USES OF INDIGENOUS LANGUAGE IN BROADCAST MEDIA IN BAUCHI STATE: A STUDY OF BRC AND RAY-POWER FM BAUCHI

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ABSTRACT

The paper attempts to examine the usage of indigenous language in broadcast media in Bauchi state, with a case study of BRC and Ray- power Fm, Bauchi. It employed the use of survey method where a total of 100 questionnaires were distributed to both the staff of the sampled media and their respective audiences; as well as an interview with production staff of the media stations. The findings show that, indigenous languages are used daily in the media but the potentials are not fully harnessed. A lot of challenges ranging from lack of ample time, inaccurate word usage especially in translation, lack of sponsorship, lack of patronage, lack of entertainment programmes to attract the youths, among others, have been identified as impediments in news and programme production. The study therefore recommends more entertainment, educative and enlightenment programmes to be introduced, more training should also be organized for producers, presenters and translators, more quality indigenous programmes that will reveal the culture, norms of the society, increase of the amount of time and time belt allocated to these programmes.

Keywords: indigenous, broadcast, media, language.

Introduction

The media constitute the channels through which information, ideas and news are disseminated to the general public. The media is a very important instrument in social reforms, and in reconstruction of ideas and perception of events in the society. It is also regarded as the life-wire of the society which in the political arena, the media is seen as a very important tool to democratic government and bone autocratic despots anywhere in the world it is paramount to note that without language, communication is not going to be possible. Communication can only be effective if the language of communication is fully understood in order for these to be feedback. As it is normally said language is the vehicle of communication and without it we cannot understand ourselves.

As a matter of fact, mass media general accessibility is said to be a venerable tool in popularizing the use and learning of African indigenous languages that are presently being threatened out of

existence by the European languages foisted on the African people through the era of colonialism.

Hence, in broadcast media, there is need to observe how indigenous language has been placed inferior to the English language and the usage during programmes and news casting and other media activities especially in the broadcast media (Radio in particular and, how effective and efficient is indigenous language in dissemination of information. Besides people needs and aspirations finds their expressions in language. The language used in presenting an issue and the manner in which it is presented, determine to a large extent who receives the message, how it is received and probably what the individual does with it.

Statement of Problem

It has been established that indigenous language media is very potent in creating a critical mass of real communication for substantial change especially in developing countries like Nigeria, where they serve as veritable instruments in mobilizing the vast majority who are unlettered in English language, to be involved in the political process and other developmental issues (Burnancy, 1997) In Nigeria today, which has a diverse ethnic group, and who speak and communicate in local dialect, the broadcasting media unfortunately disseminate information in the official English language. This therefore denies the teeming population understanding of such programmes and even participating in issues that affect their lives. There is the need therefore to observe how indigenous language has been placed inferior to the English language and the usage during programmes and news casting and other media activities especially in the broadcast media (Radio in particular and, how effective and efficient is indigenous language in dissemination of information,

In Bauchi state, the dorminant indigenous dialects are Hausa, Fulfulde, jarawa, and sayawa languages. Even though the broadcast media transmit in the above dialect, the question is: how effective, interesting and comprehensive the programmes are to the audience? Hence, this research is to ascertain if the actual audience of these broadcast media understand or enjoy the programmes and other activities of the stations.

Also, to find out if indigenous language enhances mutual communication and understanding between listeners/audiences and the presenters.

Objectives of the study

1. To find out how many languages are used in transmission of programmes and news
2. To determine the frequency of use of indigenous language programmes
3. To know the favorability or otherwise of the use of indigenous language.
4. The amount of time and time belt allocated to each indigenous language
5. The challenges of producing indigenous language presenters and newscasters.

Research Question

1. How many languages are used in transmission of programmes and news?

2. How often is the use of indigenous language in programmes and news?
3. Does the use of indigenous language facilitate audience patronage to this station?
4. What is the amount of time and time belt allocated to each indigenous language?
5. What are challenges of producing indigenous language programmes?

Indigenous Language as a tool for Socio-cultural Transformation

Indigenous language is an African local language that people of a specific area in Africa strongly believe in, for communication than any other language. They prefer to speak their indigenous languages that have deep meaning to them than to accept or to speak any borrowed language. Language gives deeper meaning and helps the speakers to connect and understand one another which is a medium of identification.

In northern Nigeria we have languages such as Hausa, Fulfulde, Kanuri and others, while the eastern area predominantly Igbo language and the western area Yoruba language predominantly and other local dialects. You also find other local languages in the Niger Delta like the Urhobo, Ibibio and others.

The early development communication process had its error in thinking about development as modernization, westernization and the big media.

Development is a localized thing that differs from place to place. However, there appears to be some consensus that development does not just involve the narrow minded calculation of GDPs, GNPs and per capital income but the complete transformation of the socio – cultural, political and economic belief system of particular society to suit its present needs.

While the modernization school of development appeals to free market forces to achieve this transformation, the dependency school introduces the factors of dominance and exploitation and appeals to radical steps and state intervention. A balanced development is thus a balance between economic and socio – cultural development.

Indigenous language media has been proven to be very potent in creating a critical mass of real communication for substantial change (Burnacy, 1997), also notes that indigenous media can be used to raise the standard of living in the rural areas by using them in adult education programs to teach basic health habits and technology.

Folarin and Mohammed (1996:110) also called attention to the fact that indigenous language press can be veritable instrument in mobilizing the vast majority who are unlettered in English language, to be involved in the political process.

Several other scholars have called attention to the importance of indigenous language in mobilization for development. Soola (1999) while discussing the family planning information dissemination methods notes that the success of such messages will be determined by the extent to which such communication is predicted on an understanding of the society's culture, its peculiar system of values and attitudes." It then follows that indigenous media being a part and carrier of culture is best suited for communicating development massages (Omotola, 2015).

It has been established that native media when used for local people in arts writings and verbal messages, is powerful in bringing about desired changes in the lives of people. He asserts further that cultural context and intimacy with a culture will give a deeper meaning to the understanding of language through appropriate media and the circumstances in which it occurs will determine believability or sense of realism. Of all the media mass communication available in Africa, indigenous media is significantly suitable for the continent. The potentials of traditional or oral media could be harnessed to bring about changes and development (Wallace, 1996).

The use of indigenous media is moreover very significant because it gives the people better understanding and meaning of messages. He affirms that majority of the people understand messages better through their own native media like oral tradition.

Indigenous language is highly preferred by even literate audience members as they prefer listening and expressing themselves in their mother tongue (Oyero 2002). Besides, it was discovered that indigenous language media will largely enhance community development by promoting the economy, good moral values, culture, agriculture political development and news dissemination.

Development that is not anchored on culture will have no basis and language has to be the first contact with the culture, its shows one's pride. The symbolic nature of language and culture was thus expressed by Agar (1994, P 28) – "culture is in language and language is loaded with culture, "Development is better applied when rooted in culture, hence language. Development like a tree must draw its nourishment from its root and immediate environment (Omotola, 2015).

Research Methodology

This research work employs survey research method to obtain information in solving the research problems and to gather relevant information to this study. The survey method will use two approaches -structured and unstructured surveys i.e use of questionnaires and interview as instrument of data collection .The questionnaires would be distributed to staff and management of Bauchi Radio Corporation (BRC) and Ray-power Bauchi inclusive of their listeners in order to access the uses of indigenous language in broadcast media.

The study consists of the management and staff of BRC and Ray-power Bauchi and their respective listeners which includes male and female workers of the organization and their various listeners. The sample size of this study is one hundred (100). It includes 50 male and 50 female from the two (2) radio stations including the management and staff and their respective listeners.

Theoretical Analysis

Language and Culture

For the purpose of this study, the theoretical frame work upon which this research is based on is "language and culture". Language is used to refer to "a large body of communication symbols on signs, the significance of which is commonly known to a number of interpreters." (Himstreet & Batty, 1954) cited in (Asemah 2011) it has been postulated that the language of a people is not only a reflection of their culture, but that it determines and mold their culture. It has long been suggested that the structure of the language of a people that is the vocabulary and grammar of the language influences the people's concept of the world.

Sapir (1929) rested these early ideas thus: "Human beings do not live in the objective world alone or alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society(Mcquil, 2005)"

Whorf (1956) has posited that people in different cultures perceive the world in basically different ways. The audience to support this position is entirely linguistics, which is the premise that differences in language structure indicate differences in ways of perceiving and organizing reality. Whorf also argues that the grammatical categories of a language are indicative of cognitive categories. The latter position received a significant empirical support, although more work needs to be done (Omotola, 2015).

In the history of a culture, the characteristics features of the language and of the thinking of the people develop together, both being influenced by the physical surrounding of the linguistic community and by its history. Thus, in the history of man, his language may well help to shape his thinking.

For this study, sampling method to be used is probability sample method, specifically simple random sampling procedures.

 The station has five major departments in which 25 respondents would be drawn – 5 from each department. The two media houses will equal 50 and 50 listeners would be served questionnaires, two (2) presenters and two (2) newscasters (indigenous language) would be interviewed. This is applicable to the two radio stations in view, making 104 altogether.

The measuring instrument to be used in data collection for this research questionnaire and interview which aims at seeking opinion of respondent on the use of indigenous language in broadcast media in Bauchi state. The questionnaire contains open ended and close ended questions.

Presentation and Analysis

It should be noted that out of the one hundred (100) questionnaires distributed, ninety five (95) were retrieved upon which the analysis and interpretation would be done. In terms of the media houses, twenty five (25) questionnaires were given to each media house (BRC and Ray-power Bauchi); BRC only twenty (20) questionnaires were returned while ray power twenty five (25) questionnaires were returned making a total of forty five (45) while fifty (50) questionnaires were given and returned from listeners.

Also interview was conducted with two (2) programmes presenters and two (2) news casters in each media house asking a total of four (4), analysis will be done based on the interview.

Table 1. Distribution of respondents by Age

VARIABLE	FREQUENCY	PERCENTAGE %
18 – 25	32	33.7
26 – 35	43	45.2
36 and Above	20	21.0
Total	95	100

Analysis: From the age distribution above, 32 respondents represents 33.7% were within 18 – 25 age brackets, 43 responde20 respondents represents represents 21.0% were within 36 and above age brackets representing 45.2% fall within 26 – 35 age brackets, 20 respondents representing 21.0% were within 36 age and above brackets.

Table 2: Distribution of respondents by Marital Status

VARIABLE	FREQUENCY	PERCENTAGE %
Single	48	50.5
Married	42	44.2
Divorced	5	5.3
Total	95	100

Analysis: from the marital status table above, 48 respondents representing 50.5% were single, 42 respondents representing 44.2% were married while 5 respondents representing 5.3% were divorced.

Table 3: Distribution of by Academic Qualification

VARIABLE	FREQUENCY	PERCENTAGE %
WAEC/SSCE	9	9.5
OND/NCE	24	25.3
HND/BSc	54	56.8
MSc/MBA	6	6.3
Others	2	2.1
TOTAL	95	100

Analysis: From the academic qualification distribution table, 9 respondents representing 9.5% were WAEC/SSCE holders, 24 respondents represents 25.3% were OND/NCE holders, 54 respondents representing 56.8% were HND/ BSc holders, 6 respondents representing 6.3% were MSC/MBA Holders, 2 respondents representing 2.1% have other certificates.
It is obvious that respondents who were HND/BSc holders were more than other categories

Table 4: Distribution of Respondents by Sex

VARIABLE	FREQUENCY	PERCENTAGE %
Male	51	53.7
Female	44	46.3
Total	95	100

Analysis: From the Sex distribution table above, 51 respondents representing 53. 7% were Male, while 44 respondents representing 46.3% were female.

Table 5: Distribution of respondents by Occupation

VARIABLE	FREQUENCY	PERCENTAGE %
Students	24	25.3
Workers	61	64.2
Business	10	10.5
TOTAL	95	100

Source: Field work, 2015

Analysis: From the occupation distribution tables above by respondents representing 25.3% were students, 61respondents representing 64.2% were workers, 10 respondents representing 10.5% were business inclined. It is obvious that workers are more than students and business.

Table 6: How many languages are used in transmission of programmes and news?

VARIABLE	FREQUENCY	PERCENTAGE %
2	40	42.1
4	56	52.6
5 and above	5	5.3
TOTAL	95	100

Source: Field work, 2015

Analysis: From the table above indicates that 40 respondents representing 42.1% said 2 languages are used in transmission of programmes and news, 50 respondents representing 52.6% said 4 languages are used, 5 respondents representing 5.3% said 5 and above languages are used.

Table 7: How often is the use of indigenous language in programmes and news

VARIABLE	FREQUENCY	PERCENTAGE %
Daily	70	73.7
Weekly	25	26.3
Not at all	-	-
TOTAL	95	100

Source: Field work, 2015

Analysis: the table above indicates that 70 respondents representing 73.7% said indigenous languages are used daily in programmes and news, 25 respondents representing 26.5% said indigenous language was not used at all, while none objected to its usage. From the above data, it is obvious that indigenous language is used on a daily basis.

Table 8: Does the use of indigenous language facilitate audience patronage to this station?

VARIABLE	FREQUENCY	PERCENTAGE %

Yes	68	71.6
No	22	23.1
Undecided	5	5.3
TOTAL	95	100

Source: Field work, 2015

Analysis: From The table above indicates that 68 respondents representing 71.6% said Yes that the use of indigenous language facilitates their patronage to this stations, 22 respondents representing 23.1% said No that the use of indigenous language does not make them patronize this stations, 5 respondents representing 5.3% were Undecided if the use of indigenous language make them patronize the stations.

From the Yes respondents, it is obvious that the use of indigenous language facilitate audience patronage to each stations.

Table 9: what is the amount of time and time belt allocated to each indigenous language?

VARIABLE	FREQUENCY	PERCENTAGE %
20 minutes	9	9.5
30 minutes	48	50.5
1 Hour	26	27.4
1 Hour and above	12	12.6
Total	95	100

Source: Field work, 2015

Analysis: The table above indicates that, 9 respondents representing 9.5% said 20 minutes is the amount of time and time belt allocated to each indigenous language, 48 respondents representing 50.5% said 30 minutes is the amount of time and time belt allocated to each indigenous language 26 respondents representing 27.4% said 1 hour is allocated for indigenous languages, 12 respondents representing 12.6% said 1 hour and above is the time allocated to indigenous language. From the above data, it is obvious that 30 minutes is used more for indigenous language.

Summary and Recommendation

The project work so far has been discussing how indigenous language is used in broadcast media a study of BRC and Ray-power Bauchi.

Indigenous language is quite significant in broadcast media. Although it is obvious from this study that it is recognized and used in broadcast media daily but its potentials has not been fully tapped in the society and by the media houses.

However, the use of indigenous language has facilitated audience patronage to these stations. But some challenges still pose at the efficient usage of the language.

The young generations are indifferent about the use of indigenous language. Most of them believe that it is not entertaining and best for the illiterates.

Recommendations

1. To increase the amount of time and time belt allocated to indigenous language programmes in order to present more programmes that will reveal the culture and norms of the people of Bauchi state more creative, quality and interesting programmes in both broadcasting stations (BRC and Ray-power) in alignment to the aims of National Broadcasting Commission (NBC).

2. To the producers and presenters, more training should be given to them in order to enhance their efficiency in the usage of the indigenous language of the state, learn how to translate accurately, appropriate usage of words in different local dialects in order to be able to carry their target audience along.

3. In order to promote culture and preserve cultural heritage the researcher recommends that the people should always value their indigenous language as it reflects the cultural system of the society. Most especially the younger generation (the youths) should value the culture of the land.

4. Lastly, the programme presenters and news casters should develop new strategies that will lure the youths and other listeners in order to arrest and sustain their interest in the indigenous language programmes.

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