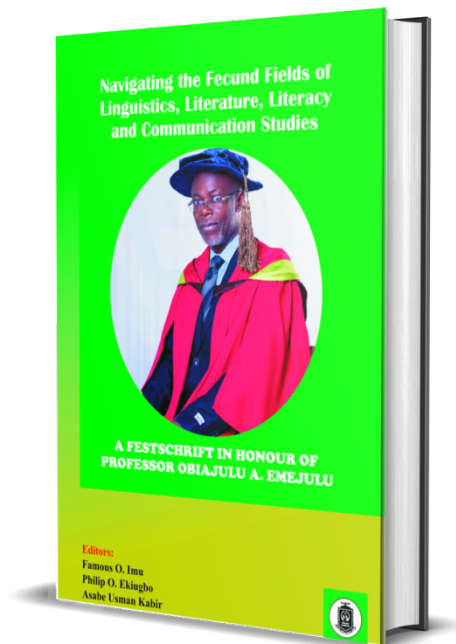


## **Navigating the Fecund Fields of Linguistics, Literature, Literacy and Communication Studies: A Festschrift in Honour of Professor Obiajulu A. Emejulu**



### **Editors:**

Famous O. Imu, Philip O. Ekiugbo and Asabe Usman Kabir

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## Chapter Twenty-Eight

### Broadcasting in Indigenous Nigerian Languages: The Situation of the Igbo Language

Ndubuisi O. Ahamefula (PhD)<sup>1</sup>, Bestman E. Odeh (PhD)<sup>2\*</sup>, Joy  
Adaeze Onuoha (PhD)<sup>3</sup>, Augustina N. Eze (PhD)<sup>4</sup> & A. Arungwa<sup>5</sup>

<sup>1, 2, 4, 5</sup> *Department of Linguistics, University of Nigeria, Nsukka*

<sup>3</sup> *School of General Studies, Humanities (Igbo Unit), University of Nigeria,  
Nsukka*

<sup>\*</sup> *Corresponding Author: bestman.odeh@unn.edu.ng*

**Abstract:** This paper looks at the challenges and prospects of broadcasting in African Languages. It also considers the problems of gradual erosion of communication strategies in the African language, due to the influence of modern communication systems and Western values. There is a need to generate media that will encourage Indigenous languages and Indigenous communications systems instead of throwing our rich local communication values in the name of embracing civilization, thereby losing our African identity. The survey research method is adopted in this paper. Data are collected from different sections of the southeast regional residents, students, broadcasting industries, etc., for the ultimate purpose of giving a critical and constructive analysis of the scope of this paper, which is promoting and educating the Igbo on the different ways through which the Igbo language and culture should be promoted, especially in the broadcasting industry. The paper also highlights the challenges of African languages in a fast-growing industry like broadcasting. It looks at hindrances to the effective use of Igbo language and other indigenous language in the broadcasting industry. The paper identifies the lack of enabling broadcasting policies as a major barrier to broadcasting in indigenous African languages. The challenges of dialectal differences, problems of translators and translating in African languages, technical terms and meta-language, and inferiority complex in studying African languages, were also identified. The paper recommends Africans should study their languages to enable the broadcasting stations to have trained and qualified translators who will prepare news directly in the local languages. The government and mass media, especially the broadcasting industry have a great role to play in this regard.

**Keywords:** Broadcasting, African languages, Igbo, Media communication

## **1.0 Introduction**

Language is a means of human communication. It has been described as a system of arbitrary vocal symbols by means of which a social group co-operates. Bucher (1979:1) describes language as the development of the basic forms of communication between human beings and society. Knowledge of the nature of African languages helps us to have a better understanding of the context of African broadcasting. Again, language policies and realities in African countries are complex and often controversial, and influence patterns of broadcasting. This situation is linked to the diverse languages spoken in most territories that were colonized.

Since the era of civilization, every society's growth, progress and continuity, strictly depends on a system of communication through which people would exchange ideas and feelings. The system of communication forms the mainstay of all other systems. The African continent was not different, despite their great linguistic diversity, especially in Nigeria, where they communicated with each other for hundreds of years before the advent of colonialism. A country given its multi-lingual nature is forced to choose a colonist language as a first language and official language. Other indigenous languages became dormant because of the dominance of the foreign language. This kind of situation could be said to be true in Nigeria and most African countries that were colonized by the Western world which forced foreign languages and cultures on them. In such cases, the indigenous languages face endangerment. According to Nwadike (2008:24), there are five levels of language endangerment. A language is;

1. Potentially endangered, when children of a cultural area start preferring the dominant language and learning the obsolescing language imperfectly. In this case, the language starts to lose children who can speak it.
2. Endangered, if the youngest speakers are young adults and there are no or very few children speakers.
3. Seriously endangered, when the youngest speakers are middle-aged or past middle age.
4. Terminally endangered or moribund, if there are only a few elderly speakers left.
5. Dead/extinct, when there are no speakers left at all (Nwadike (2008:24)).

It is pertinent to say that the development of African indigenous languages lies in our hands. The main focus of this paper is raising awareness of Igbo and sensitizing their mind towards ensuring that their mother tongue (Igbo) does not join the line of dead languages through the instrumentation of broadcasting and

enhancing of the broadcasting houses as an agent of socialization in the Igbo language. The human history, from available evidence such as population density, language diversity or even botanical (forest conservation) and archaeological research, suggests that the Igbo race and their forebearers have lived in their present homes from the dawn of human history. Although the Igbo race generally has very similar cultures, they also show some local variations in cultures and customs.

Igbo-speaking peoples can be divided into five geographically based subcultures: northern Igbo, southern Igbo, western Igbo, eastern Igbo, and northeastern Igbo. Each of these five can be further divided into subgroups based on specific locations and names. The northern or Onitsha Igbo are divided into the Nri-Awka of Onitsha and Awka; the Enugu of Nsukka, Udi, Awgu, and Okigwe; and those of the Onitsha town. The southern or Owerri Igbo are divided into the Isu-Ama of Okigwe, Orlu, and Owerri; the Oratta-Ikwerri of Owerri and Ahoada; the Ohuhu-Ngwa of Aba and Bende; and the Isu-Item of Bende and Okigwe. The western Igbo (NdiAnioma, as they like to call themselves) are divided into the northern Ika of OgwashiUku and Agbor; the southern Ika or Kwale of Kwale; and the Riverrain of OgwashiUku, Onitsha, Owerri, and Ahoada. The eastern or Cross River Igbo are divided into the Ada (or Edda) of Afikpo, the Abam-Ohaffia of Bende and Okigwe, and the Aro of Aro. The northeastern Igbo include the OguUku of Abakaliki and Afikpo. They are currently divided into six states, namely Abia, Anambra, Ebonyi, Enugu and Imo. The 2006 census puts their population at 21 million, while the land area is about 15,800 square miles, linguistically; they belong to the new Congo of the Niger-Congo family. According to Ene (2005), the degree of difference between the varieties of Igbo language spoken today is extensive.

Thompson (2004:30) notes that we use language to talk about the experience of the world, including the words in our minds, to describe events and state the entities involved in them, to influence the behaviour of people, to express our viewpoint on things in the world, and to elicit and change people. Language plays an important role in human life and existence. In the mass media, language is used as a medium of communication and English Language is the dominant language in Nigeria (Ogbemi and Akpoveta, 2008). Thus, in most African countries, the Indigenous languages do not feature prominently in the media. This problem calls for urgent attention in terms of research and policies on the use of Indigenous African languages in the mass media. Existing studies have also shown poor attitudes towards the African indigenous languages by native speakers, Igbo inclusive. The attitudinal problem can be seen in various spheres of Igbo life,

including education, economy, socio-politics and religion. The paper investigates the neglect of African languages in broadcasting, especially the Igbo language faces the danger of drifting away if urgent measures are not taken.

The paper intends to find out the causes of the problems mentioned above and proffer possible solutions. Emenanjo (2007) posits that language and culture are inseparable, this research goes a long way in providing information on these factors that are responsible for the neglect of the Igbo language by its users, especially in broadcasting. Akindele & Adegbite (1999:75) also emphasize the need for government and religious organizations to ensure that the Igbo language is always promoted by expanding and narrowing their functions and improving their structures; working on their orthography, standardizing those languages which are non-written and semi-standardized, translation of textbooks of other developed languages into these to enable them to fulfil educational and technological roles. More so, to make the broadcasting industry join in the campaign of salvaging the Igbo language, because language is a veritable and practical means of communication, it is the most potent vehicle for transmitting cultures, values, norms and beliefs from generation to generation.

## **2.0 Literature review**

The survival of the language of a people is very vital to the people's survival on the whole. Banjo et al (1971:24) posit that language is not only a vehicle through which a people's culture can be expressed but also a medium of one's thought, imagination, creativity, aspiration, desire, emotion, indeed the entire human need and capacity. Language covers everything that humans do in life. It makes man who he is and what he will eventually become. Fromkin and Rodman (1988) see language as a system of signs that is also culture-specific. Oyelaran (1990:22) posits that language is not only the most important vehicle of communication and a people's culture but also the most distinctive of all the traits which separate human beings from other creatures. Underscoring the place of African languages in national development, Butler (1990), in his emphasis on the importance of language to our society, writes: linguistic communication is without doubt, one of the most important features of human life and as we get better at inducing computers to stimulate it, the effect on our everyday are bound to multiply. Development in Africa should focus on the cultivation of a literate citizenry that can participate effectively in the socio-economic, political and cultural life of the nation. Development in this sense, is human, and languages chosen for that purpose must be those that will facilitate access to the information for the

masses of the grassroots. This has been elusive in most parts of Africa, as they heavily rely on Western languages.

Africans continue to use exogenous languages for education and broadcasting. An exogenous language is used as an official, institutionalized language, but has no speech community in the political entity using it as an official language. The official language policies of African nations are exoglossic, that is, a non-indigenous language is the main or the official language of the country. Fishman's (1971) perspective recognizes three types of language policy labelled A, B and C. According to Agbede (2000:192), all three types hinge on the notion of a great tradition and its relationship to the twin goals of nationalism and nationism. Fishman (1971) defines great traditions as the assumed existence of a set of cultural features, law, government, religion, and history which is shared by the nation and can serve to integrate the members of the state into a cohesive body. Such a great tradition usually has one of its manifestations and its major vehicle of expression, a language which very often, is the appropriate choice for adoption as the national language or the official language.

The existence or non-existence of a great tradition in a given nation-state determines which policy to adopt. Policy A is adopted in a nation-state, where the ruling elite believes in creating an exoglossic state by adopting the language of their ex-colonial masters. This is usually the preferred option in linguistically heterogeneous countries such as Nigeria, Ghana, Senegal, etc. Type B policy is adopted in endoglossic countries where the elite acknowledges the existence of a great tradition with a related language of expression. Bamgbose (1998:6) laments the absurd situation that indigenous languages face in Africa and the consequences of the situation. The situation is such that the native speakers who should appreciate and extol the languages and the cultural patterns, as well as preserve and transmit them, do not take pride in using the languages, as English has caught their fancy. Hence, casting light on the phenomenal dimensions of the continued languages. Bamgbose (1998:9) further notes that the effects of this continued dominance can be seen in alienation resulting in an unfavourable attitude towards African languages. The attitude may be illustrated in the preference for early acquisition of these languages (with two years old being made to speak English or French in elite homes), taking pride in proficiency, in the imported languages at the expense of a sound knowledge of one's mother tongue, preference to written communications in a European language, addiction to information dissemination in imported languages by electronic and print media and lack of interest in, and concern for the development of



Indigenous languages.

Broadcasting promotes a language, to a very large extent, by its nature; it is the singular most powerful universal means of instant public communication, through conveying information, entertainment, education and persuasion in the form of programmes, amongst its unique attributes as the ability to instantly reach a wider more varied group of consumers, than any other medium. According to Bourgault (1995), this unique usefulness lies in its capacity to surmount geographical and economic barriers to extend to the rich and the poor, old and young, rural and urban dwellers, the educated and the illiterate, the professional, the majority and the minority. The high linguistic diversity of many African countries (Nigeria alone has over 500 languages, one of the greatest concentrations of linguistic diversity in the world) has made language policy a vital issue in the past colonial era. In recent years, African countries have become increasingly aware of the value of their linguistic inheritance. Language policy being developed in recent times is mostly aimed at multilingualism, e.g. all African languages are considered official languages of the African Union (AU). 2006 was declared by the African Union as the year of African languages, however, mid-sized languages are used on the radio, in newspapers and in primary school education, and some of the larger ones are considered national languages, and only a few are official at the national level. UNESCO (1989).

Research shows that Africa's emerging independent radio has become an avenue for corroding their society's languages and cultures, while they have been insensitive to native languages; they are successful in domesticating the languages of their former European colonizers. Using the experience of Ghana radio raises an important question about the relationship between African native languages and the development of a true African broadcasting system. Isaac (2005:3) argues that a true African broadcasting system that allows for mass participation can develop if only the broadcasting sector and policymakers address the native language deficiency in broadcasting. According to Ansah (1985), languages play a very critical role in national broadcast systems; while Western and Asian countries have relied on their languages for broadcasting, sub-Saharan African countries continue to rely overwhelmingly on euro-imperial languages, English or French for broadcasting even though a majority of their population do not comprehend these languages. African broadcasters, policymakers and media scholars have traditionally failed to examine the role that dependency on foreign languages has played in the failure of national broadcasting systems to encourage civic participation in the media. Using the experience of Ghana's pluralistic and independent radio with its continued and

overwhelming dependence on English and its insensitivity to the country's native language, one may ask, why is Africa's emerging independent broadcast, particularly radio, not promoting the predominant use of more widely spoken native languages in broadcast? Senghor (1967:97) posits that in the bid to meet the need for entertainment and pleasure, broadcasters are insensitive to their society's native languages and local cultural products by airing more foreign programs, broadcasting with foreign languages and in some cases, mimicking foreign accents.

Kamin (1996) asserts that African policies to protect and promote native languages and cultures in broadcast reforms are woefully inadequate or totally absent through the role of culture and language, as integrating factors is clearly evident in many African societies. African societies have developed historically and continue to exist on the basis of strong cultural, linguistic and ethnic bonds. UNESCO (1961) notes that prior to handing over political governance to African native administrators in the 1960s, efforts were made in some countries to indigenize broadcasting. Native broadcasters, administrators and technicians were trained to take over from departing expatriates. Immediately, following independence African governments recognized that in order to realize national and rural development goals and to reach the majority rural peasant population, radio broadcasting should accommodate native languages and cultural differences.

According to Mython (1983) during the 1960s some governments began to introduce native languages for radio broadcasting. For instance, in Zambia where there were about twenty major languages spoken by seventy-three ethnic groups, time was allocated to seven native languages in proportion to the size of the language in the nation. BBC (2021) reports that President Kenneth Kaunda's tribal balancing policy instituted upon Zambia's independence broadcast a variety of native languages including Bemba and Nyanja were added to English in 1967. In the mid-1980s Kanode, Lozi, Lunda, Lurale and Tonga were allocated broadcasting time. In 1988 however, all Zambian languages were moved from the general radio service.

According to Spitulink (1992) by 1990, Zambia Radio 2 and Radio 4 were broadcasting only in English. Seven Zambian languages shared equal time on Radio 1, although the language representing the largest groups of people received the best times of day broadcasting. A thorough investigation into the African broadcasting industry reveals how much local and indigenous language is being used and encouraged to be used. Though broadcasting has been introduced in most African countries lately, one of such countries is South Africa in 1976. Kobokoane Sunday Times (1997) also notes on 4<sup>th</sup> February 1996, two years after the ANC came to



power, the SABC reorganized its three TV channels, to be more representative of different language groups. This resulted in the downgrading of Afrikaans status by reducing its airtime from 50% to 15%, a move that alienated many Afrikaans speakers.

Lowu (2001) also notes that South African television broadcasts in all eleven official languages, as well as in German, Hindi, Portuguese and sign languages. South Africa Broadcasting Corporation II is the channel for the nation's carriers programming in a range of languages, including most of the SABC's Afrikaans programmes. According to Lowu, the channel has a high proportion of locally produced programming. Gedye (2010) in his view, reveals that in the overwhelming majority of African countries, broadcasting has been the most controlled medium for Technical and political reasons. The technology limits to the frequency spectrum and its allocation of time at both the international and local levels have meant that, unlike the press, not just anyone can broadcast. Government Gazette (2010) notes that broadcasting's ability to reach the majority of citizens in a country has obvious political implications, colonial administration which introduced broadcasting in Africa, controlled it and used it for largely political propaganda purposes. The post-colonial government also followed a policy of broadcasting control mainly for political reasons.

According to Mammburu (2011), British administrators introduced radio into Ghana. According to the United Nations Education Scientific Cultural Organization (UNESCO 1989), although Ghana had about seventy-nine native languages, all radio programmes were broadcast in English, the national and official language. However, British administrators soon realized that radio broadcasting in Ghana must use vernacular languages if its programmes were to be understood by the natives. So, in 1939 colonial administrators began introducing Ghanaian languages into radio broadcasting. Ghana radio began to broadcast in Ewe, Twi, and Hausa languages. Two other languages, Ga, and Dagbani, were added during the 1940s. Ansah (1979) states that by 1960 the state broadcasting system changed to Ghana Broadcasting Corporation (GBC). GBC was using fifteen of the seventy-nine native languages to broadcast different national and regional programs throughout the country. He further states that the ethnic language used for national programs included Asante/Akuapim, Twi, Fante, Ewe, Hausa, Ga, Adangbe, Nzema, Dagbani, Dagaari and Kasem. Those used for all the government's non-formal radio education programs in the northern and upper regions of the country were Fafra, Buli, Kussal, Sisaala and Gonja.

We can estimate about 540 indigenous languages spoken in Nigeria and only

a few have writing systems. One of the key functions of broadcasting identified by Lawell (1948) is cultural transmission. This is the ability of the broadcasting industry to communicate the norms, rules and values of society. This function is also regarded as a teaching function of the broadcasting industry, however, what culture is there for the Nigeria Broadcasting Corporation (NBC) to transmit or teach when the majority of what they transmit and teach are foreign to Nigeria? There is no gainsaying in the fact that the language of development is the mother tongue or a language rooted in the people's culture and tradition, a language in which the generality of the nation's populace has unimpeded and unconscious facility in all forms of communication (Essien, 2003). But the reverse is the case in the use of the Igbo language in broadcasting, where nobody is interested in the development of the language, there is a likelihood of culturicide. This is the extermination of cultures, an analogous concept to (physical) genocide.

Babarinde (nd) in an interview laments the poor use of African languages in the broadcasting industry, especially the Igbo language. He complains about the poor attitude of the people towards the language, the incompetent staff in the broadcasting industry, and the lack of implementation of language policy by the government to enhance the study of these languages, which has turned our broadcasting industry into a dumping place for foreign languages and culture, thereby promoting them, degrading the language of our root. This attitude of ours has made other tribes look down on our language. Nwadike (2002) notes that in the northern states like any other part of the country, Igbo studies started receiving serious attention after the Nigeria civil war. All these go a long way to describe the bitter experiences Igbo languages face in other facets of society, especially the broadcasting industry. From the foregoing, it is obvious that the bid to get a desired broadcasting industry in Nigeria is hinged on reaching out to the illiterate in their local languages. Little wonder, that scholars like Awoniyi (2002) describe the masses as people that would express themselves and their culture better in their language, for effective communication. This underscores the importance of broadcasting in African indigenous languages and gives impetus for enabling environment for broadcasting in Nigerian indigenous languages.

### **3.0 Methodology**

The main data for this research is from the Igbo Unit of Radio Nigeria. The nature and objective of this study have necessitated the adoption of the survey research method for this work. This method was adopted because it is considered a suitable

research method for behavioural studies, as it involves getting the views of people about why they behave in a particular way and how they will behave if given certain conditions. The research population for this research work constitutes the programme planners, staff and the manager, of the Igbo unit of Radio Nigeria. These are the informants that form the population of this study. The population of the study is 10 respondents. This broadcasting station was chosen through purposive sampling. This is because the entire population cannot be reached; the choice of radio Nigeria, Umuahia is predicated upon the fact that its major target audience speaks the same language, that is Igbo. Therefore, it will be worthwhile to evaluate whether communication can be effective in indigenous languages or not. Information from content analysis formed the primary data of this research. The programme schedule of the station for 2008 was analyzed to know the language of broadcasting, time allocated to each and the understanding of the language of broadcasting by the target audience, vis-à-vis their languages and social backgrounds. The research employed the interview method.

#### 4.0 Data Presentation and Analysis

This section presents a detailed analysis and interpretation of data obtained from the survey research. The programme schedule of Radio-NigeriaPace-Setters F.M, Umuahia and the interview were used for this analysis. The result from the investigation on the radio broadcast programme at Radio Nigeria Pace-setters F.M, Umuahia, leaves us to desire more use of African languages, especially Igbo language for broadcasting effective communication.

DAYS	NO OF PROGRAMMES	TIME ALLOCATED (in minutes)	TOTAL NO. ENG PROGRAMMES	TIME ALLOCATED (in minutes)	TOTAL NO. IGBO PROGRAMMES	TIME ALLOCATED (in minutes)
SUN	40	16.5	31	12.2	9	4.3
MON	39	17.5	28	12.5	11	5
TUE	46	17.5	34	12.3	12	5.2
WED	36	16.5	23	12.2	13	4.3
THURS	50	18.3	34	13.3	16	5.2
FRI	43	12.5	35	10.2	8	2.3
SAT	38	14.5	28	10.2	10	4.3
<b>TOTAL</b>	<b>292</b>	<b>113.3</b>	<b>213</b>	<b>82.9</b>	<b>79</b>	<b>30.6</b>

From the statistical information on the radio programmes, we arrived at the following deductions;

Percentage of number of English programmes

If 292 = 100% then it implies that

$$213 = 213/292 \times 100/1 = 72.9\%$$

Percentage number of Igbo programmes

If 292 = 100%, then it implies that

$$79 = 79/292 \times 100/1 = 27.05\%$$

Percentage time for English programmes

If 113.3 = 100% then. It implies that

$$82.9 = 82.9/113.3 \times 100/1 = 73.16\%$$

Percentage time for Igbo programmes

If 113.3 = 100 then, it implies that

$$30.6/113.3 \times 100/1 = 27\%$$

The total impression of these statistical findings is summarized as follows:

PROGRAMMES	NO OF PROGRAMMES (%)	TIME (%)
English	64.09	72.62
Igbo	35.91	27.38

From the analysis and interpretation of the data, we will find that there is a high degree of difference in the two languages which are used for broadcasting programmes at Radio Nigeria Pace-setters F.M, Umuahia. From interviews, we outline the problems of broadcasting in the African language in Radio Nigeria Pace setters F.M, Umuahia.

#### 4.2 Non-uniformity/ Dialectal differences

According to Echeruo (2001:1), the Igbo language is spoken by an estimated twenty million Nigerians. The Igbo language, instead of gaining height in the hierarchy of languages, is currently moving in a downward trend as a result of the quest for superior dialectal status amongst the Igbo people. Afigbo (1982) states that Igbo language consists of many dialects; as such every community has its dialect to preserve at the expense of a pan-Igbo language. Okoye and Onwuegbuchunam (2011:547) observe that there are Onitsha dialect, Owerri dialect, Abakiliki, Nsukka and Udi dialect etc., each claims to be superior to the other dialect. Anyaegbuna (2012:30) notes, that many have tried to argue that Igbo is a multi-dialectal language and that some of these dialects are rather difficult to comprehend. Afigbo (1982)

went on to state that this obsession with the preservation of fragmented dialects at the expense of the pan-Igbo language has made it impossible for Igbo vocabulary enhancement.

The non-uniformity of languages across Africa makes it difficult to standardize codes used in labelling and identifying media. Different languages are used in Africa to broadcast news, for example in Nigeria; we have different indigenous languages such as Igbo, Yoruba, Hausa, Ibibio, etc. Broadcasting stations in this part of Nigeria broadcast using the language that will be well understood by the natives of that particular geographical area, thereby making it difficult for non-indigenes to get the information passed across that moment.

Non-uniformity of language (Igbo) is a problem in broadcasting because the Igbo language has different dialects and as such using one of these dialects to broadcast makes it impossible for one to satisfy the communication hunger of all Igbos. Nwaozuzu (2008) captures the diversity of the Igbo dialects. This raises a very difficult problem owing to the existence of numerous dialects; following this dialectal difference it is impossible to broadcast in all the dialects of the Igbo language.

#### **4.3 Problems of Translators and Translating**

In the process of translating, coining vocabulary and developing grammar books in African languages, the Europeans engaged in the venture used vocabulary that reflected settler and missionary ideology. They coined phrases and words useful for talking about Africans, not engaging them. They sought to understand African cosmology on their terms, and any conception that clashed with their own perceptions was marginalized and devalued. This kind of attitude is still reflected in indigenous language broadcasts whereby they are translated from English and not originally developed in the target language.

The problem of translating the news to other people who do not understand a particular dialect or language becomes a problem. The news needs to be translated into various African languages/dialects to enable audiences that are not reached to be covered, as a result, translators who have good knowledge of both languages are needed. But some languages have not been reduced to writing, hence it causes problems for the translators. Some of the broadcasters who do not make use of linguistic norms in passing information find it difficult to even translate.

In some African languages, where tone or diacritic marks failed to be used by the translators, from the source languages to target language properly, we find out that

proper information cannot be disseminated to the masses. For instance, in Igbo language where broadcasters do not spell out or pronounce some Igbo vowels properly like /ì, ò, ù /, Igbo people may not understand the information being passed across clearly. Therefore, the lack of good translators to translate the news to people becomes a problem in broadcasting.

#### **4.4 Technical Terms**

Some technical terms in English are not found in African languages. This may be due to existing situations or development in the content. For example, the word Boko Haram there is no defined term for the word in the Igbo language. Also, there is no equivalent term for fuel subsidy in our local languages. If these words are not properly encoded, people will not understand the information broadcasters are passing across. The problem of translating these technical or foreign terms from the source language to the target language used in the broadcast media is a big problem militating against effective broadcasting in African languages. In the course of broadcasting, there may exist some new situations or global issues happening in the world which might be alien to our indigenous languages. So, the problem becomes how to capture these new concepts, ideas and issues, using the available linguistic materials in our local languages to make for clearer understanding amongst the natives without altering any piece of information for complete and efficient dissemination of information.

#### **4.5 Inferiority Complex**

Inferiority complex in studying in African languages, especially the Igbo language, is a hindrance in broadcasting in the Igbo language. The negligence and poor attitude towards the study of the Igbo language may serve as a handicap towards effective dissemination of information to Igbos, as well as Africans as media houses may run short of words to use, or there will be a lack of trained and skilled broadcasters who can cast news in African languages. As such, limiting its usage in broadcasting, the inability of Africans to study their languages may cause the African language to be obsolete and cause extinction because it is no longer used, spoken or studied. Okoye and Onwuegbuchunam (2011:547) have shown that inferiority complex affects Igbo people in the use of their language. The Igbo people feel proud speaking other languages like English, Yoruba, and Hausa, and they feel shy speaking their local languages/dialects. The other phase of an Igbo man is that he will proudly communicate fluently in Hausa, Yoruba and other tongues freely in public, but rarely



in Igbo. We often try to become more native than our native host, but hostile to our own very native identity. Are we ashamed of being Igbos? Anyaegbuna (2013:30) notes that the greatest problem facing Igbo man is the attitude to his language. An Igbo prefers greeting in English to his language. Anyaegbuna (2012: 30) posits that it is glaring that NdiIgbo equally stands out as one group that would rarely communicate freely and proudly in Igbo language publicly. There is a new wave of hybridised Igbo through the integration of English and Igbo what is popularly called *Engligbo*. This is the worst form of adulteration that is currently experienced in the Igbo language. It is more damaging because children easily pick it up and turn it into popular slang among the populace. UzomaOkpo, a popular radio presenter and Director at the Broadcasting Corporation of Abia State (BCA) urges the Igbo-speaking states to conduct their business in the Igbo language as their northern counterparts are doing in Hausa. (Daily Sun 2012: 29).

#### **4.6 Government Negligence**

The governments in states where the Igbo language is primarily spoken are practically not doing enough to put the Igbo language in the scheme of first-class languages of the country. They are still not proactively promoting the Igbo language to the place of a multi-million language status. The “*Asụsụ Igbo Teta*” (Wake up Igbo Language) association which held its annual conference in 2012 in Umuahia, which it started in July 2009 at AlvanIkoku Federal College of Education met its shocker of life when many Igbo sons and daughters, traditional rulers and top government official who was supposed to grace the occasion were nowhere to be found. This reveals the place of Igbo language to the ruling Igbo political elites. There is the orthography controversy to contend with. The government concerned has not done enough to develop and sustain a viable language education policy. If existing language policies only remain in paper and files, indigenous languages like Igbo shall remain endangered. Ogunsiyi&Fakeye (2012:69) assert:

To ask [about] the language needs of contemporary Nigeria today is perhaps not interesting. In one sense, the present situation provides a short-term answer. Given the position of English as the official language and language of inter-ethnic communication, nothing is virtually lost by being an English language monolingual but it seems all is lost by being monolingual in one of the Nigerian languages. For as long as English remains the language of international communication, a rational language policy must take the dominance

of English into account.

Going by the above, it seems that every language policy that would work in favour of the indigenous languages must tilt towards bilingualism, whereby both English and the indigenous languages are given their proper places. Hence, any bogus policy that tends to relegate English to the background in preference for the indigenous languages may face stiff resistance.

### **5.0 Discussion of Findings**

The discussion of the findings was based on the research questions. On the whole, as far as African indigenous languages are concerned, we have seen from the study, that the broadcasting industry has not lived up to its expectations. One of the key factors identified by Lawell (1948) is cultural transmission. Emenanjo (1999:83) has shown that language is the key to the heart of the people; if we lose the key we lose the people, a lost language is a lost tribe, a lost tribe is a lost culture; a lost culture is invaluable knowledge lost. The whole vast of archives and expertise will be consigned to oblivion; of course, it goes without saying that the social attitude of a people towards their language affects it positively or otherwise. For the speakers of minority languages, the desire to belong to a more recognized language makes them hide their identity by not using their languages at all. Sometimes, this attitude compels them to inter-marry and melt into their new-found filio-ethnolinguistic group. Organizations like the media have not helped matters in the development of indigenous languages. News broadcast in the local languages is nothing to write home about, and efforts are not made to improve the quality at all. Even the so-called major languages, which seem to be doing better, still require more determined efforts to get them to perform.

The policy statement in the language provision of the 1977 National Policy on Education *inter alia*, stipulates that the “government will ensure that the medium of instruction will be principally the mother tongue or the language of the immediate community; and to this end will: (i) develop the orthography for many more Nigerian languages, (ii) produce textbooks in Nigerian languages”. We can all agree that this policy has remained theoretical because of many other factors, including the strong influence of English as a language of civilization and also lack of trained teachers in these areas which would have aided the development of the indigenous languages. Many of the African indigenous languages now face the risk of going into extinction; the threat posed to Nigerian indigenous languages results

partly from the use of English as the language of wider communication in the Nigerian broadcasting industry.

## 6.0 Recommendations

From the data analyzed, it can be seen that the English language programmes are given prominence in Radio Nigeria Pace-Setters F.M Umuahia. The analysis points to the fact that Radio Nigeria Umuahia should be encouraged to promote the Igbo language and culture by giving prominence to the Igbo language programmes. Besides, Igbo programmes and news could be generated ab initio from the language instead of translating from English. Again, parents should also encourage the use of the Igbo language in their homes and make sure the first language the child is introduced to is Igbo, rather than English. It is therefore recommended that books, magazine and newspaper publishers interested in the development of indigenous publishing should co-operate with the Bible Society of Nigeria in this regard, and also consider entering the religious publications market. State governments should also work with the society, with regard to the development of their various indigenous languages.

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