both Yoruba and non-Yoruba traditional mass media. However, the items used further reveal that while students were highly exposed to the three Yoruba traditional mass media (television, radio and newspapers), they were majorly exposed to newspapers of the three non-Yoruba traditional mass media, for the purpose of their educational advancement. This could be attributed to the language (English) of the non-Yoruba traditional media examined in this study as well as the various educational and social advantages that reading newspapers can offer them as secondary school students. Although their studies were on Radio and television, Lalima (2013) and Gowon (2009) have

established the influenced of media on English language proficiency of students in various educational contexts. However, these studies did not emphasise the level of students' exposure to mass media as done in this present study.

On the mass media exposure among students, the findings of this present study corroborate the work of Akinsola and Adetokun (2019) who also reported that participants had high exposure to Yoruba radio programmes and such exposure is contributing to their Yoruba language proficiency and cultural knowledge. Furthermore, previous studies in the education contexts such as the works of Lakshimi (2002), Nwankwor (2010), Arisukwu et al (2022), and Mwangi, Gachahi and Ndung'u (2019) have corroboratively established that school children and adolescents' great access and exposure to the television and radio media influence their academic performance in language and culture-related concepts. Although, the present study did not correlate mass media exposure with students' academic performance, the ensuing section will posit the educational implication of students' media exposure in view of the Media System Dependency Theory.

In their voice on the high exposure students have to traditional mass media, Edogor, Jonah, and Ojo (2014), Ayyad (2011), and Chan and Fang (2007) have established the contribution of the Internet, new/social media. The proliferation of social media platforms and their use by traditional mass media house have increased young people's access to the traditional media. Television, radio and newspapers are now more accessible through the social media. Although, the use of these Internet,

new/social media was not a part of this study's objective, they help to deepening one's understanding of the 'why' of secondary students' high exposure to traditional mass media.

However, the positions of Blanco and Gonzalez, (2016), Omenugba, Uzuegbunam and Ndolo, (2016) and Hassen, (2016) negate the findings of this study on the non-significant difference between Yoruba and non-Yoruba traditional mass media exposure among students. As students who are predominantly Yoruba indigenes who were also studying Yoruba in the secondary schools, they were expected to have high exposure to Yoruba traditional mass media as this study hypothesized and eventually found. However, Blanco and Gonzalez, (2016), Omenugba, Uzuegbunam and Ndolo, (2016) and Hassen, (2016) established that digital globalization and media have made indigenous cultures to be associated with backwardness and the Western cultures are considered modern. Although, the Yoruba mass media is not where it ought to be in terms of quality of contents (Akinsola and Adetokun, 2019), the selected students for this study being Yoruba were still found highly exposed to them and slightly above their exposure to non-Yoruba mass media, mainly English as examined in this study.

Educational Implications in view of Media System Dependency Theory

According to the Media System Dependency (MSD) theory, the audience dependency on media can influence the way they frame the social worlds around them, as well as their cognitive and affective faculties, since the theory posits a strong nexus between media and audience; media and society; and audience and society (Ball-Rokeach and DeFleur, 1976; Ball-Rokeach, 1998). In this study, students' exposure to Yoruba and Non-Yoruba traditional mass media (Television, Radio and Newspapers) is one of the indices of dependency alongside availability and accessibility. It thus implies that students' exposure to such media is an indication of the media availability and accessible, and hence, students' dependency on them to meet certain recreational, social and educational needs. Therefore, the high exposure students' have to Yoruba and Non-Yoruba traditional mass media have educational implications for both Yoruba language teachers and students, and for other education stakeholders.

Firstly, the findings of this study have implications for the teaching and learning of Yoruba language and culture in secondary schools. The findings imply that students informally learn about the Yoruba language and culture through their high exposure to Yoruba traditional mass media, since various mass media are saddled with the

responsibility of portraying and modelling the language and culture of a people appropriately (Akinsola and Adetokun, 2019). When this happens, the Yoruba language teachers have a pool of real life experience from where they can draw examples and instances for their students. For instance, Akinsola and Adetokun (2019) examined the contents of Yoruba programmes on Lagelu FM, Ibadan, and concluded that programmes such as Oriki Ile wa, Ode Akoni and so on portray rich Yoruba oral literature that are useful for formal instructions. Therefore, a Yoruba teacher can harness their potentials in the classroom setting by either bringing their recordings to class as instructional aids or by asking students to listen to the programmes from home and carry out some academic tasks on them. By so doing, the students' high exposure to Yoruba traditional mass media has paid off educationally, both to them and their teachers. Similarly, students' high exposure to Non-Yoruba (English) Traditional mass media, especially the Newspapers, in this study implies that students' English language oral and written proficiency of students can be improved through teachers' and students' deliberate actions.

Apart from these cognitive implications, the students' high exposure to Yoruba traditional mass media can improve their attitude to Yoruba language, oral literature and cultural heritage. It has been theorised by Ball-Rokeach and DeFleur, (1976) that media has affective influence on the audience that depend on them. Therefore, Yoruba traditional mass media can work on the students' mind and reposition their minds to be positively disposed to Yoruba language, literature and culture.

Conclusion

This study was carried out to assess the level of students' exposure to Yoruba and non-Yoruba traditional mass media, their difference and educational implications in theoretical perspective. The study has found that students had high exposure to Yoruba and non-Yoruba traditional mass media, with no significant difference in between but with potential educational implications cognitively and affectively according to the Media System Dependency Theory adopted. Therefore, it could be concluded that mass media is not in isolation of the society and its people, as well as the education the society provides its people. Mass media themselves exert informal educational influence on audience who are greatly exposed to them that could be harnessed in the formal education settings.

Recommendations

Therefore, it is hereby recommended that:

- i. Yoruba language teachers should harness the potentials of rich Yoruba programmes on the traditional mass media in their practical

- teaching of Yoruba language, literature and culture.
- ii. Parents and guardians should make Yoruba traditional mass media available and accessible to their children at home.
 - iii. Government and non-governmental organisations should fund/sponsor more educational programmes through the traditional mass media platform.
 - iv. Traditional mass media companies should harness the potentials of the new/social media in making their production and services more accessible to young people, not only in Nigeria but all around the world.

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