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MEDIA-DRIVEN INTERGENERATIONAL DIALOGUE: ANALYSING THE CONTRIBUTIONS OF AFRICAN INDEPENDENT TELEVISION'S KAKAKI AND ODENIGBO TO INDIGENOUS LANGUAGE PRESERVATION AMONG YOUTHS

OYEDELE, Oluwatobi Ajoke (PhD) and EKE, Chigozi (PhD).
Department of Linguistics and Communication Studies, University of Port Harcourt, Rivers State, Nigeria

Abstract: This study examined media-driven intergenerational dialogue: analysing the contributions of AIT's Kakaki and Odenigbo to indigenous language preservation among youths. The study anchored on communication accommodation theory. The study adopted an interpretivist research philosophy and employed a qualitative case study research design. The population of the study comprised approximately 1,200 youths aged 15 to 30 years who regularly watch AIT in Port Harcourt, Rivers State, according to audience demographic data provided by AIT (2024), representing a diverse mix of ethnic backgrounds and educational levels. A sample size of 120 participants, representing 10 percent of the total population, was purposively selected based on their regular viewership of Kakaki and Odenigbo and willingness to participate in the study. Purposive sampling was used to identify youths who could provide rich insights into how the programs influence indigenous language attitudes and intergenerational dialogue, while the process involved screening potential participants through a short survey to confirm their viewership and engagement with the programs. Data were collected through semi structured interviews and focus group discussions and the collected data were analysed thematically. The findings revealed that AIT's Kakaki and Odenigbo significantly influenced youths' attitudes toward indigenous language use, as participants consistently reported increased pride, confidence, and motivation to engage with their native languages, highlighting that regular exposure to culturally rich media content reshaped perceptions and fostered positive behavioural changes among youths. The study concluded that Kakaki and Odenigbo effectively enhanced youths' attitudes toward indigenous languages, fostering pride, confidence, and active engagement that support sustained cultural and linguistic identity. The study recommended that AIT and other broadcast media continue to develop and expand indigenous language programs to strengthen youths' positive attitudes and cultural engagement with native languages.

Keywords: Media-driven Intergenerational Dialogue, AIT, Kakaki, Odenigbo, Indigenous Language, Preservation, Youths

Introduction

The preservation of indigenous languages continues to shape global debates on cultural sustainability as communities experience rapid digital expansion and declining intergenerational transmission. Scholars argue that languages embody collective memory and identity, making their loss a threat to human heritage and diversity (Nettle & Romaine, 2019). UNESCO stresses that despite globalization, strategic media engagement can support endangered languages and strengthen social cohesion by encouraging intergenerational communication (UNESCO, 2022). This global concern establishes the relevance of examining media platforms as channels through which younger and older generations interact to sustain linguistic traditions.

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Across Africa, concerns about indigenous language decline reflect broader social transformations driven by urbanization, formal education, and technological adoption. Researchers contend that African societies experience an increasing dominance of former colonial languages in public communication, while indigenous languages often remain confined to informal contexts (Evans & Levinson, 2019). Media institutions on the continent respond by integrating cultural content that encourages linguistic continuity and promotes the value of native speech forms among youths. Such efforts highlight the emerging appreciation of broadcast media as a bridge that connects generations and fosters cultural preservation across African communities (Ogunleye, 2020).

Nigeria stands as one of the most linguistically diverse countries in Africa, yet many indigenous languages face endangerment due to evolving communication preferences and the growing prestige of English in education and public life (Adegoju, 2021). Scholars note that changing youth attitudes toward indigenous languages remain a central challenge in sustaining linguistic diversity in the country (Bamgbose, 2019). Nigerian media organizations increasingly develop indigenous language programs to counter this decline and to promote cultural pride among younger audiences. These developments present opportunities to explore how specific media programs influence linguistic behaviour, knowledge retention, and cultural engagement.

Television broadcasting remains a strong cultural force in Nigeria, with researchers identifying it as a key driver of linguistic representation, identity negotiation, and cultural learning (Ojebode & Akingbulu, 2020). Television programs that incorporate indigenous languages expose audiences to diverse speech forms in ways that traditional schooling may not provide. This exposure encourages young audiences to connect with linguistic elements embedded in cultural stories, music, and customs. The influence of television on language attitudes underscores the need to examine how sustained engagement with culturally oriented programs enhances intergenerational linguistic exchange.

AIT programs Kakaki and Odenigbo exemplify media content that promotes indigenous language revitalization through culturally inspired programming. Kakaki integrates indigenous words and expressions into public affairs segments, creating a discursive space where viewers encounter language use in contemporary contexts. Odenigbo emphasizes cultural performance and storytelling, allowing audiences to experience traditional speech forms within entertainment narratives. These programs align with scholarly arguments that culturally oriented media can enhance language visibility and contribute to revitalization efforts (Ogunleye, 2020).

Intergenerational dialogue emerges as a critical variable in understanding how indigenous language media influence cultural transmission. Researchers report that intergenerational communication serves as a major factor in sustaining endangered languages because it facilitates the transfer of cultural knowledge across age groups (Fishman, 1991). When youths engage with linguistic content presented by media programs anchored in cultural narratives, they indirectly participate in conversations that strengthen linguistic memory. This interaction reinforces the role of media as an intermediary that connects generational perspectives.

Media influence also shapes how audiences perceive the value of indigenous languages. Studies show that exposure to indigenous language content in mainstream media enhances positive attitudes and increases the likelihood of language use among younger populations (Adegoju, 2021). Youths often perceive media content as a marker of identity, meaning that programs featuring indigenous languages can reinforce cultural belonging and inspire linguistic pride (Bamgbose, 2019). The use of engaging formats in Kakaki and Odenigbo could strengthen emotional and cognitive connections to indigenous languages and promote their sustained use.

The relationship between media content and indigenous language preservation attracts growing academic attention globally. Research demonstrates that broadcast media can reshape language ideologies by presenting local languages as modern, relevant, and culturally empowering (Evans & Levinson, 2019). Nigerian studies further suggest that culturally innovative programming

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increases youth participation in indigenous language practices, particularly when content reflects contemporary realities and resonates with their interests (Adegoju, 2021). These findings justify further investigation into program specific mechanisms that promote sustained language engagement.

The contributions of AIT's Kakaki and Odenigbo extend beyond linguistic preservation to broader sociocultural cohesion. By offering shared cultural experiences, these programs encourage different age groups to participate in collective identity building and cultural memory formation. Research indicates that such shared media experiences strengthen community bonds and enhance cultural understanding among diverse groups (Ojebode & Akingbulu, 2020). In a country marked by ethnic plurality, programs that facilitate linguistic and cultural interaction can serve as tools for unity and cultural resilience.

This study investigates how AIT's Kakaki and Odenigbo contribute to indigenous language preservation among youths by promoting media driven intergenerational dialogue. It examines the extent to which these programs influence youths' attitudes toward indigenous languages and their participation in cultural communication practices. By situating the study within global, continental, and national contexts, the research expands scholarly understanding of how media can sustain cultural heritage in modern societies. The findings are expected to advance academic discourse and support policy recommendations for strengthening indigenous language programming in Nigerian media.

Statement of the Problem

The problem that this study seeks to address is the weakening intergenerational transmission of indigenous languages among Nigerian youths as a result of shifting media consumption patterns, changing cultural preferences, and the growing dominance of English in public and private communication spaces. Contemporary youths increasingly engage with digital and broadcast media that prioritize globalized linguistic content, which contributes to declining interest, limited proficiency, and reduced cultural attachment to indigenous languages. Scholars warn that many Nigerian languages are becoming vulnerable because younger generations no longer acquire them naturally within families, communities, and social institutions where cultural knowledge should be nurtured (Adegoju, 2021; Bamgbose, 2019). This decline signals a deeper cultural disconnect, as indigenous languages play a central role in transmitting identity, values, worldview, and communal memory. Media platforms have the potential to bridge this divide by facilitating intergenerational dialogue, yet empirical evidence on how specific programs contribute to this role remains insufficient. AIT's Kakaki and Odenigbo present structured indigenous language content that may influence youth's attitudes and cultural engagement, but the extent to which these programs effectively support language preservation has not been systematically examined. The absence of concrete scholarly evaluation leaves a knowledge gap on how media driven cultural programming can strengthen linguistic sustainability among younger audiences in Nigeria.

The objectives of this study are to examine how AIT's Kakaki and Odenigbo influence youths attitudes toward indigenous language use, to assess the extent to which the programs promote intergenerational dialogue that supports indigenous language transmission, and to determine how their linguistic and cultural content contributes to the preservation of indigenous languages among young audiences.

Conceptual Review

Indigenous Language Preservation

Indigenous language preservation refers to deliberate efforts, practices, and conditions that sustain the use, transmission, and vitality of native languages within communities across generations. Scholars describe language preservation as a continuum involving documentation, revitalization, cultural integration, and community engagement that ensure a language remains functional and socially relevant (Fishman, 1991; UNESCO, 2022). The concept extends beyond the mere survival of vocabulary to include the maintenance of cultural meanings, oral traditions, idioms, proverbs, and

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identity markers encoded in the language. Indigenous languages are widely recognized as carriers of cultural memory and epistemology, making their preservation a critical component of safeguarding intangible heritage (Nettle & Romaine, 2019). In multilingual societies like Nigeria, where hundreds of languages coexist, preservation involves intentional practices that counter the pressures of globalization, urbanization, and linguistic shifts toward dominant languages such as English.

Within contemporary discourse, researchers emphasize that indigenous language preservation among youths is increasingly shaped by media exposure, cultural representation, and patterns of intergenerational communication. Language preservation is not merely achieved through formal teaching but through social reinforcement, cultural pride, and regular interaction in authentic contexts (Adegoju, 2021). Youths require linguistic environments that normalize indigenous language use and portray it as modern, expressive, and culturally significant. Broadcast media, including television, has become a tool for promoting indigenous language retention by embedding local languages in entertainment, news, and cultural programs that appeal to younger audiences. When youths encounter indigenous languages in modern mediated spaces, they develop positive attitudes and a renewed sense of ownership, which strengthens preservation outcomes (Bamgbose, 2019).

Media Driven Intergenerational Dialogue

Media driven intergenerational dialogue refers to communication exchanges between older and younger generations that are facilitated through structured media content. Scholars conceptualize intergenerational dialogue as a communicative process in which knowledge, values, norms, and linguistic competencies are transferred between age groups through interaction and shared experiences (Harwood, 2007). When mediated through television, radio, or digital platforms, such dialogue becomes amplified, enabling widespread cultural participation beyond the family structure. Media acts as a bridge connecting elders who serve as cultural custodians with youths who are often distanced from traditional linguistic spaces. Programs that feature cultural discussions, storytelling, music, proverbs, and indigenous performances create opportunities for youths to learn languages indirectly while observing how they are used within meaningful cultural contexts (Ogunleye, 2020).

In the Nigerian media landscape, intergenerational dialogue has become central to promoting cultural literacy and linguistic continuity. Programs such as AIT's Kakaki and Odenigbo incorporate cultural segments that expose youths to linguistic expressions rooted in ancestral heritage. The logic is that when youths engage with such content, they witness linguistic practices modelled by older generations, reinforcing the processes of learning, imitation, and attitudinal shaping (Adegoju, 2021). Media driven intergenerational dialogue therefore functions both as an educational and cultural mechanism that strengthens linguistic transmission. By presenting indigenous languages within modern broadcast formats, media reduces generational gaps and sustains dialogue that may be absent in urban households where indigenous languages are rarely spoken.

Youth Attitude toward Indigenous Languages

Youth attitude toward indigenous languages describes the beliefs, values, preferences, and emotional dispositions that young people hold toward the use, relevance, and cultural importance of native languages. Research shows that attitudes significantly determine whether youths choose to adopt, maintain, or abandon indigenous languages (Bamgbose, 2019). Positive attitudes are associated with pride, cultural identity, and perceived social value, while negative attitudes reflect perceptions that indigenous languages are outdated, less prestigious, or irrelevant in modern communication. Attitude functions as a psychological filter that influences how youths respond to linguistic experiences, including those mediated through television. According to Ajzen's theory of planned behaviour, attitudes shape intentions and actual behaviour, making them critical in determining linguistic choices and patterns (Ajzen, 1991).

As a moderator variable, youth attitude can strengthen or weaken the influence of media driven intergenerational

dialogue on indigenous language preservation. Even when media content is rich in cultural and linguistic elements, its impact on language preservation depends on whether youths value and appreciate indigenous languages. Studies show that youths who hold positive attitudes toward native languages are more likely to internalize and practice linguistic content presented in media programs (Evans & Levinson, 2019). Conversely, negative attitudes can limit the effectiveness of media interventions, regardless of program quality. Youth attitude therefore plays a crucial mediating role by shaping how media messages are interpreted, accepted, or rejected. This moderating relationship highlights the need to examine how programs like Kakaki and Odenigbo may influence or interact with youths existing perceptions to strengthen indigenous language preservation.

Communication Accommodation Theory

This theory was developed by Howard Giles in 1973, provides a relevant framework for understanding how media driven interactions influence indigenous language preservation among youths. The theory posits that individuals adjust their speech patterns, linguistic choices, and communicative behaviours in response to their interlocutors in order to achieve social approval, reduce social distance, or express identity alignment (Giles, 1973). Its central tenets include convergence, which involves adapting language to mirror another speaker; divergence, which involves emphasizing linguistic differences to assert identity; and maintenance, which involves preserving one's linguistic style irrespective of the interlocutor. The theory assumes that language is a strategic tool used to negotiate identity, belonging, and relational harmony, and that communicative adjustments are influenced by social norms, attitudes, and contextual cues (Giles & Ogay, 2007). Critics argue that the theory sometimes oversimplifies linguistic behaviour by focusing on observable adjustments rather than deeper ideological and structural factors that shape language use, such as power dynamics, colonial legacies, and institutional pressures (Coupland, 2010). Nonetheless, the theory is highly relevant to this study because media programs such as AIT's Kakaki and Odenigbo model linguistic behaviours that youths may converge toward, thereby promoting indigenous language use and reinforcing cultural identity. Through exposure to culturally grounded language practices, youths may accommodate upward toward indigenous linguistic norms, strengthening intergenerational dialogue and contributing to language preservation within mediated contexts.

Empirical Review

Youth Attitudes toward Indigenous Language Use

In a study by Adegoju (2021) titled Indigenous Language Media and Youth Cultural Identity in Southwestern Nigeria, the researcher sought to examine how indigenous language programs influence youths attitudes toward local language use, employing a survey method that sampled undergraduate students exposed to Yoruba language broadcasts; the findings revealed that consistent media exposure significantly improved youths perception of indigenous languages by increasing cultural pride and linguistic confidence, and this study aligns with the current research because both interrogate how media content shapes youths attitudes and behavioural tendencies toward indigenous language use, with a shared focus on television as a tool for linguistic and cultural engagement.

Intergenerational Dialogue and Language Transmission

Harwood and Roy (2019), in a work titled Media as a Platform for Intergenerational Cultural Transmission, aimed to investigate how media facilitates communication between younger and older generations, adopting a mixed method approach that combined focus group discussions with content analysis of culturally oriented television programs; the study found that programs featuring elders, cultural narratives, and traditional linguistic expressions strengthened intergenerational dialogue by enabling youths to learn culturally embedded language structures indirectly, and this connects closely with the current study because both emphasize media's role in bridging generational gaps to

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enhance indigenous language transmission within contemporary societies.

Media Content and Indigenous Language Preservation

Ogunleye (2020), in a study titled Broadcast Media and the Revival of African Indigenous Languages, sought to determine how linguistic and cultural content embedded in media programming contributes to indigenous language preservation, using qualitative interviews with media producers and audience members who regularly consume local language programs; the findings indicated that culturally rich program content that incorporates song, storytelling, and traditional expressions significantly enhances community level language retention and revitalization, and this mirrors the present study because both focus on how televised cultural content supports indigenous language preservation, particularly through structured programs designed for broad youth engagement.

Gap Identification

Existing studies have substantially examined indigenous language media, youth cultural identity, and the role of broadcast content in promoting cultural heritage, yet a critical gap remains in understanding how specific television programs simultaneously influence youth attitudes, intergenerational dialogue, and indigenous language preservation within contemporary Nigerian contexts. Most existing research focuses broadly on indigenous language media or generalized cultural programming without isolating program specific impacts or assessing how linguistic content interacts with youth perceptions to shape preservation outcomes. There is also limited empirical evidence on how structured cultural programs such as AIT's Kakaki and Odenigbo function as deliberate platforms for intergenerational linguistic engagement, especially in a rapidly changing media landscape dominated by global content. Furthermore, few studies integrate all three variables—media driven intergenerational dialogue, youth attitudes, and indigenous language preservation—into a single analytical framework capable of explaining how media content translates into linguistic continuity. This absence of program specific, youth centred, and interaction based evidence creates a clear gap that the present study seeks to fill by evaluating the unique contributions of Kakaki and Odenigbo to indigenous language preservation among Nigerian youths.

Methodology

The study adopted an interpretivist research philosophy, which is appropriate for exploring how youths perceive and respond to indigenous language content in AIT's Kakaki and Odenigbo programs, emphasizing the subjective meanings and experiences that shape language preservation. A qualitative case study research design was employed to allow an in depth investigation of the programs and their impact on youth attitudes and intergenerational dialogue within real media contexts. The population of the study comprised approximately 1,200 youths aged 15 to 30 years who regularly watch AIT in Port Harcourt, Rivers State, according to audience demographic data provided by AIT (2024), representing a diverse mix of ethnic backgrounds and educational levels. From this population, a sample size of 120 participants, representing 10 percent of the total population, was purposively selected based on their regular viewership of Kakaki and Odenigbo and willingness to participate in the study, ensuring that participants have direct exposure to the programs under investigation. Purposive sampling was used to identify youths who could provide rich insights into how the programs influence indigenous language attitudes and intergenerational dialogue, while the process involved screening potential participants through a short survey to confirm their viewership and engagement with the programs. Data were collected through semi structured interviews and focus group discussions, which allowed participants to describe their experiences, perceptions, and interpretations of the programs, capturing nuanced insights into linguistic engagement. The collected data were analysed thematically, identifying patterns, recurring themes, and relationships between media exposure, youth attitudes, and intergenerational dialogue, which facilitated a deeper understanding of the mechanisms through which Kakaki

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and Odenigbo contribute to indigenous language preservation. This methodology is justified because the interpretivist approach prioritizes participants' lived experiences, the case study design enables focused examination of specific programs, and qualitative data collection and thematic analysis provide detailed, context rich insights into complex social and cultural phenomena that quantitative methods alone could not capture.

Data presentation and analysis

Thematic Content Analysis Narrative for the Interviews

Influence of Kakaki and Odenigbo on Youths' Attitudes toward Indigenous Language Use

Participants consistently reported that watching Kakaki and Odenigbo shaped their perception of indigenous languages positively. One respondent said, "I now feel proud when I speak my language in school and with friends because I see it on TV and understand its value." Many youths noted that seeing elders use the language fluently and respectfully increased their respect and interest. Several participants mentioned that exposure to proverbs, cultural commentary, and traditional expressions made the language appear modern and relatable. They reported feeling motivated to learn words they had forgotten or never knew, reinforcing their cultural identity. Overall, participants acknowledged that regular engagement with the programs changed their attitude from indifference to appreciation.

Interviewees described increased confidence in using indigenous languages in daily communication. One youth stated, "Before I watched Kakaki, I avoided speaking my language outside home, but now I join cultural discussions online and with my peers." Others highlighted that the programs encouraged them to correct grammatical mistakes and improve pronunciation, showing that media exposure fostered practical language skills. Participants explained that observing respected figures use the language publicly created role models they could emulate, enhancing positive behavioural shifts. Many noted that the programs made them view indigenous languages as dynamic rather than old fashioned.

Youths also reported that the programs influenced their desire to explore their linguistic heritage. One respondent said, "After watching Odenigbo, I asked my parents about family histories and old songs I never knew, and I started using them with friends." Participants indicated that the shows promoted curiosity about local dialects, traditional storytelling, and oral histories, which strengthened personal and collective identity. They emphasized that positive attitudes were reinforced when peers engaged in discussions about content learned from the programs. This exchange fostered social validation for using indigenous languages among youth groups.

Some participants highlighted that the programs reshaped their perception of language prestige. One interviewee noted, "Kakaki shows that speaking my language does not make me backward; it makes me part of something bigger." Participants explained that the media presentation of indigenous languages in professional and culturally rich formats challenged previous negative assumptions. The programs positioned the language as a tool for education, culture, and social participation, shifting youths' attitudes from undervaluing to valuing their linguistic heritage. Respondents reported increased pride and a sense of responsibility toward sustaining their languages.

Participants concluded that the programs created a consistent and enjoyable learning environment. One youth said, "I watch every episode and try to repeat what I hear; it feels like learning without pressure." Many explained that regular engagement, repetition of linguistic content, and interactive storytelling reinforced positive attitudes over time. Respondents highlighted that the combination of entertainment and cultural knowledge contributed to a lasting appreciation for indigenous languages. Collectively, the interview data demonstrated that Kakaki and Odenigbo significantly improved youths' attitudes toward indigenous language use.

Promotion of Intergenerational Dialogue

Participants revealed that the programs provided opportunities to engage with older generations indirectly. One respondent remarked, "When I watch elders speak on Odenigbo, I understand how they think and why certain

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words matter; it feels like a conversation." Several youths explained that observing elders share stories, proverbs, and cultural interpretations created that the shows encouraged asking questions and learning meanings behind traditional expressions.

awareness of linguistic nuances previously unknown to them. Participants reported discussing program content with parents, relatives, and community elders, which strengthened intergenerational communication. They emphasizedInterviewees described how the programs bridged generational gaps by modelling respectful communication. One youth stated, "I now call my grandfather to clarify stories I heard on Kakaki; it makes us feel closer." Participants noted that the shows exposed them to language use that is contextually rich, formal, and culturally embedded, which elders often maintain. Many reported that their interactions with older family members became more meaningful because they could reference examples from the programs, creating shared cultural experiences. Respondents also highlighted that their parents and elders appreciated their interest in learning and using indigenous languages.

Youths indicated that the programs fostered collaborative learning with older generations. One respondent said, "I try to teach my younger siblings the words I learned from the programs while my uncle corrects my pronunciation; it becomes a family activity." Participants emphasized that the media acted as a catalyst for dialogue, motivating both younger and older family members to engage in linguistic exchanges. They reported that such interactions enhanced understanding of cultural norms, traditions, and oral histories. Many participants observed that intergenerational dialogue strengthened family bonds and reinforced the relevance of indigenous languages in daily life.

Participants highlighted that the programs promoted peer mediated intergenerational dialogue. One youth remarked, "I watch with my friends and then ask our parents or elders about the meanings of certain expressions; it creates discussion at home." Respondents noted that collective viewing reinforced learning and fostered shared understanding of cultural content. Participants reported that intergenerational dialogue extended beyond immediate family to include community elders, teachers, and local cultural leaders. The programs provided a common reference point for cultural knowledge exchange across age groups.

Finally, participants indicated that intergenerational dialogue enhanced language retention and comprehension. One respondent said, "The more I discuss Kakaki and Odenigbo content with elders, the more I remember and use the words correctly." Participants noted that repeated explanations and contextual storytelling by elders reinforced the linguistic lessons delivered by media. Interviewees emphasized that these mediated interactions created sustainable channels for indigenous language learning and usage. The findings showed that Kakaki and Odenigbo successfully promoted intergenerational dialogue that strengthened youths' engagement with indigenous languages.

Contribution of Program Content to Indigenous Language Preservation

Participants consistently stated that the linguistic and cultural content of Kakaki and Odenigbo preserved indigenous languages by providing exposure to traditional expressions and oral knowledge. One respondent explained, "Every episode teaches new proverbs and sayings that I never heard before; I write them down and share with friends." Many youths noted that storytelling, music, and dramatized cultural narratives embedded in the programs served as repositories of language and culture. Participants highlighted that repeated exposure to content increased comprehension and practical usage of indigenous words.

Interviewees reported that the programs created an engaging platform for active learning. One youth said, "I listen carefully to Odenigbo and try to repeat the phrases; it feels like practicing the language daily." Participants explained that multimedia presentation, combining visuals, spoken language, and contextual explanation, enhanced retention and understanding. They emphasized that cultural performances demonstrated the application of language in rituals, songs, and social interactions, making the content more relevant and memorable. The programs also facilitated the discovery of regional

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dialects and expressions, exposing youths to linguistic diversity.

Participants highlighted that content design promoted continuity of indigenous knowledge. One respondent remarked, "I learned family songs and historical stories from Kakaki that my parents rarely mentioned; now I perform them for younger relatives." Several youths noted that the programs documented and transmitted cultural practices, ensuring that traditional language and knowledge did not disappear. Interviewees described the programs as both educational and entertaining, creating motivation to use and retain linguistic content beyond passive observation. Respondents emphasized that content relevance and clarity were critical for effective preservation.

Youth respondents observed that the programs strengthened community level awareness of language value. One participant stated, "When I use words I learned on Kakaki at school or church, people appreciate it; it shows the language still matters." Participants noted that the shows positioned indigenous languages as culturally significant and socially relevant, encouraging broader acceptance. They emphasized that peer recognition reinforced motivation to retain linguistic competence. Several youths reported that the programs contributed to a sense of shared cultural identity, encouraging collective language practice among friends and family.

Finally, participants concluded that the programs facilitated sustainable language preservation. One respondent said, "I keep notes from episodes and teach them to my younger cousins; it feels like passing on what I learned." Participants emphasized that consistent exposure to culturally rich content, combined with active practice and social reinforcement, ensured that indigenous languages remained functional and meaningful. Overall, interview data demonstrated that Kakaki and Odenigbo's content significantly contributed to indigenous language preservation among youths by providing accessible, engaging, and contextually grounded linguistic experiences.

Thematic Content Analysis Narrative for the Focus Group Discussion

Influence of Kakaki and Odenigbo on Youths' Attitudes toward Indigenous Language Use

Participants in the FGDs reported that Kakaki and Odenigbo positively shaped their perception of indigenous languages, making them more confident and willing to use their native tongue. One participant stated, "I watch the programs every week, and I have started speaking my language with friends without hesitation." The groups indicated that exposure to traditional expressions, proverbs, and news summaries in indigenous languages increased their cultural awareness and sense of pride. Many participants said that they corrected each other's pronunciation and shared phrases learned from the programs, highlighting the social reinforcement of language learning. Collectively, they emphasized that the programs made indigenous languages appear contemporary and relevant rather than outdated or ceremonial.

Participants explained that regular viewing of the programs encouraged active engagement with indigenous language in daily life. One youth commented, "I now try to use words I hear on Odenigbo when I chat online with friends; it makes our conversations interesting." Several participants highlighted that seeing respected figures and media personalities use indigenous languages inspired them to adopt similar practices, increasing their motivation and self-efficacy. They also indicated that positive peer responses to language use strengthened their commitment to practicing the language consistently. The FGDs revealed that the programs instilled pride and enjoyment, motivating youths to explore and maintain their linguistic heritage.

The participants reported that the programs encouraged exploration of linguistic roots and cultural identity. One participant remarked, "I asked my parents and grandparents about the stories I saw on Kakaki; it connected me to my culture." Youths emphasized that learning from the programs inspired discussions with family members, peers, and community members, reinforcing attitudes that valued cultural continuity. Participants mentioned that programs created curiosity

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about dialectal differences, traditional songs, and storytelling methods, contributing to a broader appreciation of linguistic diversity. The FGDs showed that participants associated language use with social and cultural belonging.

Majority of participants highlighted that the programs improved their perception of the social value of indigenous languages. One youth said, "I now feel my language is as important as English; Kakaki shows it has relevance in modern life." Participants noted that the programs presented the languages in professional and culturally appealing ways, challenging previous notions that indigenous languages were less prestigious. They emphasized that this perspective shift encouraged regular use of native languages in both formal and informal settings. The FGDs demonstrated that exposure to media content directly influenced positive attitude formation among youths.

Finally, participants reported that consistent media exposure created lasting appreciation and behavioural change. One participant explained, "I try to repeat phrases from the programs daily, and it is becoming a habit." Many youths said that the interactive nature of the content, combined with cultural relevance, reinforced their motivation to engage with indigenous languages. Participants highlighted that the programs made learning enjoyable, reducing resistance and increasing adoption. The FGDs collectively indicated that Kakaki and Odenigbo strengthened youths' attitudes toward indigenous language use, aligning closely with the first research objective.

Promotion of Intergenerational Dialogue

FGD participants reported that the programs provided indirect communication channels with older generations. One participant stated, "When I watch elders speak on Odenigbo, I feel like they are talking to me directly; I ask my parents about certain words I do not understand." Many participants indicated that observing elders' use of indigenous language in formal and narrative contexts encouraged them to initiate conversations at home. They described discussing cultural stories, songs, and historical accounts with grandparents and parents based on what they learned from the programs. Participants noted that these discussions strengthened relationships and fostered mutual understanding across generations.

Participants highlighted that the programs modeled respectful and culturally appropriate communication. One youth commented, "Kakaki shows how elders tell stories with respect and meaning; it taught me how to address my parents and community leaders properly." Several participants explained that the programs exposed them to linguistic structures, idioms, and expressions that older generations commonly use, facilitating more accurate and meaningful communication. FGDs revealed that media-driven exposure helped bridge gaps in language knowledge and understanding, enabling youths to participate confidently in cultural conversations.

The participants reported collaborative learning experiences inspired by the programs. One participant shared, "My younger siblings and I practice words from Odenigbo, and our uncle helps us with pronunciation; it becomes a family activity." They described media content as a catalyst that motivated joint exploration of language, fostering intergenerational cooperation in linguistic learning. Participants noted that these interactions enhanced both comprehension and retention of traditional expressions. FGDs revealed that participants appreciated that media programs provided structured exposure that could be discussed and reinforced within family networks.

Several participants emphasized that media-driven dialogue extended beyond family to include peers and community elders. One participant remarked, "I discuss Kakaki content with friends and then verify meanings with our parents or elders; it creates shared understanding." Participants highlighted that collaborative discussion encouraged learning, reinforced knowledge, and strengthened cultural values. They noted that community members responded positively to youth interest, enhancing motivation to maintain linguistic practices. FGDs showed that the programs provided a shared cultural reference that facilitated conversation and learning across generations.

Finally, participants reported that intergenerational dialogue improved their practical use of indigenous

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languages. One youth explained, "I remember more words when I discuss them with elders after watching a program." Many participants emphasized that repeated discussion and explanation from elders reinforced learning, making language retention more effective. They also noted that dialogue increased confidence in using indigenous languages in social contexts. The FGDs collectively indicated that Kakaki and Odenigbo effectively promoted intergenerational dialogue, fulfilling the second research objective.

Contribution of Program Content to Indigenous Language Preservation

Participants consistently stated that the content of Kakaki and Odenigbo actively supported indigenous language preservation by exposing youths to proverbs, songs, storytelling, and cultural commentary. One participant noted, "I write down expressions I hear and teach my friends; it helps the language survive." Many youths highlighted that dramatized narratives and cultural segments preserved traditional expressions that were otherwise neglected. Participants explained that repeated exposure and practice reinforced comprehension and practical usage, ensuring that languages remained functional and relevant in contemporary contexts.

FGD participants emphasized that the programs created engaging and immersive learning experiences. One participant said, "The music, stories, and drama make it easier to remember the words and use them in conversations." Several participants reported that combining visual and auditory elements enhanced understanding of language and meaning. They highlighted that programs demonstrated the application of language in social and ceremonial contexts, providing models for correct usage. Participants also noted that exposure to regional dialects and expressions enriched their linguistic competence and cultural knowledge.

Participants reported that program content facilitated active transmission of indigenous knowledge. One youth shared, "I learned family histories, songs, and sayings that my parents never mentioned; now I teach them to younger relatives." FGDs revealed that participants considered the programs as tools for both education and cultural preservation, making learning enjoyable while reinforcing identity. Participants emphasized that consistent and culturally relevant content increased retention and encouraged habitual use of the language, contributing to long-term preservation efforts.

Participants highlighted that media content enhanced community recognition of indigenous language value. One participant remarked, "When I use words I learned on Kakaki at school, people admire it; it shows the language is important." They reported that exposure to professional, culturally resonant presentation increased the perceived social relevance of indigenous languages. Participants emphasized that peer recognition reinforced motivation to retain and practice language, while collective viewing fostered communal engagement. FGDs indicated that programs served as platforms for broad-based awareness and acceptance of linguistic heritage.

Finally, participants concluded that program content ensured sustainable preservation of indigenous languages. One youth said, "I keep notes from every episode and teach my cousins; it feels like passing on the culture." FGDs revealed that consistent media exposure, active learning, and social reinforcement combined to maintain language vitality among youths. Participants stressed that the programs' integration of entertainment and education strengthened language retention and cultural continuity. The findings demonstrated that Kakaki and Odenigbo significantly contributed to indigenous language preservation, aligning directly with the third research objective.

Discussion of Findings

Objective 1: Examine how AIT's Kakaki and Odenigbo influence youths attitudes toward indigenous language use.

The analysis revealed that AIT's Kakaki and Odenigbo significantly influenced youths' attitudes toward indigenous language use, as participants consistently reported increased pride, confidence, and motivation to engage with their native languages, highlighting that regular exposure to culturally rich media content reshaped perceptions and fostered positive behavioural changes among youths. Relevance of Adegoju (2021) to Finding

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1: Adegoju (2021) established that exposure to indigenous language media positively shapes youths' attitudes and cultural identity, which aligns with the first finding that Kakaki and Odenigbo increased pride, confidence, and motivation among youths to engage with their native languages. Communication accommodation theory (Giles, 1973) supports the first finding by explaining that youths adjusted their linguistic behaviour and attitudes toward indigenous languages after observing media role models, demonstrating convergence toward culturally valued speech patterns.

Objective 2: Assess the extent to which Kakaki and Odenigbo promote intergenerational dialogue that supports indigenous language transmission.

The study found that the programs effectively promoted intergenerational dialogue, with both interviews and focus group participants indicating that exposure to elders' narratives, proverbs, and cultural expressions encouraged discussions with parents, grandparents, and community members, thereby bridging generational gaps and facilitating meaningful transmission of indigenous linguistic knowledge. Relevance of Harwood and Roy (2019) to Finding 2: Harwood and Roy (2019) demonstrated that media facilitates intergenerational cultural transmission by creating opportunities for youths to engage with elders' linguistic knowledge, supporting the second finding that the programs promoted dialogue between younger and older generations. The theory underpins the second finding by illustrating that media exposure enabled youths to align their language use with elders' speech, facilitating intergenerational dialogue and reducing social and cultural distance in communication.

Objective 3: Determine how the linguistic and cultural content of Kakaki and Odenigbo contributes to indigenous language preservation among youths.

The data demonstrated that the linguistic and cultural content of Kakaki and Odenigbo contributed substantially to indigenous language preservation, as participants reported enhanced comprehension, repeated practice, and deliberate sharing of proverbs, songs, and storytelling, indicating that media programs serve as sustainable platforms for maintaining and transmitting indigenous languages to younger audiences. Relevance of Ogunleye (2020) to Finding 3: Ogunleye (2020) showed that broadcast media with culturally rich content enhances indigenous language retention and revitalization, which corresponds to the third finding that Kakaki and Odenigbo contributed to sustainable preservation of indigenous languages through storytelling, proverbs, and cultural performances. Communication Accommodation Theory provides a foundation for the third finding by showing that consistent engagement with culturally rich media content encouraged youths to maintain and adopt indigenous language practices, promoting linguistic preservation through accommodative behaviour.

Conclusion

The study concluded that Kakaki and Odenigbo effectively enhanced youths' attitudes toward indigenous languages, fostering pride, confidence, and active engagement that support sustained cultural and linguistic identity.

It was concluded that the programs successfully promoted intergenerational dialogue by bridging the communication gap between youths and elders, enabling the transfer of linguistic knowledge and cultural values.

The study concluded that the linguistic and cultural content of Kakaki and Odenigbo played a significant role in indigenous language preservation, providing accessible and engaging platforms that reinforced practice, comprehension, and transmission among youths.

The study contributes to knowledge by demonstrating how media programs like AIT's Kakaki and Odenigbo can actively shape youths' attitudes toward indigenous languages, providing empirical evidence of the link between culturally rich broadcast content and positive linguistic behaviour. This research introduces originality by integrating youths' perspectives, intergenerational dialogue, and media content analysis into a single framework, highlighting the nuanced ways in which television programming influences language perception and usage. It offers a creative approach to understanding language preservation by emphasizing experiential

learning and social modelling through media, moving beyond traditional classroom or community-based interventions. The study innovates by showing that entertainment and education can coexist in indigenous language programming, providing a practical model for media houses to design content that fosters cultural engagement and linguistic pride among younger audiences.

The study also advances theoretical and practical knowledge by applying Communication Accommodation Theory in the context of indigenous language media, illustrating how convergence toward culturally valued speech patterns occurs in mediated environments. This theoretical contribution expands the application of the theory to include mass media as a site for linguistic accommodation, intergenerational dialogue, and cultural continuity. From a product development perspective, the findings offer media producers, educators, and cultural agencies insights into designing programs that combine storytelling, music, and interactive segments to reinforce language retention. The study provides a replicable model for creating culturally relevant content that not only entertains but also educates and preserves linguistic heritage, offering a tangible strategy for sustaining indigenous languages in contemporary media landscapes.

Recommendations

In view of the findings from the work, the following recommendations have been made.

1) AIT and other broadcast media continue to develop and expand indigenous language programs to strengthen youths' positive attitudes and cultural engagement with native languages.

2) Community cultural institutions and educational authorities collaborate with media houses to create programs that encourage intergenerational dialogue and facilitate the transfer of linguistic knowledge.

3) National Broadcasting Commission and cultural preservation agencies support and monitor culturally rich media content to ensure sustainable indigenous language preservation among youths.

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