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THE ROLES OF THE ESTABLISHMENT OF MASS MEDIA AND IDEOLOGICAL COMMUNICATION IN NIGERIA

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Abstract

This paper discusses the roles of the establishment of mass media and Ideological communication in Nigeria. Communication has been used to transmit human history from one generation to the next. This has been divided into phases related to local and global ideologies, politics, social issues, and religion. Being the highest means of dissemination between two parties, the establishment of ideological communication has been a spontaneous action since interaction occurs among various professionals, skilled, semi-skilled, and unskilled personnel. To a very large extent, ideology in communication has continued to shape daily actions as well as inaction even in governance, religion, culture, linguistics, psychology, marriages, politics, and economy. Previous studies have contributed to the body of knowledge of literature, via findings, discussions, recommendations as well as policy interventions, be that as it may, an effort is yet to be made on the establishment of mass media impact on ideological communication in Nigeria. With the descriptive method, this study adopts secondary sources, that is, internet sources articles, journals, books, and social media platforms of data for its review in the last decade.

Keywords: Roles, Establishment, Mass Media, Ideological Communication, Nigeria.

Introduction

Communication has been used to transmit human history from one generation to the next. This has been divided into phases related to local and global ideologies, politics, social issues, and religion. As a result, communication channels have been synchronised with the emergence of these ideological phases of transmission from the traditional to modern periods (Tronconi, 2015). In the meantime, a recent examination of this phenomenon in conjunction with the development of the mass media in both developed and developing contexts is developed. In spite of ideological blocs in communications, organisations and academic literature has revealed the importance and challenges besieging its conveyance, that is, the mass media (Holliday, 2020).

By conveying precise and technical information, communication is the social process by which individuals' and groups' knowledge, behaviour, and attitudes change. True two-way

communication emerged in the twenty-first century. At the start of the new millennium, live video was broadcast to viewers via 300 satellite channels in all 24 time zones. Millions of people can now communicate in real time via voice, text, and pictures across national boundaries thanks to new technologies that have significantly increased the flow of data across borders. International trade has increased as a result. Communication is the act of imparting information or producing amusement through speech, writing, etc. New information technologies like satellites, mobile phones, fax machines, scanners, and voice mail have greatly accelerated communication and given rise to the information society in addition to revolutionising the way information is transmitted and received (Sharma, 2004).

As a result, the ability of linguistic forms, including whole languages, to index social groups has become a commonplace in mass media. The use of a linguistic form in routine behaviour can serve as a pointer to the social identities and typical activities of speakers. However, speakers (and hearers) frequently observe, justify, and explain such linguistic indices, leading to the development of linguistic ideologies that claim to explain the origin and significance of the linguistic differences. To put it another way, (Hannell, 2017) linguistic characteristics are thought to reflect and express broader cultural representations of individuals and activities. In accordance with the participants' linguistic ideologies, there are systematic behavioural, aesthetic, affective, and moral contrasts between the social groups indexed, which linguistic phenomena are seen as illustrative of. This paper explores how the development of the mass media has affected ideological communication based on this premise.

Statement of the Problem

Extant literature has examined the roles, factors, challenges and importance of mass media, while a sizeable number of scholars have considered ideology communication in linguistics, cultural, politics and religious perspective. Due to the dearth in literature in this scope on the link between mass media and ideology communication, that this study examines the role of establishment of mass media and ideology communication in Nigeria.

Methodology

This study methodology is descriptive. Secondary data is sourced for conceptual discourse and analysis. Simply put, data from extant journals and articles between 1960 and 2022 were selected for the study. Also, internet sources, official documents and gazettes were utilised for this study. By analysis, content analysis is used for the study. In order to investigate these research goals, three different sources with mass media board forums (i.e., linguistic, political and religious ideology) were identified. It should be noted that there were not enough "academic" sources available. The content of the identified secondary sources and other related sources were coded for material pertinent to the characteristics of the sources already mentioned.

Conceptual Discourse and Discussion

According to the statement, "By media, we mean the platforms, means, or venues used for disseminating information and providing entertainment with the primary goal of increasing public awareness" (Mehsood, 2006). Mass media are a diverse and expansive set of communication tools for reaching a wide audience, and they include, among other things, newspapers, books, radio, magazines, television, and the internet. As a result of many people working together, mass media are technologies developed for the general public to produce

mass communication. W We are all exposed to media text in some way every day, whether it be while getting ready for school, college, or work in the morning, watching breakfast television or reading the newspaper, listening to music on MP3 players, going online to check our mail and browse the web, sharing pictures and texting friends on mobile phones, or catching glimpses of advertising hoarding while driving to school, college, and work (Rayner & Wall, 2008).

The development of technology in the 20th century increased the influence of the media on an economic, political, cultural, and social level. The first informational medium was the telegraph, followed by radio, film, newspapers, magazines, television, and now the internet. Depending on the type and structure of the political and economic system in which the media operates, mass media prepare the stage of development for individuals within the society by taking their interests and needs into consideration. According to Gauntlet (2000), many entrepreneurs have become millionaires by creating "Free" websites that are visited by the public. Small entrepreneurs have started their independent businesses by using the internet. Advertisers are drawn to these websites because they give them the ability to use search engines and directories like Google or Yahoo to target very specific age-based groups.

Ideological Communication and Languages

The discursive forms used by a society to define itself as such based-on closure, meaning fixation, and rejection of the endless play of differences are considered ideological. Any discourse that seeks "totality" has the ideology of totalitarianism at its core. The ideological must be considered a component of the social because the social cannot exist without some kind of meaning or closure discourse. As observed in various studies (Bracciale and Martella, 2017; Poell et al., 2016), ideological communication is not to depraved expression or erroneous opinions in purpose. Studies (Cammaerts, 2015) have shown that communication ideologies, also referred to as linguistic ideologies, are any sets of beliefs about language that people articulate to defend or justify how they perceive language to be used and structured. Even though the two will, in general, be a part of different larger systems of discourse and enterprise, if we compare such ideologies with what is referred to as "scientific" statements about language, we may find that in some areas the ideological beliefs actually match the scientific ones. But because of individuals' preconceptions, people often times fail to automatically help so-called "scientific" description or automatically condemn native ideological rationalisation (Fuchs, 2021).

Adjectives like "arrogant," "serious," "funny," "self-conscious" and "business-like" are almost entirely determined by how they interact with us. We constantly evaluate people's personalities. This is true because every statement is accompanied by information about the speaker, such as whether or not they are a man or woman, young or old, educated, from a particular region or group, etc (Gerbaudo, 2018). Every word people use also has a meaning that is communicated by the word itself. Is it a joke or a serious matter? Is this a story, a joke, a request, or a directive? Is the speaker sincere, self-assured, and certain of their viewpoint? This statement indicates the nature of the speaker's relationship with the listener (Ekman and Widholm, 2015). Is that a hostile or cordial remark? Additionally, every word conveys information about the social context in which it is being used. For example, is this a formal or informal setting? Is the utterance played out in terms of social class, gender, ethnicity, or professional status? Social roles are they up for negotiation or are they reinforced? Are social

norms being upheld or disregarded? so forth. There are no "neutral" terms or structures (Golding and Murdock, 2018). All words have the "taste" of a particular occupation, genre, trend, party, specific work, specific person, generation, age group, day, and hour. All words and forms are populated with intentions; each word has a distinct flavour that comes from the context or contexts in which it has lived its socially charged life. Generic, tendentious, and individualistic overtones in the context are inevitable (Alaminos-Fernandez, 2018).

Communication Ideology and cultural identity

Systematic investigations of cultural identity can be traced back to psychologist Erickson's (1950, 1968) groundbreaking theoretical work. Erickson described the process of identity development as one in which the two identities of the individual and of the group are merged into one. Erickson placed cultural identity at the core of the individual and yet also in the core of his or her ''common culture.'' Erikson's early identity conception has been echoed in subsequent academic writings about cultural identity. For De Vos (1990), for example, cultural identity provides ''a sense of common origin, as well as common beliefs and values, or common values'' and serves as the basis of ''self-defining in-groups''. For Yinger (1986), ethnic attachment is a ''genuine culture'' that forms the person's ''basic identity'' and offers ''a sense of historical continuity and embeddedness and a larger existence in a collectivity of one's group.''

On the other hand, psychological studies frequently approach cultural identity in terms of "the subjective orientation of an individual toward his or her ethnic origins." (Alba, 1990). In the majority of social psychological studies of intergroup behaviour, terms like cultural identity, ethnolinguistic identity, or ethnic identification are frequently interchangeable and used in place of ethnicity per se. Cultural identity is defined by Tajfel and Turner (1986) as "that part of an individual's self-concept which derives from his knowledge of his membership in a social group (or groups) together with the value and emotional significance attached to that membership. The social identity theory and numerous experimental studies that are based on it (Brewer & Miller, 1988) shed more light on how the personal and social dimensions of personhood interact with one another. In other words, belonging to and identifying with an ethnic group makes a person an emotionally significant part of their self-concept. Identification with a social group is rooted in the fundamental human tendency of cognitive categorization. In this context, ideological communication may be more important than other types of communication because it affects human cognition more broadly. The interaction of such ideologies in order words not only affects how responsive decoders are, but it can also minimise the status of the receiver in relation to the actions and inactions of the decoder.

Ideology communication and Religious Belief

With 91% of the population regularly attending religious services and 95% of the population praying, Nigeria is the most religious nation in the world (BBC, 2004; Emenyonu, 2007). For about 93 percent of the population, Christianity and Islam are the two most common religions (Johnstone and Mandryk, 2001). Christianity is more widespread in the south, where Islam is more prevalent. Approximately 80% of those who identify as Christians regularly attend church services, despite the fact that many do not. Many people who only claim to be nominally religious have also been drawn to churches by the contemporary wave of protestant charismatism. This new pace of religious renaissance in the nation supports various social mobilisation tactics, crusades, and enlightenment initiatives intended to spread

the various religions and practises. Creative religious discourses, computer-mediated communication, and online presence serve to spread and maintain religious tenets and membership alongside the developing social communication strategies. This foray into religious communication has included the use of vehicle stickers similar to graffiti as a form of self-expression, proof of group affiliation, protest, or rejection of particular social standards (Blume, 1985). Prayers, sermons, liturgies, and other rituals are examples of distinct categories of discourse that have been identified through studies of religious discourse (Crystal, 1994; Taiwo, 2007).

A sticker is defined as "a small piece of paper or plastic with a picture or writing on it that you can stick on to something" in the Longman Dictionary of Contemporary English (new edition). A "sticker" is an adhesive label or sign that can readily adhere to a smooth surface as well as a rough surface. Unlike graffiti, stickers do not always require paintings or drawings. However, some commercial stickers do have printed writing on background images. The majority of vehicle stickers lack images and are instead frequently printed on coloured or white adhesive papers in a variety of sizes and shapes. In order to better reflect the situation in Nigeria, I use the term "vehicle stickers" rather than "bumper stickers" (see Bloch, 2000; Newhagen and Ancell, 1995). In Nigeria, stickers are typically found on the windscreen or the back window rather than the vehicle's bumper. Schools, clubs, political associations, and business/religious organisations frequently use stickers as a form of advertising. Stickers are a popular form of social communication in contemporary Nigeria. People use stickers with messages like "I am proud to be a Muslim," "Thank you Jesus," "Cool down," and "Vote for PDP" to express their political affiliations, social values, and religious beliefs. The history of stickers is closely related to the history of early graffiti (Italian graffito), which is the term for any type of writing or image that is painted or drawn on the walls or other surfaces of public buildings, parks, restrooms, buses, or trains and typically contains obscene or politically incorrect language. All types of obscenities and inscriptions/designs scratched on walls, tables, doors, buses, cars, or private residences are included in modern usage. The writings on the ancient catacombs in Rome were messages from lovers that took the form of poetry, profanity, political slogans, sexual advances, religious intolerance, or philosophical assertions. Today's stickers serve these purposes, but they are typically not created by the people who apply them to their vehicles; rather, graphic artists and some specialised companies that make various kinds of stickers do this. People merely purchase the kinds that they find appealing or that best convey their feelings and circumstances.

Communication and Political ideology

The ideology, values, and political attitudes of people are significantly influenced by the media. The majority of traditional media in developing countries are state-owned and run by the party's propaganda apparatus, in contrast to the media in Western societies. Many of these media channels are redirected by the government's regulatory policies, while only a small number are managed and controlled by individuals to educate the public about politics and its ideologies. Differentiation of content and ideological value orientations has been brought about by media reforms and market competition (Duan, 2006). The public's focus has expanded beyond traditional media thanks to new technology (Hu, 2016). In actuality, with the use of mass media and new technologies, the rise and spread of liberalism, the New Left, and cultural conservatism, particularly in China, was closely related to how people went about their daily lives. There are numerous platforms in the media for disseminating various

political ideologies (H. Li, 2010). In this case, Zhu Xueqin assembled a panel of articles for the Southern Weekend on November 28, 1997, to honour the passing of contemporary liberalism thinker Sir Isaiah Berlin.

This study focuses on the connections between political ideology, ideology communication, and the establishment of mass media across three dimensions. The use of media is the first dimension. Given the foregoing, American political scholars have discovered that using various media, such as reading a newspaper or watching television, may have qualitatively different audience effects in terms of their awareness of politics and public affairs (Eveland, Shah, & Kwak, 2003; Iyengar, 1991; McLeod, Scheufele, & Moy, 1999). Studies that examined political interest, political cognition, political attitudes, and political participation also discovered similar differences.

The second dimension is the use of new technology to spread political ideologies through communication, which has significantly altered the media and social landscapes (Castells, 2006). New technology has been given a key role in the theories that are emerging to explain political attitudes, values, and the formation of ideologies, in addition to traditional mass media. The use of digital media alters the fundamental dynamics of the social action shaping the contentious politics of the modern era, according to studies on the relationship between ideological communication and collective political actions (Bennett & Segerberg, 2012). Although the link between new technology and political ideology is still a less well-studied empirical question, new technology has made the public opinion space in China and Nigeria more flexible than the traditional media (Hu, 2016). Trust in the media is the third factor. Trust serves as the main catalyst for social integration (Simmel, 1950), making it a crucial component of contemporary civic society (Putnam, 2000). In civic society and the process of political democracy, public trust in the media is extremely important (Newton, 2001). According to research, the effects of message dissemination may be positively reinforced by media trust (Skipworth, 2011). According to Gunther (1988), audience members who trust the mainstream media are more likely to have liberal political views. In contrast, those who distrust the media are less avid news consumers and have less knowledge of current events (Tsfati and Cappella, 2005).

Conclusion

This paper comes to conclusion that the establishment of mass media and ideological communication globally has influenced the dynamism of growth and development. Inadvertently, the study identifies the nomenclature of ideology in communication responsible for its direction. These are in tandem with belief, tradition, perceptions, values and understanding. As a result, the nature and character of ideological communication are largely impeded and much more confined to infiltrations emerging in mass media. Hence, it has become a commonplace in sociolinguistics that linguistic forms, including whole languages, can index social groups. Ideology has the capacity to communicate, both within specific systems and across systems.

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