



**Thesis**

**By**

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**UNIVERSITY OF  
IBADAN, IBADAN**

**An Evaluation of the  
Development Communication  
Content of Yoruba Newspapers**

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**AN EVALUATION OF THE DEVELOPMENT  
COMMUNICATION CONTENT OF YORUBA  
NEWSPAPERS**



BY

**SALAWU, ABIODUN S.  
(MATIC NO. 79307)**

**A Ph. D THESIS**

**PRESENTED TO**

**THE DEPARTMENT OF COMMUNICATION AND LANGUAGE ARTS  
UNIVERSITY OF IBADAN, IBADAN  
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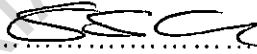
2001

## CERTIFICATION

I certify that this is the original work of

Salawu, Abiodun S.

carried out under my supervision.



.....  
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## ABSTRACT

This study investigated the Yourba language newspapers, particularly, in relation to their development communication content.

The study adopted, principally, the content analysis method, and as a supplement, stylistic analysis. The three newspapers content-analysed were: *Gbohunbohun*, *Iroyin Yoruba* and *Isokan*. Yoruba language newspapers are weeklies. A total of 125 editions of the newspapers, spanning eleven years (1986-1996) were sampled. Stylistic analysis of the newspapers was done at the following levels: the graphetic/graphological, the grammatical, the lexical and the semantic.

The following are some of the findings:

Development-oriented items constituted 27.4% of the entire editorial content of the newspapers analysed. Among other measures, 17.3% of this stories were placed on the front page; 16.4% the back page; and 66.3% the inside pages. The treatment given to development-oriented stories in the newspapers was considered to be fair.

The newspapers disseminated their development messages mostly through the news genre. This genre constituted 66.9% of all development-oriented items content-analysed.

There is a statistically significant relationship between ownership patterns and coverage of development issues. Government-owned newspaper covers development issues more than the privately-owned ones. The two privately-owned newspapers content analysed had an average of 26.4% for the coverage of development issues while the government-owned newspaper had 26.7% ( $X^2 = 157.91, p \leq 0.05$ ).

The only area where variation in styles of these newspapers is noticeable is in graphology. The problems of syntax and lexis in the newspapers were not a 'house problem'. They did not represent the style of a particular newspaper. Rather, they emanated from individual writers of development-oriented stories or write-ups.

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## DEDICATION

This work is dedicated to the Lord who is able

(Luke 1:37; Phillipians 4:13)

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# CHAPTER ONE

## INTRODUCTION

### 1.0 Introduction

Perhaps, the most understudied aspect of development research has been the development message itself, its nature and construction (Melkote, 1987) even though, the treatment of development message is a great factor for the success or otherwise of any development programme.

At the expiration of the era of adoption of innovations, (much of the 1960s and into the 1970s) popularly known as the era of the dominant paradigm of development - when development was largely viewed as economic (Rogers, 1976, 1978) - a new approach to development communication emerged. This new approach is geared toward the popularisation of the development and design of campaign messages, that are supposed to be culturally sensitive, *language specific* (emphasis mine) and in tune with the social realities of the people of the developing world (Nwuneli, 1993).

The language in which a development message would be disseminated is a very important aspect of the message treatment. Nwuneli (1986: 203) posits that the indigenous language of a community is the best suited for the purpose of conveying any message, whatsoever, to the said community.

Every human community needs communication because communication is, inextricably, intertwined with human existence. There is, practically, nothing man can do without communication.

Essentially, communication is the sharing of meaning through signs and symbols. A system of symbols is what is called language, and language is a basic tool of communication (Berger, 1987). Language, therefore, is a system of symbols that may be oral or written used in a fairly standardized way by members of the same community to call forth meaning.

Every human society has a language through which its members communicate. Because this language is indigenous to them, they communicate better with one another when the medium is used.

In most developing countries, communication in indigenous language, however, has been adversely affected due to the fact of their colonisation. This fact of history has actually affected the sensibility of the people of the third world. Ngugi Wa Thiong'o (1986: 116), a foremost African writer and crusader of African languages for creative writings by Africans, underscored the all-importance of language to a people's definition of reality:

*Since the new language as a means of communication was a product of and was reflecting the 'real' language of life elsewhere, it could never as spoken or written properly reflect or imitate the real life of that community. This may in part explain why technology always appears*

*to us as slightly external, their product and not ours.*

Elugbe (1991:44) stressed this further:

*People are just as attached to their languages as they are to other aspects of their culture, such as religion, a way of dressing, a political system, and so on; it is not easy to make them give up their language.*

As a result of this, language is seen as a major aspect of culture which every society guards jealously for, among other things, "transmission of the cultural heritage" (for social continuity) (Lasswell, 1948).

Language is used not only in interpersonal communication, but also in the transmission of mass mediated messages. Technology has made possible the emergence of media of mass communication which have improved communication systems within and among communities.

These media of mass communication basically fall into two broad categories. The first category is the print which comprises, among others, newspapers and magazines. The second category is the electronic, made up of radio, television and film.

What is, however, of importance is that these media disseminate messages through the use of language.

And, because of the colonial history of Nigeria, coupled with the diversity of its ethnic composition, English is its official language and the



major medium of communication. For this reason, native languages are not highly esteemed.

The situation is not different in other African countries. Ngugi (1986: 11, 1993) attests to this fact while narrating an experience he had in school after the 1952 declaration of state of emergency in Kenya.

He wrote:

*English became more than a language: it was the language, and all the others had to bow before it in deference. Thus one of the most humiliating experiences was to be caught speaking Gikuyu in the vicinity of the school. The culprit was given corporal punishment - three to five strokes of the cane on bare buttocks - or was made to carry a metal plate around the neck with inscriptions such as I AM STUPID or I AM A DONKEY. Sometimes, the culprits were fined money they could hardly afford.*

The media of mass communication are also caught in this web as they disseminate information mostly in the foreign language. By and large, the print media seem more culpable as the electronic media do better in the use of native languages. This is probably accounted for by

virtue of it, being principally, an oral/aural medium and the point that its production is not too cumbersome.

Being oral, the indigenous language does not cost the broadcaster, who may not be able to write it, anything to broadcast in it. Also, being aural, it does not cost the listener, who may not be able to read the language, anything to listen to it. (Salawu, 1993:2).

Because of the simplicity of radio and its accessibility (Moemeka, 1990:65; Soola, 1997:13), it naturally becomes the rural medium. And, since the rural populace and the urban poor are mostly uneducated in the Western tradition, they do not understand English and other Western languages. Thus, there is the necessity to broadcast in native languages for the benefit of the rural dwellers and the urban poor.

In Nigeria, for instance, the print media appear to be urban-oriented. Because of the nature of the production, transmission of messages and cost, they obviously are not the channels for the rural dwellers and the urban poor. Consequently, they focus their attention on the urban people, some of whom can read English. This, presumably, is because of the diverse nature of Nigeria's ethnic composition.

Notwithstanding the factors mentioned above, there are newspapers published in native languages, but are critically suffering from low awareness and patronage. Ironically, Coker (1968) says *Iroyin Yoruba*, established in 1945, was the widest read weekly in the 40s. Gradually, however, the people who are supposed to be the readers became more and more anglicised, and, therefore, jettisoned the reading

of the indigenous language newspapers. The situation did not change despite all attempts to induce sale of the newspapers. For instance, today, while English language newspapers, published in Nigeria, sell for between N30 and N40, all indigenous language newspapers carry the cover price of N20, yet they are not considerably patronised.

The neglect these newspapers suffer is not only from the general public. Most people who work in the establishments where the newspapers are published do not give them any consideration, either. For instance, advertisement executives in these establishments are not always enthusiastic about canvassing for advertisements for these media. Their lack of enthusiasm may, however, have been a result of the unwillingness of advertisers to put their adverts in these newspapers (Salawu, 1993).

Given this situation, managements of the newspaper establishments do not consider as very important the indigenous language section, especially when it comes to allocation of resources such as newsprint, among others. All attention is focused on other titles of the establishments published in English language (Salawu, 1993).

All this is a result of 'colonial mentality', as most educated Nigerians cannot read and write their native languages or, may be, feign lack of ability to do so, so as not to appear 'local'.

Though, not absolutely blameless of the syndrome, Chinua Achebe (*Morning Yet On Creation Day*), quoted in Ngugi (1986), asks,

rhetorically, "Is it right that a man should abandon his mother tongue for someone else's? It looks like a dreadful betrayal and produces a guilty feeling." The problem, however, seems to be peculiar to the urban educated elite, as the rural dwellers and the urban poor still have a lot of appreciation and regard for their native languages.

Ngugi (1993:35) wrote:

*What prevented our languages from being completely swallowed up by English and other oppressor languages was that the rural and urban masses, who had refused to surrender completely in the political and economic spheres, also continued to breathe life into our languages and thus helped to keep alive the histories and cultures they carried. The masses of Africa would often derive the strength needed in their economic and political struggles from those very languages. Thus, the people of the Third World had refused to surrender their souls to English, French, or Portuguese.*

In essence, because of the non-challant attitude of the urban educated elite to our native languages, newspapers written in our native languages have not been enjoying the kind of patronage, recognition and

respect enjoyed by those written in English Language, the country's second but official language.

Ngugi, in an interview published in ***African Theater Review*** (Eyoh, 1986:112) explained thus:

*Whereas you see, today people identify themselves with that which is removed from themselves. That which is near them, they don't want to identify with.*

In our society, language has become a status symbol in the sense that ability to speak, read and write English Language has become a ticket to the upper strata of the society. Somebody who displays this ability is looked at with respect and admiration, while anybody who cannot display it is naturally seen as crude, raw, uneducated and uncouth.

Ngugi (1993:12), continuing on his school experience about the language question earlier referred to, recalls:

*The attitude to English was the exact opposite: any achievement in spoken or written English*

was highly rewarded; prizes, prestige, applause; the ticket to higher realms. English became the measure of intelligence and ability in the arts, the sciences, and all the other branches of learning. English became the main determinant of a child's progress up the ladder of formal education.

The tendency, therefore, is for our people to be afraid and ashamed of things native. Our written native words, significantly, suffer this. This has retarded the growth of literature in our native languages. Needless to say, newspapers written in the languages are not, significantly, patronised.

In demonstration of his avowed conviction that African languages are effective in transmitting messages, Ngugi, for about two decades now, has been doing his creative and literary works in Gikuyu, his mother tongue, though they subsequently get translated into English. His works which had been originally done in Gikuyu include such plays as ***Ngaahika Ndeeda*** (written with Ngugi Wa Miiri and translated into English as *I will Marry When I want*) and ***Maitu Njugira (Mother Sing for Me)***. Children's books: ***Njamba Nene na Mbaa thiki Mathaga, Bathitoora ya Njamba Nene and Njamba Nene na cibi King'ang'i.***

**Novels: *Caitani Mutharabaini (Devil on the cross)* and *Matigari Ma***

***Njiruungi*** (Ngugi, 1993).

He stated his position thus:

*A language is capable to do whatever a people want it to do. You know, when the English language was dominated by Latin, there were some people who used to argue that the English language could not cope with certain utterances and so on. When the Russian language was dominated by French and German, it was said that Russian language could not express certain scientific thoughts. The Finnish language is dominated by Swedish in the seventeenth Century, until some Finnish writers decided to start writing in Finnish and discovered the richness of their language. Now, our language can develop in any way. Every language has the potentiality of developing and coping with whatever its users want it to talk about.*

(Eyoh, 1986).

The foregoing, thus, answers the question of whether our languages are capable of carrying development messages of scientific and technological nature.

*Elugbe (1991:44) moved the thesis further:*

*As we try to conquer our environment using tools and technologies, so do we adapt our languages to the newly acquired knowledge. The English language did not always have words like 'electricity', 'computer', 'telephone', 'television', and 'aeroplane'. These words came into the language over time and as a response to specific situations. Any language can expand in a similar way to accommodate any new idea or object.*

It has also been proved that information and knowledge are better acquired and retained in a language that is native to one. This was amply demonstrated with the 'Ife Six-Year Primary Project', (Afolayan 1976; Babalola, 1985; Fafunwa, 1974, 1977, 1982). The project was an experiment carried out by the Institute of Education of the then University of Ife (now Obafemi Awolowo University, Ile-Ife). The experiment was done using pupils of a primary school in Ile-Ife. A set of these pupils was taught all their subjects, except English language, in Yoruba, while another set received its own instructions in English. When examinations



were conducted, pupils whose medium of instruction was Yoruba performed far better than those instructed in English.

With the stipulation of the National Policy on Education (1977, and revised in 1981) that every child should start his education in his mother-tongue or the language of his immediate environment, it is reasonably deduced that every typical Nigerian should, at least, have a modicum of literacy in an indigenous language of the country.

### 1.1 Statement of the Problem

The observation of Melkote (1987) that the domain of message analysis (i.e. message design, construction, treatment, strategies etc.) was a seldom researched area in Development Support Communication is still valid today. Similarly, development agencies and practitioners in the media are yet to consider the fact that many of our people towards whom development efforts are geared (Rogers, 1978:52) could be better communicated with in the language of their own (Nwuneli, 1986).

Although, mass media (print media inclusive), unless integrated with other communication approaches, have been said to be incapable of bringing about social change by themselves (Klapper, 1960; Moemeka, 1991), the fact remains that they are a veritable channel for development communication.

Print media, essentially, because of their permanence and benefit of visual, are very important in the process of development communication, although they only appeal to the literate. Their

usefulness, presumably, can be further enhanced if the messages they carry are printed in the indigenous language(s) of the society or community which they serve. But, unfortunately, compared to their English Language counterparts in Nigeria, not much is known about these indigenous language newspapers, particularly in relation to their development communication content and styles. Therefore, this study attempted to investigate the Yoruba newspapers, particularly, in relation to their development communication content.

The following research objectives and questions shed more light on the stated research problems.

## **1.2 Research Objectives**

1. To determine development content of Yoruba newspapers - the kinds, the frequency of coverage, prominence and depth of treatment.
2. To ascertain the journalistic genres and the proportions in which these genres are used for the dissemination of development messages.
3. To determine whether or not there are variations in the coverage of development issues in terms of extent, categories, prominence depth of treatment due to ownership patterns.

4. To determine whether or not there are variations in the styles of the Yoruba newspapers for the dissemination of development messages.

### **1.3 Research Questions**

1. To what extent do Yoruba newspapers carry development messages?
2. In what proportions are journalistic genres used for the dissemination of development messages?
3. Does the coverage of development issues by Yoruba newspapers vary in extent, categories, prominence and depth of treatment according to ownership?
4. Do Yoruba newspapers vary in styles in the dissemination of development messages?

### **1.4 Purpose of the Study**

This study aims at examining how the language of people in developing countries can be used to diffuse innovations to them. It examines the appropriateness and effectiveness of indigenous languages for Social Marketing and Information Campaigns (Nwuneli, 1993).

It also sets out to examine the appropriateness of these media for development communication and whether they are being used at all for this purpose.

## **1.5 Significance of the Study**

Ngugi Wa Thiong'o's decision to do his writings in his native language, Gikuyu, might look ultra avant garde, yet, it remains a statement that Africans also desire that their languages should not be seen as a crude "system of symbols" fit only for extinction. This study, therefore, is a contribution to this campaign that African languages can be effective vehicles for message dissemination and innovation diffusion.

In a way, it also calls society's and government's attention to the importance of this phenomenon of indigenous language newspapers, thereby endeavouring to seek recognition for them. It seeks to also sensitise government and development agencies to the importance of indigenous language newspapers to the development communication process.

Communication scholars, in general, and development communication scholars, in particular, will also benefit from this study as it will call their attention to this channel of communication that has been, seemingly, suffering neglect.

## **1.6 Scope**

Because the only Nigerian language understood by this researcher is Yoruba, the study concentrated only on newspapers published in Yoruba language.

It also determined the coverage of development issues by these newspapers, as well as the scope of this coverage in terms of the

prominence and treatment given the development stories published. It will examine whether the stories are in different genres of journalistic writings viz: news items, features and editorials (corporate or personal and verbal or pictorial). The study also found out the kinds of development issues covered.

The content analytical study, importantly, covered a period of eleven years and use three newspapers namely, *Iroyin Yoruba*, *Gbounboun*, and *Isokan* as sample.

### 1.7 Limitation

The study is, however, fraught with a limitation in the sense that some of the issues needed in the sample were not available. This was due to a number of factors.

One is that the newspapers are not regularly published. When there is scarcity of resources, the publication of the indigenous titles is suspended, whereas the English titles do not suffer this fate.

Two, storage of documents - newspapers inclusive-in this part of the world is not properly handled. As such, most vital documents are misplaced or lost and, thus, are not available when needed.

Three, with the political repression in the country, some media houses had, on a number of occasions, suffered the fate of being closed down by the nation's military governments. And, indigenous language newspapers had not been immune to this.

## 1.8 Operational Definitions of Terms

**Content:** All journalistic write-ups which include news, features, opinions, essays news photographs, cartoons and literary write-ups.

**Editorial:** All opinion write-ups, either representing the views of a newspaper organisation or views of an individual writer.

**Yoruba newspapers:** Newspapers published in Yoruba language for any person literate in it.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 COMMUNICATION

Communication, as a concept, has varying aspects that are of interest to varying scholars across disciplines. Communication has been looked at in terms of its definition, element, functions, activities, contexts, effects, types and significance.

Communication, simply put, has been defined as the sharing of meanings. Defleur and Dennis (1981 : 14) note that:

*the basic act of communication begins when one person decides that he or she wants to use a given language **symbol** (a word or some object for which there is a standard interpretation) to arouse a specific set of meanings in another person.*

And, by **meanings**, they refer to "inner subjective responses to images, interpretations and feelings such as those aroused by each word we know". Defleur and Dennis (1981:14)

Stressing the essence of sharing of meanings in communication, they write:

*The act of communication is completed when the internal responses of the receiver (the person to whom the message has been sent) are more or less parallel to those intended by the communicator. Thus, the act of communication results in a correspondence of inner meanings between communicator and receiver. (Defleur & Dennis 1981:14).*

This, significantly, applies to all types of communication, even intrapersonal-the person being both the source and the receiver. Rogers (1962 :5) also reinforces the issue of mutual understanding in the process of communication.

Taking communication out of this abstract, Seymour-Smith (1986) attempts to link the process with the society, thus:

*Communication, or the sending and receiving of messages, is essential to all social life and cultural systems, so much so that it is often taken in anthropological theory to be the paradigm of all culture and of all social organisation.*

In the *Rhetoric*, Aristotle identifies three ingredients of communication: the speaker, the speech and the audience (Roberts, 1948:14). This has influenced other communication models though somewhat more complex as developed by Schramm (1954), Westley and Maclean (1957). Nan



(1977) identifies three approaches to the study of communication: dimensional - Riley and Riley (1959) and Berlo (1960); process - Westley and Maclean (1957), Greenberg (1964); and functions - Hall (1959).

Aristotle defines the study of rhetoric (communication) as the search for "all the available means of persuasion" (Roberts 1946:6). But, by the psychology theory which makes a clear distinction between the soul and the mind, attributing separate faculties to each, one purpose of communication is informative - an appeal to the mind. A second is persuasive - an appeal to the soul, the emotions. A third is entertainment. (Campbell, 1951:23-24).

Berlo (1960:12) says we communicate to influence - to affect with intent. According to him, "Purpose and audience are not separable. All communication behaviour has as its purpose the eliciting of a specific response from a person (or group of persons)" (Berlo, 1960:16).

He, later, identifies two types of communication purpose. One is consummatory and the other, instrumental. It is consummatory when the purpose is accomplished entirely at the moment of its consumption and it is instrumental when the consumption produces further behaviour. Schramm (1949:269) makes the distinction in another way: immediate reward, delayed reward.

Lasswell (1948) names three general functions of all communication viz: surveillance of the environment, correlation of parts and transmission of the cultural heritage. Meanwhile, Dance and Larson

(1976), on their own part, describe the functions of communication as linking, mentation and regulatory.

But, what makes communication possible? Liebenau (1990:13) says that communication takes place by the use of signs which have a number of properties. These properties can be considered at four levels and these represent "a range from the most social to the most technical aspects of communication". According to him, the levels can be seen in two parts. **Pragmatics** and **semantics** roughly correspond to the context and purpose of communication, while **syntactics** and **empirics** roughly correspond to the form and means.

## 2.2 DEVELOPMENT

The concept 'development' has undergone a kaleidoscopic treatment over the decades. In the past, development had been largely viewed as economic, with the development of a nation being marked with such indices as gross national product (GNP), gross domestic product (GDP) and income per capita. The assumption was that the benefits of economic advancement, even if initially concentrated in the metropolitan centres, would eventually trickle down to the periphery.

This assumption has been described as being both simplistic and unworkable (Habte, 1983; Mabogunje, 1980; Hamelink, 1983). The underlying point here is that national economic growth does not translate to the well-being of the citizens. Mabogunje (1980) contends that this assumption results in situations where foreign wealth, produced within the

shores of an indigent country, was falsely credited to its citizenry when, in fact, such populace continues to wallow in poverty, while international statistics parades them as growing, even developing.

Meanwhile, the whole world has realised the hollowness of this and has, therefore, evolved alternative development paradigms. The indicators of these alternative paradigms are:

*Human Development Index (HDI) popularized by the UNDP; its Sustainable Human Development (SHD); people-centred development through people's empowerment, popular participation and 'putting the people first'; bottom-up development from the grassroots; environmental accounting; and the restructuring of the world economic and financial system along with the UN system and the Bretton Woods Institutions (Onimode, 1995).*

Since economic growth through industrialisation had been faulted as the legitimate development goal, the new paradigm that emerged in the late 1960s and 1970s had shifted emphasis of development goals towards:

1. Equality of the distribution of socio-economic benefits, information, resources, wealth, e.t.c;
2. Popular participation in self-development planning and execution, usually accompanied by the decentralization of certain of these activities to the village level;

- 3 Self-reliance and independence in development, with an emphasis upon the potential of local resources; and
4. Integration of traditional with modern systems, so that modernisation is a syncretisation of old and new ideas, with the exact mixture somewhat different in each locale (Rogers, 1976).

Suld and Tyson (1978), in specific terms, categorise development goals for the purpose of planning:

1. Physical and mental health, which also involves proper nutrition, shelter and housing, work safety, recreation and leisure and community participation;
2. Security, dignity and freedom which entail equal protection under law, equal respect and dignity, freedom of expression, communication and peaceful assembly, security against crime etc.
3. Education and training; and
4. Culture and leisure.

The inference drawn from the above is that the goal of development is humanitarian and people-centered, and the world community is already aware of its essence. For instance, the World Summit on Children in 1990, United Nations Conference on Environmental Development (UNCED) in 1992, World Conference on Human Rights 1993, the Year of the World's Indigenous People 1993, Sustainable Development of Small Islands 1994, International Year of the Family 1994, International Conference on Population and Development

(ICPD) 1994, World Social Development Summit 1995 and UN Women's Conference 1995, have all underscored the need to put people of all categories in the centre of development.

Awe (1995) quotes Principle 2 of the ICPD document as stating that:

*human beings are at the centre of concerns for sustainable development ... People are the most important and valuable resources of any nation.*

In fact, the kind of development this study is preoccupied with is one that improves the quality of lives of people and move the society to desirable ideals. The indicators of this for the people are appropriate health programs, increased food production, housing, higher income, environmental health, mass and adult literacy, urban and rural development, population control, youth and child development, justice, democracy, unity and enhancement of culture.

*In consonance with this, Walter Rodney, quoted in Opubor (1985) says:*

*Development in human society is a many-sided process. At the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. The achievement of any of those aspects of personal development is very much tied in with the state of the society as a whole.*

Dudley Sears, also quoted in Opubor (1985) asserts that development involves the creation of human potential. According to him, the questions to ask about a country's development are: What has been happening to poverty? What has been happening to unemployment? What has been happening to inequality?

Torado et al (1974:207) seemed to be answering these questions when they recognised the indicators of development as "the appropriate production and more equitable distribution of... **food, income and quality social services, including education and health**".

Karl Manhein (ISIS,1983) identifies two basic modes of thinking, based on one's class interest that shapes one's perception of reality. These are the ideological and the utopian.

Going by these two modes, the dominant paradigm of development can be said to be based on the ideological mode which asserts the world views of ruling groups, supports the status quo, and sees change taking place largely within currently established structures. So, the dominant paradigm sees development as an administrative problem, the solution to which lies in the transfer of vast amounts of capital and technological resources from the rich to the poor nations.

The people-centred model of development is of the utopian mode and this reflects the opinions of certain oppressed groups, believes in the transformation of the existing structures by overthrowing the status quo and sees change through destruction of structures responsible for exploitation and oppression of the masses. Miller (1974:83), Pajestka

(1970) and Hancock (1981:14) have all made postulations about development in this direction.

Sheldon Gellar, referred to in ISIS (1983), cites a third model of development, based on moralist-idealist thought. The moralist-idealists are those who believe in the "good society", defined in terms of justice, freedom and liberation, rather than GNP, industrialisation or public ownership of the means of production.

The people-centered development can thus be said to be a hybrid of the utopian mode and Gellar's moralist-idealist model.

### **2.3 Development Communication**

Moemeka (1991) defines development communication as the application of the process of communication to the development process. In other words, development communication is the use of the principles and practice of exchange of ideas to fulfill development objectives.

In short, the purpose of development communication is to advance development (Quebral, 1973). It is further said that development requires that a mass of people with a low rate of literacy and income and the socio-economic attributes that go with it, first of all be informed about and motivated to accept and use a sizeable body of hitherto unfamiliar ideas and skills in very much less time than that process would normally take.

Thus, the job of development communication is to inform and motivate at the national, sectoral and project levels. Stated in these terms, Quebral (1973) notes, "the job of development communication is

the process of development itself". Furthermore, Goldhaber (1983) states that the ultimate aim of communication for development is the facilitation of the exchange of information for increased productivity and development.

The early paradigm of development communication had conceived of communication as having an all-powerful affect, akin to the discredited bullet (hypodermic needle) theory. (Rogers, 1978). Early studies had discussed what communication could do or the effect which communication could have on literacy, aspiration, empathy, attitudes etc. but without regard to the cultural and social-economic realities of the recipient audiences (Moemeka, 1991).

These studies (Almon and Verba, 1963; Pye, 1963 and Deutsch, 1964) did not consider the social and historical contexts of these variables and how they are logically linked with one another. They also did not consider as an important influence on communication, the social structures of villages and larger communities and the type of interest groups within the larger communities as well as the economic, political, educational and social institutions in villages or in nations.

According to Moemeka, this old paradigm was unilinear as well as being "transportational". It was transportational in the sense that it assumed that communicating to the elites in the communities was just enough, believing that the information would just "trickle down" to the masses from them.



A later realisation that development of each society is determined by that society's own needs which in turn are a question of the peculiar circumstances of climatic, historical, cultural and social conditions began to emerge. (Okigbo, 1991).

The 1975 conference held in Honolulu, Hawaii, for the purpose of reviewing the use of communication in economic and social development marked a turning point in the study of development communication. A direct result of these proceedings was the emergence of a new paradigm of development and development communication.

Significantly, the new model of development communication "stresses access to the media of communication; participation in communication activities and relevance of content to the socio-cultural context".

In concise terms, the purpose of development communication is to understand the needs and social realities of the people and mobilize them towards the development goals. In other words, development communication is one with a "social conscience", having the people as its focus.

An International Conference on Communication Policies for Rapidly Developing Societies, held at Mashhad, Iran, in 1975, identified specific activities that development communication must strive to accomplish if it must contribute effectively to development:

1. Determination of the needs of the people and the provision of sufficient citizen access to the communication system to serve as effective feedback to the government;
2. Provision of horizontal and vertical (interactive) communication linkage at all levels of society and communication channels through which people have the capability to communicate with one another in order to accomplish co-ordination necessary for human and material development,
3. Provision of local community support for cultural preservation; provision of local media to serve as effective channels,
4. Provision of relevant information;
5. Support for specific development projects and social services; and raising people's awareness of development projects and opportunities, and helping to foster attitudes and motivations that contribute to development (Moemeka, 1991).

Moemeka further says that development communication "involves the generation of psychic mobility or empathy, raising of aspirations, teaching of new skills and encouragement of local participation in development activities."

The point to note here is that no amount of investment or provision of technology and inputs will bring any lasting improvement in the living standards of people unless they, themselves, change their attitude and behavioural patterns. In essence, it is people who will bring about development, and there can be no change for the better "without their

informed participation, without mobilizing their capacities and energies, and without increasing their knowledge and skills" (FAO, 1979).

This is where communication comes in because it caters to these human dimensions.

According to the report of the World Conference on Agrarian Reform and Rural Development (WCARRD), held in Rome in 1979, development strategies can realise their full potential only through the motivation, active involvement and organisation of people in conceptualising and designing policies and programmes.

The report also postulates that development strategies must aim at engendering:

*Understanding and awareness of the problems and opportunities of rural people at all levels and (at) Improving the interaction between development personnel and the masses through an efficient communication system. (FAO, 1979).*

To be effective, the report advocates:

*Development communication must be based on proper audience research, good planning and management, the use of a variety of media channels, and on-going testing and evaluation. (FAO, 1979).*

This is the essence of what Nwuneli (1993) calls social marketing strategies and information campaigns.

Social marketing is a mechanism of social control to achieve objectives of social change where these objectives are said to be in the best interests of the individuals or systems being changed. Information campaign is a form of social intervention prompted by a determination that some situation represents a social problem meriting social action.

Information campaigns and social marketing are made possible through the integrated media approach. The integrated media approach involves the use of a variety of media channels.

This study will categorise the "variety of media channels" into two: the formal and the informal. The formal takes care of all mass media channels which include print media (newspapers, magazines and other adjuncts such as posters and handbills) and broadcast media (radio and television).

The informal would include all interpersonal approaches and traditional folk media channels. In short, the informal channel is the oramedia. The traditional media channels include such popular arts as music, dance, drama e.t.c.

Significantly, both the formal and informal channels could also come together to form what is referred to as the integrated approach.

From this, we may attempt an examination of the relationship between the media and society, or put differently, the role of the media in society.

## 2.4 The Media and Society

There is inter-relationship between the media and the society, for the society brings about the media and the nature of the society determines the kinds of media that exists. Likewise, as the society impacts on the media- their nature and content - so do the media reflect the society and impact on the society. The media impact on the society as a whole, as well as the institutions and the various individuals that make it up.

The extent of the influence of the media upon society has been a subject of debate among critics, scholars and media professionals. While many would argue that the influence is minimal, others like McLuhan would assert that the media have an all-encompassing impact on the society. McLuhan and Fiore (1967:26) sum up the view thus:

*All media work us over completely. They are so pervasive in their personal, political, economic, aesthetic, psychological, moral, ethical, and social consequences that they leave no part of us untouched, unaffected, unaltered. The medium is the message. Any understanding of social and cultural change is impossible without a knowledge of the way media work as environments.*

As there are debates on the extent of mass media influence on the society, so are there debates on whether this influence is negative or positive. Wood (1983) identifies eight major charges levelled against the mass media. These include: passivity, low cultural tastes, violence and

delinquency, moral deterioration, illiteracy, and disintegration of the family. And, according to him, the positive effects argument is hinged on the following: expensive entertainment, free speech, cleaner government, higher cultural tastes, important and useful information, participatory democracy as well as higher standard of living.

He, later, grouped the (actual) behavioural effects of mass media into six categories. The first is that the media occupy our attention, which may result in narcotizing dysfunction. Lazarsfeld and Merton (1948) described narcotizing dysfunction as the bombardment of the media receiver with such an overwhelming mass of social and political information that he or she is numbed into inaction.

They further explained:

*In short, he (the reader/listener/viewer) takes his secondary contact with the world of political reality, his reading and listening and thinking, as a vicarious performance. He comes to mistake **knowing** about problems of the day for **doing** something about them, His social conscience remains spotless clean. He is concerned. He is informed. And he has all sorts of ideas as to what should be done. But, after he has gotten through his dinner and after he has listened to his favoured radio programs and after he has read his second newspaper of the day, it is really time for bed. (Lazarsfeld and Merton, 1948).*

The second category of media behavioural effects identified by Wood (1983) is that "the media create a well informed citizenry, although the important information may be hard to distinguish from the trivial and the misleading".

The third is that "the media determine what is important for us through status conferral, agenda setting and the establishment of materialistic goals". Four, that "the media contribute to social conformity by reinforcing the status quo and promoting social regularity, socialization, and cultural homogenization". (Wood, 1983).

Murphy (1977) provides an illustration of the promotion of social regularity function of the media:

*The media, too, provide reinforcement for socially accepted conduct. They tell us about boys and girls and impecunious old ladies, who, upon finding large sums of money, turn them over to the police for return to their rightful owners. By their accounts of arrests for selling drugs, they remind us of the fate of transgressors. They help us to stay sober by recounting the punishment of those arrested for drunk driving or public intoxication... all in all, they promote social regularity by reminding us, day in day out, of the rewards of regularity and the penalties for its lack.*

Five, the media facilitate the modification of values, although they do so less by direct manipulation than by defining the cultural norms. And six, sometimes the media stimulate anti-social behaviour, occasionally of a sexual nature but is often of a violent nature.

Suarez (1978:3) reinforces this influence of mass media on society, stressing in particular, the functional nature of the media institution:

*I do not regard journalism and communication media as autonomous, as existing independent from overall national and social awareness, but as a part of it. This social entity and its structure act on mass media, influence them directly, determine their character and content... Journalism and communication media cannot be entirely independent if only because without a certain conception of shaping social awareness they would lose the main objectives of their activities.*

Building on previous works such as Lasswell (1948), Wright (1960), Mendelsohn (1966), Williams (1972) and Macbride et al (1980), McQuail (1978:71) identifies five functions of the mass media. These are:

- i. **Information:** providing information about events and conditions in society and the world, indicating relations of power; facilitating innovation, adaptation and progress.
- ii. **Correlation:** explaining, interpreting and commenting on the meaning of events and information, providing support for



establishment authority and norms; socialising; co-ordinating separate activities; consensus building; setting orders of priority and signaling relative status.

- iii. **Continuity:** expressing the dominant culture and recognizing cultures and new cultural development; forging and maintaining commonality of values.
- iv. **Entertainment:** providing amusement, diversion, the means of relaxation; reducing social tension.
- v. **Mobilization:** campaigning for social objectives in the sphere of politics, war, economic development, work and sometimes religion.

Okigbo (1991:3) postulates that **print** media (emphasis mine) should contribute to national development by fulfilling the important functions of disseminating truthful and useful information, correlating the parts of society and sensitising (or conscientising) the people to the need for planned development and social change.

Other important functions of the print media in the development process, according to him, are persuasion, motivation, providing learning materials and appropriate development information for educated members of the society.

Defleur and Dennis (1981:1483) point out that diffusion of information is the first crucial step in social change, contending that traditional societies which have only limited mass communication tend to change slowly.

In concrete terms, Schramm (1964:114) asserts that mass media can be important agents of deliberate social change.

Important as the role of mass media may be in social change, it may be too simplistic if other factors are not taken into consideration. Klapper (1960) points out that mass media cannot, by themselves, bring about the desired change in people's attitudes. According to him, the media perform this function through and among a nexus of mediating factors.

The mediating factors, he says, are such that they typically see mass media as contributory agent but not the sole cause of a process of reinforcing the existing condition. His mediating factors include selective processes (selective perception, selective attention and selective retention), group processes, group norms and opinion leadership.

## **2.5 Origin and Development of Print Media**

The modern newspaper is society's primary instrument for mass communication. It has, with greater regularity, over more years and in more places, kept the logbook of human affairs than any other medium of communication.

Prior to the advent of printing technology, human societies had evolved a number of methods to record information through writing. Defleur and Dennis (1981:32) note that before the advent of writing and media, social, political and economic development had been agonizingly slow and human existence remained relatively simple for centuries.

The transition to writing changed all this but it took some time. Stone was the first medium used extensively to record human experiences. Records have it that between 35,000 and 30,000 B.C., Cro-Magnon people in South Europe painted elaborate murals on caves. Later development in pre-literate societies led to the use of pottery, basket, sticks, cloth, walls, animal skins, bark, and even leaves as media to store and exchange information. By 4,000, B.C., hieroglyphic writing had been developed in Egypt and this was later followed, between 3,000 and 1,700 B.C., with the development, by the Sumerians, of cuneiform writing on clay tablets, being the first phonetic writing.

With time, writing surface also developed. It moved from the use of papyrus by the Egyptians, to parchment, to vellum and finally to paper, as invented by the Chinese during the second century. Its widespread use around the globe, however, came much later.

Meanwhile, before the invention of the movable type around the middle of the 15th century, the only books available to Europeans were handwritten manuscripts which were costly and often inaccurate copies. Essentially, printing made possible the popularisation of learning, a result of the Renaissance movement.

The invention of printing has been credited to John Gutenberg, a German who lived between 1400 and 1468. His 42-line 'Bible', generally known as the 'Gutenberg Bible', was, to some extent, the first printed book. This was printed by Gutenberg at Mainz and was finished not later than 1455-possibly a year or two earlier. The technical excellence of the

book makes it unlikely that this was the first that Gutenberg attempted, and it was later established that it was preceded by a number of earlier and less perfect efforts, including several editions of Aelius Donatus's **Ars Grammatica**.

These earlier works, in types which can almost certainly be attributed to Gutenberg, show the progressive development of the various techniques that culminated in the perfection of 42-line Bible.

There are also in existence fragments of early printing in types different from any used by Gutenberg. They may indicate an independent and possibly even earlier development of the art in the Netherlands.

Defleur and Dennis (1981) posit that the history of newspapers is as long as the history of books. According to them, the newspaper had some fore-runners. The Romans, about the time of Christ, posted daily news sheets in public places. In the mid-1500s, leaders of Venice made news of the war in Dalmatia regularly available to the public at the payment of a gazette, a small coin. In London, 1621, **Coranto** was also sold to the public.

However, the characterization of modern newspapers is remarkably different from those of the above-mentioned publications.

Emery (1972) defines a true newspaper as a paper that:

- a is published at least weekly;
- b is produced by a mechanical printing process;
- c is available to people of all walks of life (for a price);

- d prints news of general interest rather than items on specialized topics  
such as religion or business;
- e is readable by people of ordinary literacy;
- f is timely, and
- g is stable over time.

In line with this definition, **Oxford Gazette**, later called **London Gazette**, could be said to be the first true newspaper. First published in 1665, under the authority of the Crown, the **Gazette** appeared twice weekly and it lasted till the twentieth century.

The pioneer daily newspaper in English, the **Daily Courant**, began publication in London on March 11, 1702. It was a newspaper of high quality and considerable integrity (Defleur and Dennis, 1981).

## 2.6 Early Press in Africa

The African Press had its origin in the continent's contact with Europe, (Okigbo, 1991). It was also helped mostly by the nationalistic fervour pervading the continent during the period of colonialism. Writing about the African Press, Ekwelie (1985:5) noted that :

*Its birth and growth in different colonies depended on such factors as the fervour of the nationalist spirit, commitment to the nationalist cause and the state of*

*the economy.*

True to its name as the cradle of civilization, Egypt had the fortune of publishing the first newspapers in Africa. This dates back to the end of the 18th century. According to Okigbo (1991:2), these publications were in French and blossomed during the Napoleonic occupation of 1797. The growth of newspapers in Egyptian local languages(s) was, however, slow and unsystematic (Ainslie, 1962; Hatchten, 1971).

The newspaper in Africa that followed after this was the **Cape Town Gazette and African Advertiser**, published for the first time in 1800 in South Africa. Next was the **Royal Gazette and Sierra Leone Advertiser**, first published in 1801 at Fort Thornton, near Freetown, Sierra-Leone. It was the first newspaper in tropical Africa and was later followed in 1822 by **The Royal Gold Coast Gazette and Commercial Intelligence**, published in the then Gold Coast, now Ghana. Barton (1979) records that **The Royal Gold Coast Gazette and Commercial Intelligence** handwritten, newspaper was "the first newspaper enterprises on the entire continent produced in partnership with an African". Okigbo (1991) adds that "it maintained reasonable presence as the first newspaper and a semi-official mouth-piece in the Gold Coast until 1825."

Closely following this was the **South African Commercial Advertiser** in 1824. A more serious attempt was made in Liberia by an African- American, Charles Force, who in 1826, started publishing

**Liberia Herald**, a four-page monthly that survived for 30 years under different editors.

In 1830, another newspaper emerged in South Africa, this time in Dutch and it had the name, **De Zuid-Afrikaan**. It was a pro slavery newspaper. Charles Bannerman became the first African editor in the Gold Coast when, in 1858, he edited the **Accra Herald** which later became **West African Herald**.

Nigeria's **Iwe Irohin** which emerged in 1859 became the first indigenous language and the first bi-lingual newspaper which was sold for 120 cowries shells (less than the 1800s **U.S. one penny**) (Akinfeleye, 1985:35). The indigenous press in South Africa has a remarkable history and greatly had the involvement of the missionary. (Okigbo, 1991:2). Among the earliest were **Imvo Zabantsundu** (Native Opinion) in 1884 and **Um Afrika in** 1888.

Omu(1978) reveals other pioneer newspapers in West Africa to be **The African Luminary** of Liberia, **The Christian Messenger** and **The Examiner** of Ghana.

In East Africa, the first published newspaper was **The East African and Ugandan Mail**, published in 1899 in Mombasa. Also, in the same place, three years later, precisely in 1902, the **East African Standard** was published

Okigbo (1991) notes that "the early newspapers had a very clear religious imprint, since in many cases, they were founded or supported by missionaries". He, further, points out that the early African newspapers

played important roles in mobilising people for planned development and social change.

In retrospect, Okigbo(1991:3) sums up:

*...the press also played catalytic roles in sensitizing the people, criticizing the colonialists and setting the agenda for social development, through economic and political stimuli. Such stimuli were accompanied by normative change in the patterns of people's beliefs and values. The dominant nature, character and functions of the African print media have always reflected the values and norms of African societies.*

## 2.7 The Growth of the Press in Nigeria

*Iwe Irohin* was the first newspaper published in Nigeria. It came about in Abeokuta in 1859 as the sole effort of a missionary, the Reverend Henry Townsend. The full title of the newspaper was *Iwe Irohin Fun Awon Ara Egba ati Yoruba* ( The Newspaper for the Egbas and Yorubas). Townsend was an Anglican missionary, sent by the Church Missionary Society of England to Nigeria after the slave trade so that he could help build a strong religious foundation among the Sierra Leone immigrants who had settled in Badagry and Abeokuta. He was also to



establish the Anglican missions in the Yoruba country and convert the natives to Christianity through education.

Initially, Townsend stayed in Badagry carrying out his missionary work in conjunction with Ajayi Crowther, the first African Bishop. He left for Abeokuta later and lived the rest of his life there. With the printing experience acquired in England from a brother of his who was a printer, Townsend, with a handy machine he imported (from England), established, in 1854, a small printing press. Five years after, he set up an indigenous language Christian newspaper, the legendary *Iwe Irohin*.

Excited over this unique feat, Townsend, in a despatch to the CMS in England, wrote:

*I have set on foot a Yoruba newspaper. My first number is out, I am writing the second. My object is to get the people to read i.e. to beget the habit of seeking information by reading. It is very difficult (Duyile, 1987).*

From the foregoing, it is obvious that while talking about the evolution of Nigerian press, we cannot neglect the role of the Christian

missionary in pioneering the development. Professor Saburi Biobaku noted:

*In general, the missionaries were enlightened enough to conceive their missions not in the narrow evangelical terms of saving souls but in the broad tradition of David Livingstone, of helping the indigenous people to develop their resources, bringing knowledge to the ignorant and medical care to the sick. The founding of the first press and newspaper in Nigeria by the Reverend Henry Townsend at Abeokuta in 1859 was in keeping with the progressive missionary thinking at the time (quoted in Coker, 1968).*

The second newspaper in Nigeria was the **Anglo African**, published by Robert Campbell (Duyile, 1987). The next was the **Lagos Times** which published between 1880 and 1883. It, however, reappeared in 1890. **The Lagos Observer** appeared in 1882 with J. Bagan Benjamin as the publisher. Then, on 31st March, 1883 came the **Eagle and Lagos Critic**, published by Owen Emeric Macaulay.

Next came the turn of (militant) nationalist press. **Lagos Weekly Record**, published by John Payne Jackson, existed between 1891 and 1930, (Coker, 1968). **The Nigerian Chronicle** published and edited by

Christopher Kumolu Johnson, made its first appearance on the 20th November, 1908. Sharing the same year of birth with the **Chronicle** was the **Lagos Standard**, published by G.A. Williams.

In 1914, Sir Kitoyi Ajasá's **Nigerian Pioneer** started publishing. It was, in 1921, followed by Ernest Ikoli's **African Messenger**, later sold to the Nigerian Printing and Publishing Company Limited whilst its publisher joined the establishment that formed the Nigerian **Daily Times** in 1926.

The **Lagos Daily News**, established by Herbert Macaulay, the founding father of Nigerian nationalism, came about in 1925 as the first newspaper ever to exist along the West Coast of Africa as a daily.

It was the turn of Nigerian **Daily Times** in 1926, and it is still published today. In 1932, "an intellectually oriented and edited weekly newspaper, the **Comet** was started by Duse Mohammed Ali, an Egyptian" (Uche, 1989).

Another landmark was made in the area of Nigerian press in 1937 when Nnamdi Azikiwe began his **West African Pilot**. Efforts were made recently (sometimes, in 1994) to revive this. The **Pilot** was published by Zik Press Limited. The press later had a newspaper chain with different names in many cities. It launched the **Eastern Nigerian Guardian** in Port Harcourt, 1940; **Nigerian Spokesman**, Onitsha and **Southern Defender**, Warri, both in 1943. In 1949, it established the **Northern Advocate** in Jos. In the same year, 1949, Chief Obafemi Awolowo's African Press Limited started publishing the **Nigerian Tribune** in Ibadan.

The governments in the country were also part of the development of the nation's press. The then northern government was the first to own a newspaper. It established the Northern Literature Agency which, in 1939, launched the **Gaskiya Tafi Kwabo** (The Truth is worth more than a penny). This same agency also published the English daily newspaper, **Nigerian Citizen**. The **Nigerian Citizen** later metamorphosed into the present New Nigerian which made its first appearance on January 1, 1966. (Uche, 1989).

Meanwhile, the Eastern Region government, in 1949 had established the **Eastern Outlook**, the name which was later changed to **Nigerian Outlook** in 1955. It was the turn of the Federal Government in 1961 when it established **Morning Post**. In 1964, the Western Region government started the **Daily Sketch**, which exists till today.

One remarkable trend in Nigerian press is that it always records a growth in number at the approach of and during a civilian political era. In this vein, the nation's second republic (1979-1983) witnessed a flurry of newspaper publishing in the country. Among the newspapers that appeared during this period were: **National Concord, Satellite, Guardian, Nigerian Call, Eagle, Okigwe Voice, Trumpet, Daily Nation, Echo, Daily News, Record, Stamp, Advocate, Premier, Hope, Graphic, Sun, People's News**. Of these, only **Concord** and **Guardian** are still published today while some others like **Satellite** and **People's News** made a brief return to the market before they folded up again.

At the end of the second republic (1979 - 1983), other newspapers sprang up. These include **the Democrat, The Reporter, Champion, Republic, Mail, Independent Weekly**. Of these, only **Champion** is still on the newstand. but of recent, other newspapers such as **This Day, A.M. News** (now defunct), **Third Eye, Monitor, Post Express, Today's News Today, Diet** and **Winner**, have appeared.

Despite the harsh socio-economic and political situation under which the Nigerian press operates, there has been so much resilience in it and this is what has kept it going.

Meanwhile, the history of Nigerian Press has not, all along, been that of newspapers alone. There have also been magazines. **Newswatch**, established in 1985 marked a watershed in magazine publishing. But, before it, there had been others such as **Drum, Spear, Happy Home, Newbreed**.

**Newswatch** only brought a novel tradition of investigative journalism into magazine publishing. Others have come after it. Among these are **African Guardian, Tell, the News, This Week, The Week, Probe, Viva and Sentinel**. Some of them are no longer being published.

While all the above-mentioned are serious news magazines, there also emerged in 1986 a new trend of soft-sell magazines (derisively called junk journalism) in Nigeria. This genre has had in its fold, **Prime People, Vintage People, Quality, Classique, Fame, Today's Choice, Razor** and many more. Some are still existing, and others are defunct. (Salawu, 1993).

## 2.8. Language and Communication

Berlo, (1990: 172) defines language thus:

*a system involving both elements and structures. As in any system, we can define elemental and structural units at many levels, depending on purpose. At any level, however, language includes a set of symbols (vocabulary) and the meaningful methods of combining those units (a syntax). A grammar (emphasis provided) is the description of the structural characteristics of language.*

Here, Berlo defines language in terms of elements and structures within the system. Other scholars have concentrated more or less on different aspects of the phenomenon. Block and Trapper (1942:5), for instance, focus on the social function of language. According to them, language is "a system of arbitrary vocal symbols by means of which a social group co-operates".

Hall (1968:158) defines language as "the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols".

Noting that no particular definition of language can be exhaustive, Robin (1964:14) stresses the flexibility and adaptability of language thus:

*"Languages are infinitely extendable and modifiable to the changing needs and conditions of speakers". This, therefore, underscores the fact that language is adaptable to new situations, new ideas, new aspects of culture, (Elugbe, 1991).*

A number of theories have been propounded about the origin of language. From the assumptions of these theories, Berlo (1960:173) draws out some implications which are:

1. Language consists of a set of significant symbols (vocabulary) plus meaningful methods for their combination (syntax).
2. The symbols of a language were chosen by chance. They are not fixed or God-given.
3. Man constructed his own language under the same principles of interpretation, response, and reward that govern all learning.
4. Man gradually created language in order to express his meanings to himself and others, to get other people to have the same meanings, and to make responses that increased his ability to affect.

From the above, we can deduce that language is innate and unique to man; captures man's world of reality; serves as the vehicle of man's interaction (communication) with others; and that no language is superior to others.

Reinforcing language as a distinct characteristic of *homo sapiens*, Greenberg (1971: 156) puts it thus:

*Language is unique to man. No other species possesses a truly symbolic means of communication and no human society, however simple its material culture, lacks the basic human heritage of a well developed language.*

The central idea of the Sapir-Whorf hypothesis is that language functions, not simply as a device for reporting experience, but also, and more significantly, as a way of defining experience for its speakers. Sapir (1931: 578), for example, says:

*Language is not merely a more or less systematic inventory of the various items of experience which seem relevant to the individual, as is so often naively assumed, but is also a self-contained creative symbolic organization, which not only refers to experience largely acquired without its help but actually defines experience for us by reason of its formal completeness and because of our unconscious projection of its implicit expectations into*



*the field of experience. In this respect, language is very much like a mathematical system which, also, records experience in the truest sense of the word, only in the crudest beginnings, but, as time goes on, becomes elaborated into a self-contained conceptual experience in accordance with certain accepted formal limitations... (Meanings are) not so much discovered in experience as imposed upon it, because of the tyrannical orientation in the world.*

This thesis seems to have had its initial formulation in an article of Sapir, first published in 1929.

*Language is a guide to "social reality". Though language is not ordinarily thought of as of essential interest to the students of social science, it powerfully conditions all thinking about social problems and processes. Human beings do not live in the objective world alone, nor 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. It is quite an illusion to imagine that one adjusts*

*to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the "real world" is to a large extent unconsciously built upon on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached. (Quoted In Mandelbaum, 1942: 162).*

It is evident from these statements that language plays a significant role in the totality of culture. Hoijer (1982: 211) says language, far from being simply a technique of communication, is itself a way of directing the perceptions of its speakers and it provides for them habitual modes of analysing experience into significant categories.

Greenberg (1971: 156) moves this thesis further when he writes:

*Language is the prerequisite for the accumulation and transmission of other cultural traits. Such fundamental aspects of culture as organised political life, legal systems, religion and science are inconceivable without that most*

*basic and human of tools, a linguistic system of communication. Language is not only a necessary condition for culture, it is itself part of culture.*

If we agree that language reflects the culture of a people, it is logical to say that people would express themselves and their cultures better in the language of their own culture. Communication is better enhanced in a medium that expresses the totality of the culture of a given people. This is to say that rather than communicating in English, native speakers of Yoruba would fare better if they communicate in their mother-tongue, Yoruba. (Salawu, 1993:16).

Chieka (1982:45) argues, further, the case for the use of language for the development of application of culture.

*Each local language has always been down the millenia, at once an integral part, a repository and a vehicle of expression and transmission of its culture. Naturally, therefore, it has hitherto been part of the development and application of that culture. In reality, culture can hardly be fully developed and applied outside language and conversely.*

Expressing his concern for the dwindling fortunes of the nation's culture, he ferrets out, calling for urgent measures for improved "communication and communion among the people" in "our languages".

*There is also the possibility of losing much of our culture if no deliberate and directed effort is made to develop and apply it to the daily lives of the rising generation of Nigerians as expressed in language. It has further become necessary to rationalize our language policies and re-assure our people about the future of our languages, while at the same time striving to increase and improve communication and communion among our people.*

Local languages as a medium of communication, Chieka stresses further, is important to the ordinary folk, especially men and women of the older generation, for most of whom it is still their only verbal medium of expression of self and culture.

A Nigeria's Head of state, General Olusegun Obasanjo (rtd . ) , supported this assertion. In his remarks at the opening ceremony of a Colloquium on Black Civilization and Education , he observed:

*It is now generally recognized that language is probably the single most characteristic element of any culture ,and that it is an unmitigated tragedy for any human group to be unable to work in its own indigenous language form .*

(quoted in Iwara , 1988) .

Unfortunately, this is the situation with us in this country where people take pride in their (sincere or feigned) inability to read and write in their own language. When we consider the following statement by Elugbe (1991:44) , we find that ours is an irony.

*People are just as attached to their languages as they are to other aspects of their culture such as religion .*

*But while people may easily give up a religion, a way of dressing, a political system, and so on, it is not easy to make them give up their language.*

Yet, no language is superior to any other. Hymes (1961) posits that "all known languages roughly manifest the same kind of symbolic behaviour system, in spite of their great variety".

Fergusson (1968:28) puts it more succinctly:

*There is no simple scale of superiority in structure and no simple evolutionary line along which known linguistic structures could be placed. In this fundamental sense, there is as yet no convincing evidence that the total structure of one language is better than that of another*

*in that it is easier to acquire ( as a first language), less ambiguous, more efficient for cognitive processes, or more economical of effort in oral use, let alone more logical, 'expressive' or the like.*

Ngugi (1993:36) offers an explanation of the positions of West European languages and African languages.

*Today, the West European languages and African languages are where they are in relation to one another, not because they are inherently progressive or backward but because of the history of oppression on the one hand, and the resistance to that oppression on the other.*

Recognising, though, that the West European languages are the language of power, he, nevertheless, contends:

*But they are still spoken only by a minority within each of the nationalities that make up these countries. The majority of the working people in Africa retain our African languages. Therefore, the majority of the people are*

excluded from centre stage since they do not have mastery of the language of power. They are also excluded from any meaningful participation in modern discoveries. English, French and Portuguese are the languages in which the African people have been educated; for this reason the results of our research into science, technology and of our achievements in the creative arts are stored in those languages. Thus a large portion of this vast knowledge is locked up in the linguistic prison of English, French and Portuguese. Even, the libraries are really English (or indeed French or Portuguese) language fortresses inaccessible to the majority. So, the cultivation of these languages makes for more effective communication only between the elite and the international English-speaking bourgeoisie (Ngugi 1993: 37)

Thus, he sees writing in these European languages as parochial. (Eyoh, 1986:111). In consonance with what has been earlier discussed, Ngugi (1986:13) says language has a dual character - a means of communication and a carrier of culture.

He expresses the idea further this way:

*Every language has two aspects. One aspect is its role as an agent that enables us to communicate with one another in our struggle to find the means for survival. The other is its role as a carrier of the history and the culture built into the process of that communication over time. (1993:30).*

Taking a peculiar Marxian perspective, Ngugi (1986) says language as communication has three aspects or elements. The first, according to him, is "what Karl Marx once called the language of real life, the element basic to the whole notion of language, its origins and development: that is, the relations people enter into with one another in the labour process, the links they necessarily establish among themselves in the act of a people, a community of human beings, producing wealth or means of life like food, clothing, houses".



The second aspect is speech and it imitates the language of real life, that is communication in production. While the third aspect is the written signs. The written word, he noted, imitates the spoken word.

Then, he submitted:

*Since the new language as a means of communication was a product of and was reflecting the 'real language of life' elsewhere, it could never as spoken or written properly reflect or imitate the real life of that community. This may, in part, explain why technology always appears to us as slightly external, their product and not ours. (Ngugi, 1986:16).*

## **2.9 Mother-tongue as a medium of instruction**

There have been arguments on the efficacy or otherwise of the use of mother-tongue for instructional purposes. While some scholars have argued that the use of any language other than the native language of the child results in cognitive and pedagogic difficulties, other scholars have opined that it is difficult to determine the exact degree of importance of maternal language on academic success; as other variables, which cannot be fully controlled, influence the performance of learners.

This segment would review various researches already carried out in this area and draw out their implications for development communication purposes.

In her research on the effects of the use of other languages other than the child's mother tongue, Mcnamara (1965) opined that when Hiligayon was used in teaching, learners were happier, relaxed, understood more and were more regular in school than when English was used. This was in spite of the care taken to make for smooth transition from learning in the mother-tongue to learning in English.

Other research findings have reinforced this. In 1978, the University of Bradford in Great Britain observed the effects of a yearly bilingual programme on five year old native Indians. The subjects were divided into two groups. While the control group used only English as the medium of instruction, the experimental group used both English and Punjabi. When their performance was compared, it was discovered that the control group scored much lower than the experimental group. Klein (1994) reinforced the above findings in his studies.

In the United States of America, the flow of immersion theory for immigrant children triggered off a comprehensive longitudinal study, from 1981 through 1991, of bilingual education programme at the Centre for Minority Education and Research, University of California. The main aim of the research was to find out which language of instruction will put Spanish-speaking students at par, in performance in Language Arts and Mathematics, with their native English-speaking classmates. The

study/research examined three programmes. The study, among other things, revealed that:

- (i) The mother tongue of the learner is the most effective language to be used in instruction.
- (ii) Rapid transition from mother tongue to second language medium does not allow for satisfactory development of the students' linguistic and cognitive abilities.
- (iii) A bilingual/multilingual programme integrated into the regular curricular gives the best results (Okombo and Rubgumya, 1996).

Coming nearer home, we have, in abundance, research findings which reinforce the essence of mother tongue in the acquisition of knowledge. In South Africa, the Threshold Project - a bilingual transition programme in which students' mother tongue was replaced with English in their third year in the primary school was studied. The study revealed that a bilingual programme where pupils have not reached a certain cognitive age is bound to fail (Lockett, 1994). Similarly, the research carried out on the secondary school circle in Tanzania demonstrated the superiority of teaching in Swahili rather than in English for effective development of cognitive functions. The research revealed that students' answers to questions asked in English are often vague, incoherent and irrelevant, implying either poor understanding of the questions or inability to use language effectively in giving correct and coherent answers. Whereas, when similar questions were asked in Swahili, their responses to them

were not only articulate and coherent, but also relevant, Mlamā (1978) in Okombo and Rubgumya (1996).

In Mali, a study set out to evaluate the cognitive benefits for students—taught in French. The investigation revealed that 48% of learners in the experimental schools (taught in mother tongue of learners) completed their studies without repeating a single class or year, while those in the control schools (taught in French) had only 7% of the students completing their studies without repeating a class or year. The implication is that 93% of learners in the control schools repeated and this was attributed to language problem (Okombo and Rubgumya, 1996).

In Nigeria, a major research endeavour in this area was the Ife Six-Year Primary Project which revealed that the experimental schools scored higher than the control schools in all the subjects. It was, equally, identified that they had less learning anxiety and participated, more effectively, in the teaching - learning process.

The Ife Six-Year Primary Project (Afolayan 1976; Babalola, 1985; Fafunwa, 1974, 1977, 1982) was an experiment carried out by the Institute of Education of the then University of Ife (now Obafemi Awolowo University, Ile-Ife). The experiment was done, using pupils of a primary school in Ile-Ife. A set of these pupils was taught all their subjects, except English language, in Yoruba, while another received its own instructions in English. When examinations were conducted, pupils whose medium of instruction was Yoruba performed far better than those instructed in English.

Ogu (1992), however, doubted language use as the factor in the apparent excellent performance of the experimental schools of the Project, suggesting that rather than the mother tongue medium, he would, rather, think that the intensive training given to the experimental schools was responsible for the excellent results. Despite the cynical remarks, Fafunwa et al (1989) opined that it was the fear of the unknown that has actually prevented us from using our local languages in teaching all school subjects, but English.

A review of language policy in Nigeria since the inception of formal education in 1843 indicates that both the colonial and the Nigerian governments are aware of the relevance of mother tongue medium to learning. Izuagba (1997) reports that the 1930 Memorandum, for instance, called for the use of local language in the education of the natives, and to make this possible, the colonial government established a bureau that undertook the translation of textbooks for use in the Primary School from English to Igbo, Yoruba, Hausa and Efik. In 1943, another memorandum was issued on the importance of the use of the child's mother tongue in instruction for effective development, especially at the early stage of school life. The language policy in the National Primary Education, 1977, revised in 1981, also emphasised this point. What, however, remains to be seen is the faithful and effective implementation of this policy.

Since it has been variously demonstrated that mother-tongue is invaluable for knowledge acquisition, it is needless to emphasise the importance of this medium for information acquisition. In the same vein,

the medium has also been proved crucial in technological advancement. Olanrewaju (1997) points out that India has achieved so much today in the areas of science and technology due to the feat of her linguists who experimented with the indigenous sanskrit language. Perhaps, commenting on this, Ezikeojinaku (1987) believes that "tool-making and word-making are similar processes. To be fully human, we need to be skillful with words and tools, even the tools may be pens and paint-brushes".

#### **2.10 The Nigerian Socio-linguistic scene**

Ajeigbe (1987) has noted that there are more than two thousand and five hundred languages in the world. A thousand of these are to be found on the continent of Africa. Within the boundaries of Nigeria alone, four hundred of them are to be found.

Greenberg (1963) points out that all African languages derive from four basic roots. These are:

Afro-Asiatic;

Nilo-Saharan;

Niger Korfodanian, and

Khoisan.

Ajeigbe (1987) suggests that a quarter of all sub-Saharan languages are spoken in Nigeria.

Elugbe (1991) contends that the celebrated differences in tribe and tongue in Nigeria are exaggerated. According to him, a genetic

classification of the languages of Nigeria shows that three major language families are represented in Nigeria:

the Afroasiatic family;

the Nilo-Saharan family; and

the Niger-Congo family.

In describing the socio-linguistics of Nigeria further, Elugbe (1991:45) says:

*Virtually all Afroasiatic languages of Nigeria are members of the Chadic branch of that family. Such languages include Hausa, Margi, Ngizim and others. With regard to those of the Nilo-Saharan family, Yanuri is the best known of those in Nigeria, and it is also the largest (the 'size' of a language is measured in terms of the number of its speakers). But most of the languages of Nigeria (including most of the Middle Belt languages and every language below the Niger-Benue line) are to the Niger-Congo family. Thus Igbo, Yoruba, Ijo(Ijaw), Kambari, Edo, Efik, Fulani, Nupe et cetera are all Niger-Congo languages.*

He further revealed that Fulani are linguistically more related to the Igbo, Yoruba, Ijo et cetera than to the Hausa. His basis is this: some linguists believe that Nilo-Saharan and Niger-Congo are related as

daughters of an older Kongo-Saharan superfamily. Therefore, Hausa and Fulla (normally called Fulfude, the language of the Fulani) do not belong to the same family .

Meanwhile, of all the numerous languages in Nigeria, twelve of them are considered major because they are spoken by a considerable percentage of Nigerians. The major languages include Edo, Efik, Fulfude, Hausa, Igbala, Igbo, Ijo, Kanuri, Nupe, Tiv, Urhobo, and Yoruba.

Based on the nation's 1963 census, Olagoke, in a 1982 study - 'Choosing a National Language for Nigeria' - (quoted in Ajeigbe, 1987) made a numerical distribution of the eleven of the major languages according to the number of their speakers and the states in which they are spoken. His table is presented on the next page.



**TABLE 1****DISTRIBUTION OF SOME NIGERIAN LANGUAGES AND THEIR  
SPEAKERS AMONG STATES OF THE FEDERATION.**

<b>Language</b>	<b>Number of Speakers</b>	<b>States in which spoken</b>
Hausa	15,000,000	Kaduna, Kano, Sokoto, Plateau, Bauchi.
Yoruba	10,000,000	Oyo, Ogun, Ondo, Lagos, Kwara, Bendel.
Igbo	6,000,000	Anambra, Imo, Bendel Rivers.
Fulani	3,000,000	Gongola, Bauchi, Kano, Sokoto, Borno.
Kanuri	3,000,000	Gongola, Borno, Bauchi.
Efik	1,500,000	Cross River.
Tiv	1,000,000	Plateau, Benue
Ijo	780,000	Bendel, Rivers.
Nupe	500,000	Niger, Kwara.
Edo	300,000	Bendel
Urhobo	300,000	Bendel.

The study was conducted when Nigeria was made up of 19 States. The country , currently has 36 States (and the Federal Capital Territory, Abuja).

In an earlier survey, Oke (1969), also referred to in Ajeigbe (1987), the figures for the first three major languages were as follows:

Hausa	-	13,000,000	
Yoruba	-	12,500,000	and
Igbo	-	9,000,000	

Considering the socio-linguistic situation in Nigeria, it is very difficult for an indigenous language to emerge as the national language. Because of the nation's linguistic diversity, Elugbe (1991:50) says "the choice of any of the major indigenous languages would arouse discontent in the other areas not covered by that language".

Thus, the 1978 constitution labelled or proposed Hausa, Igbo and Yoruba as the national languages. But, no meaningful effort has since been made to promote these languages.

As a result, English, since 1947, had been adopted as the official language. This was officially stated in the popular Richard's constitution. Earlier, in 1942, Arthur Richard had given his reasons for making English the official language. According to him, the main problem was "how best to promote Nigerian unity" because of the "patent diversity of outlook between the different parts of Nigeria".

On the choice of English as Nigeria's official language, Professor Ayo Bamgbose, quoted in Ajeigbe (1987:74) says:

*Of all the heritage left behind by Britain at the end of the colonial administration, probably none is more important than the English language. This is now the language of the government, business and commerce, education, the mass media, literature and much internal as well as external communication.*

Yet, the search for a mono-national language continues. Such a search has led to attempts such as WAZOBIA, formed from WA, ZO, and BIA ('come ' in Youruba, Hausa and Igbo respectively). Elugbe (1991:50) comments that WAZOBIA attempt which was short-lived "represents the

possibility of evolving a national language that would be made up of elements of different Nigerian languages."

More recently, 'Guosa', an artificial language, was proposed to solve this problem of national language question. Elugbe disclosed that the system is to take element from different languages and string them together. Stressing the impracticability of this venture, he comments: "Artificial languages are not usable for serious ends".

Noting that the case for English is strong, Elugbe (1991:50), however, points out that "with proper handling, one of the (major) national languages - Hausa, Igbo, Yoruba - may emerge in the next few centuries as our national language".

Meanwhile, English remains the country's official language while Pidgin English, a bastardised form of English continues to assume the growing status of the nation's linguafranca being "possibly more widely used than standard English" (Elugbe, 1991:51). Intertwined with the issue of national language is also that of language in education. Different Nigerian governments had considered what languages are suitable for passing instructions at different levels of education. The National Policy on Education (1977) stipulates that the medium of instruction initially in the primary school would be the mother - tongue or the language of the immediate community and, at a later stage, English.

The 1981 revised edition of the policy aimed not at just promoting the mother tongue, but also enhancing national unity. (Adeniran, 1995:192) states:

*In addition to appreciating the importance, and as a means of preserving the people's culture, the Government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages other than his own mother-tongue. In this connection, the Government considers the three major languages in Nigeria to be Hausa, Igbo and Yoruba.*

This policy, just like any policy, has been bedevilled with the problems of implementation and geo-political protestations. The problem of implementation could be tied to paucity in both human and material resources as well as lack of political will and commitments on the part of governments. Yet, the minorities continue to protest the imposition of the three big languages - Hausa, Igbo and Yoruba - on them (Aniche, 1997:79).

## 2.11 Indigenous Language Newspapers in Nigeria

*Iwe Irohin Fun Awon Ara Egba ati Yoruba* was historically significant for being the first indigenous language newspaper in Africa (Akinfeleye, 1985:35; Duyile, 1987:17) and indeed the first newspaper in Nigeria.

*Iwe Irohin* was established by Reverend Henry Townsend, a missionary of CMS. Townsend was on a ministry to Nigeria to help build a strong religious foundation in Badagry and Abeokuta for the liberated slaves who were just returning from Sierra-Leone. On 17th December, 1842, he landed in Badagry and worked with many freed slaves and natives of Badagry.

In 1846, he moved to Abeokuta where he established a mission with Samuel Ajayi Crowther (later first African Bishop) (Coker, 1968).

Having learnt printing in England from a brother of his who was a printer, Townsend ordered for a small printing machine from England. And, in 1854, he established a small printing press. Reputed for being able to speak Yoruba, Townsend, in 1859, founded the (Christain) newspaper called *Iwe Irohin*.

The maiden issue of the newspaper hit the streets of Abeokuta on December, 3, 1859. At inception, the newspaper was published fortnightly.

It started with only Yoruba edition. In the following year of its publication, the English edition was added to it.

It then became a bilingual weekly (Duyile 1987:17). It had eight pages with four pages in Yoruba language and four in English, translating the Yoruba version of it (Akinfeleye, 1985:33).

The contents of *Iwe Irohin* focused on a wide range of issues: births; deaths; movement of religious ministers; parish activities; baptism and confirmation; politics especially those concerning Abeokuta and its environs; economic matters such as the trade reports - cottons statistics and produce prices. It also included news about colonial administration, some foreign news, advertisements and public announcements.

In 1866, the English and Yoruba editions of the newspaper began to be published separately.

*Iwe Irohin* sold for 120 cowries, (Akinfeleye, 1985:35), equivalent of one penny. This price was considered "low so as to give more opportunities for large circulations because *Iwe Irohin's* philosophy was geared toward humanity, morality and not so much on profit making ventures" (Akinfeleye, 1985:35).

In its first few years of existence, the newspaper was considered "hard" to read and comprehend (Akinfeleye, 1985:34-35). The teenagers,

for instance, quarrelled with the strict moral philosophies espoused in the paper. In contrast, however, the elders took the contents of the newspaper as the gospel truth.

In terms of layout, typography and design, every page of the newspaper was divided into columns and they measured, each approximately 6.5 x 8 inches deep (Akinfeleye, 1985:33). It did not carry any picture. *Iwe Irohin* featured on the vertical make-up. It generally lacked typographical pluralism (Akinfeleye 1985:33). Its editorials were mostly anti-slavery. Similarly, it carried no advertisement until five years of its publishing (Akinfeleye, 1985:33).

Akinfeleye (1985) also notes that there was great lack of typographical harmony, contrast, balance and unity in the earlier copies of *Iwe Irohin*.

*Iwe Irohin* existed for eight years before it ceased publication. The immediate reason for its "demise" could be attributed to its dabbling into the politics of the people. *Iwe irohin* witnessed a period of rivalries among the Yoruba people. One of such was the one between the Egba traders which led to the civil disruption (popular uprising called IFOLE) (Akinfelelye, 1985:18). It was alleged by the Egba people that the European (colonialists) were aiding the people of Ibadan to by-pass Egba commercial middlemen in trading directly with the Lagos colony. As a



result of this, nearly all the Europeans living in Abeokuta were driven away by the Egba people. Ironically, *Iwe Irohin* which had always propagated the view of the Egbas (Duyile, 1987:18) was also affected in the uprising.

Ade Ajayi wrote:

*It was a spontaneous uprising ...Libraries were destroyed, harmoniums broken down, and the printing works where the **Iwe Irohin** .....(was published) was destroyed. (Duyile, 1987:21).*

Thus, *Iwe Irohin* came to an abrupt end on October 13, 1867. This, however, was not a "permanent death" as in scores of years later, the newspaper would resurrect and start publishing again. We shall know about this presently.

The following table, however, shows us a number of indigenous language newspapers published since the publication of the first, *Iwe Irohin*.

TABLE 2

SHOWING AN ARRAY OF INDIGENOUS LANGUAGE NEW SPAPERS IN  
NIGERIA.

Name: Date of Registration or first appearance.	Place of Publication -	Editor/Publisher Printer	Frequency of Publication
<i>Iwe Irohin</i> December, 1859. Eko	Abeokuta	Printed & Published by CMS Press at Abeokuta. Edited by Revd. Henry Townsend.	Fortnightly
<i>Iwelrohin</i> December, 1885.	Lagos	Editor/Publisher was Andrew M. Thomas	Fortnightly
<i>Unwana Efik</i> December, 1885.	Calabar	Produced by the Press of the Church of Scotland Mission.	Fortnightly
<i>Obukpong Efik</i> December, 1855. <i>The Yoruba News</i> (Bilingual) May, 1923	Calabar Ibadan.	Produced by the Press of Church of Scotland Mission Proprietors: D.A. Obasa and Chief Salami Agbaje	Fortnightly Weekly

<i>Eko Akete</i> 18th July, 1922. Lagos.	Edited by Adeoye Deniga and printed by Tika-Tore Press.	Weekly
<i>Eletì Ofe</i> 9th Dec. 1923. Lagos. (Bilingual)	Editor/Publisher, E.A.Akintan, Printer: Akin Adeshigbin	Weekly
<i>Eko Igbehin</i> 9th Dec., 1925. Lagos	Publisher: Olagunji Oni	Weekly
<i>Akede Eko</i> 23rd Dec., 1927. Lagos	Editor/Publisher: I.B.Thomas Printer: Akin Adeshigbin of Tika-Tore press.	Weekly
<i>Osumare Egba</i> 21st Nov., 1925. Abeokuta	Published by the Nigerian Blessed Press.	Weekly
<i>Irohin Yoruba</i> 3rd Nov., 1945. Ibadan	Founded by Service Press Ltd., later moved to Lagos as base.	Weekly
<i>Egbaland Echo</i> 28th Aug., 1947. Lagos	Editor & Publisher: Chief Ayo Ajala	Weekly
<i>Gaskiya Tafi</i> 1st Jan., 1939. Zaria	Northern Literature Agency	

<i>Kwabo</i>		later Gaskiya Corporation	Weekly
<i>Irohin Imole</i>	Lagos		Weekly
<i>Irohin Owuro</i>	Ogbomoso	Proprietor: Mr. E. Adisa	Weekly
<i>Labein Elkesia</i> 7th Dec., 1959.	Jos	Sudan Interior Mission	Monthly
<i>Yoruba Challenge</i>	Lagos	Sudan Interior Mission	Monthly
<i>Kahaki</i> (Hausa)	Kagoro	Sudan Interior Mission	Weekly

**Source:** Coker, Increase (1968).

**Landmarks of the Nigerian Press.**  
Lagos: Nigerian National Press Ltd.

Folarin and Mohammed (1996:101) categorised the establishment and appearance of these publications into five 'waves'. According to them, *Iwe Irohin* stood on its own in the first wave (1859-97) while the second wave covers the period 1885-92 and featured two Efik papers, *Unwanw Efik* and *Obukpon Efik* as well as a Yoruba paper, *Iwe Irohin Eko*. The third wave started with the founding of *Eko Akete* in 1922 and ended with the second and final death of the paper in 1937. The fourth wave began with the entry of *Gaskiya Tafi Kwabo* (1937/38) and went on till Nigeria attained independence and republican status in the 60s. While the rest of the

development till the present time, they note, may be conveniently-subsumed in the fifth and the last 'wave'.

From the table, it should be noted that the fifth and last wave was not covered at all. The rest of this section will, however, deal with that since that is the pre-occupation of this study. And, of all the newspapers listed in the table, only *Irohin Yoruba* and *Gaskiya Tafi Kwabo* still exist till today. Before we go into the discussion of the "last wave" with particular emphasis on the Yoruba language newspapers, which, of course, include *Irohin Yoruba*, one or two statements will be made about the *Gaskiya* because of its pre-eminence as the "influential Hausa language newspaper" (Folarin and Mohammed, 1996:101).

*Gaskiya Tafi Kwabo* (Truth is worth more than a penny) was established by the quasi-official Gaskiya Corporation which had an objective of promoting the development of literature in the North.

The newspaper which came during the period of German propaganda in the pre- and post- colonial second World War international politics (Ekwelie, 1985, Iman, 1989:31) had as its purpose, according to Dr. R.M. East, (cited in Folarin and Mohammed, 1996:106), a co-founder of it with Dr. Abubakar Imam, first, to promote literacy by giving the people something which they will find pleasure in reading ... Secondly, by giving them the truth about matters of internal policy and external affairs, to

contradict false rumours which are difficult to check in an almost illiterate community especially deliberate propaganda of a subversive kind which filtered in from the outside world in small quantities in recent years... Thirdly, when the paper has found its feet and is being widely bought for its own sake, it is hoped to insinuate unobtrusively articles of an educative nature.

Gaskiya Corporation which, at different times, had been named Northern Literature Bureau and Northern Literature Agency (NORLA) for the purpose of expansion published other periodicals in the different languages of the region (Coker, 1968:21). Duyile (1987:115) and Hayat(1983) make a list of the periodicals for each of the twelve provinces of the then Northern Region: *Ardo*, in Fulfulde for Adamawa; *Gamzaki* in Hausa for Bauchi; *Mwanger U Tiv* (1948) for Tiv and *Okaki Idoma* in Idoma for Benue; *Albashir* (1951) in Kanuri for Borno; and *Durosi Oto* in Yoruba for Ilorin; *Igbira Bow* and *Oke- Ane* in Igbira and Igala respectively for Kabba. Others were *Nne Nyetsu* in Nupe for Niger while *Himna Zaruma Sakhawatance* (1951), *Haske*, *Bazazzaga* and *Takadiya* (1948), all in Hausa, for Kastina, Sokoto, Plateau, Zaria and Kano provinces respectively.

In the present Nigeria, a number of indigenous language newspapers have been published in the various languages of the country.

A lot of them are obscure and unknown. For instance, there used to be *Paru*, published in Batonu language by a Kwara State Government. Batonu is the language of a minor tribe, the Ibarubas, in Kwara State.

Until the 1994 closure of some newspaper houses, including the Concord Press of Nigeria (CPN) Ltd., by the late General Sani Abacha's government, *Amana* (Hausa) and *Udoka* (Ibo) used to be virile indigenous language newspapers. Both, published by the CPN, began in October, 1980 and 1981 respectively. Only *Isokan* (Yoruba), of the indigenous language newspapers published by the CPN, is known to have been resuscitated since the return of the company into the market early 1996.

At this juncture, it is necessary we undertake a journey into the three indigenous newspapers (published in Yoruba) that would be of tremendous interest to us in the course of this study.

## **2. 11.1 *Iroyin Yoruba***

*Iroyin Yoruba* (Yoruba News), founded in 1945, was among the newspapers published by the Allied Newspapers of Nigeria Limited (Coker, 1968), a publishing company, formed by leaders of the Action Group as an alternative to the old Service Press Ltd. Other publications by the company included *Daily Express*, *Sunday Express* and *Nigerian Tribune*, founded in

1949. It is pertinent to note that *Iroyin Yoruba* was the most widely read weekly at that time (Coker, 1968).

The similarity in the names of *Iwe Irohin Yoruba* and *Iroyin Yoruba* is so striking that one tends to suspect a connection between the two newspapers. There was an eclipse on *Iwe Irohin Yoruba* in 1867, while *Iroyin Yoruba* came alive in 1945 and still exists till today.

It is possible that the management of African Newspapers of Nigeria Plc., present publishers of *Tribune* titles and *Iroyin Yoruba* bought the title *Iwe Irohin Yoruba* for the Yoruba newspaper (Salawu, 1993:360. Akinfeleye (1985:35-36) was more assertive in his view:

*Iwe Irohin is unique ..... because it is still the only native language newspaper in the continent of Africa that has lived for over 120 years without any major stoppage. Today, in Nigeria, copies of the Iwe Iroyin (though now under another management, but same title) can still be found on sale in several Nigerian newsstands particularly in the Southern States of Nigeria. Most of its contemporaries have been closed or ceased publication.*



What Akinfeleye is, invariably, telling us is that *Iwe Irohin* still exists till today and is one and the same with *Iroyin Yoruba*.

Established on June 4, 1945 by the legendary politician, late Chief Obafemi Awolowo, *Iroyin Yoruba* was given a political understone to reach out to Awolowo's Yoruba admirers particularly those sojourning in the North and virtually, every nook and cranny of the country.

At its early stage, *Iroyin Yoruba* was written in the old orthography. This is evident in the title spelt, *Iroyin Yoruba* on the masthead. Unlike today's title which runs across five columns leaving the sixth as space for an ear-piece, the early one of (1973) covers the whole of the six columns. This early version, though also a tabloid, measured 11½ inches by 14 inches unlike the present one which measured 11½ inches by 15 inches.

The early version did not carry many stories on its front page. It carried only one big story with very bold headlines, having the first letters of each word of the headline in caps while others appear in lower case. This big story is complemented by a smaller story on the front page.

The present version of the newspaper looks quite different from the old in its front page. Of course, the lead story carries a bold headline, all caps in this case. In fact, one striking difference in the front page of the two versions is that the masthead of the old was in red (color) while that of the new is in purple.

Sold for 4 kobo or 5d, the 1973 version was 12 pages. The new has the same pagination with the cover price of N20. Prices of newspapers have changed in response to the economic dictates of the country which also affect the production costs - the costs of newsprints, plate, ink, and the rest.

Perhaps, to make it easily accessible to its readers who, presumably, are found among the low-income earners, the current price of indigenous language newspapers remains at N20 while the English counterparts sell anything from N30. Indigenous language newspaper will be making up in this price difference because they carry less number of pages (Salawu, 1993:38).

As it was in the past, *Iroyin Yoruba* still publishes weekly, appearing on newsstands with fresh issues every Wednesday.

Over the years and from one editor to the other, there have been slight differences in the contents and names of columns in the newspaper. However, the basic things in a typical indigenous language newspaper are still found there in one proportion or the other. The regulars include news, mostly tending towards the weird and the sensational; religious-traditional, christian and islamic; pools; market days in Yorubaland; socials, poetry, fictional and true-to-life stories; humour etc.

A glance at the old issue of *Iroyin Yoruba* reveals that it contained more advertisements than we have in the present issue. Maybe, this happens as more and more people are getting "modern fashioned" (Salawu, 1993:39).

Unlike the past, when people still had respect for things that are ours, today, not many people want to associate with them. The discrimination against things typically African is very high now. It is suspected that Advert Executives in the newspapers would only be obliged to canvas for English titles in the stable while totally neglecting the indigenous.

Another point is that it might be difficult convincing the advertiser to place his advertisement in the indigenous language newspaper because he, himself, is already brainwashed by the foreign culture. All this inspite of the fact that advert spaces in indigenous language newspapers are "ridiculously" cheap compared to the English counterparts. Whereas an English newspaper would take N20,000 or more for a page advert, *Iroyin Yoruba* only demands for N4,000. (Salawu 1993:40). Yet, the patronage is either nill or low.

Thus, it is apparent that *Irohin Yoruba* would mostly rely on the sale of its copies for revenue. A 1990 United Nations Publication, *World Media Handbook*, gave 20,000 ccpies as the circulation figure for *Iroyin Yoruba*.

However, a source from the publishers of this newspaper gave the number of copies sold per week at between 8,000 and 10,000 (Salawu, 1993:40). An earlier estimate gave the circulation figure in the rosier days of the economy and the newspaper at 32,000 (Salawu, 1993:40). But, because of the problem of scarcity of newsprint, the figure dropped to 20,000 - the number of copies almost sold off every week. Salawu(1993:40) says there is a problem of research in this area in this part of the world as the researcher may not get hold of relevant documents to establish the facts.

*Iroyin Yoruba* is read by people of different demographic and psychographic characters. it is read by people of all ages, education, location and values. According to a source, "there's clamour for it everywhere. Of all the Yoruba publications, it is the most sought after. The Yoruba in the North see the newspaper as a companion. It sells faster there than in any other place".

The source added: "In the past, it can be addressed to the old cargo; now, it cuts accross. In terms of modern orthography, it has become a case study for students of Yoruba language. It performrs the traditional role of education, information and entertainment. The newspaper appeals to Yoruba audience in its entirety ranging from the young, the aged and the scholars". (Salawu, 1993:41).

### 2.11.2 *Gbohunghohun*

*Gbohunghohun* (Echo) appeared on the newstands on October 29, 1970. A weekly newspaper, the first issue was to run for October 29 to November 4, 1970. Initially, the day of appearance of the fresh issue of this paper was Thursday. It now comes out on Wednesdays.

It, initially, appeared in broadsheet format measuring 13 by 18½ inches. Its masthead was pink unlike the present blue that runs across three columns of the six-column tabloid.

Its initial pagination was eight. When it became a tabloid, it published 16 pages. But because of the scarcity of newsprints, it reduced to 12 and that is what it is till today (Salawu, 1993:43).

The major headline of the maiden issue was "Oyo nwa Alaafin" (Oyo town is searching for an Alaafin - a king). The issue contained news stories and other features of a typical indigenous newspaper-tradition; Yoruba market-day; fictional and true-to-life stories; exhortations; history; sports.

Published by Sketch Press Limited, Ibadan, a member of O'dua Group of Companies owned by the then Western State Government of Nigeria (now broken into Oyo, Ogun, Ondo, Osun and Ekiti States), the newspaper was aimed at the masses, the common folks who were only fairly educated to receive Yoruba written messages. (Salawu, 1993:43).

Quoting a source in the management of the newspaper, Salawu (1993:44) writes:

*They (the people in government) wanted the paper to feed information to the people and feedback from the people. It was an opportunity to give the semi-illiterates the opportunity to read.*

Just like the source at *Iroyin Yoruba*, the source at *Gbohunbohun* also maintained that readers of the newspaper go beyond people in the South-West of Nigeria. A good number of them are found mostly among Yorubas residing in the Northern part of the country (Salawu 1993:45). The source further stated that for the paper's standard Yoruba orthography, it is relied upon by teachers/lecturers and students of Yoruba language in secondary and tertiary institutions.

The same United Nations publication already mentioned gave the circulation figure of *Gbohunbohun* as 23,000 in 1990 (UN, 1990). But, the source disclosed that about 1976, the circulation figure was about 20,000 while a copy of the newspaper sold for 10 kobo. As at 1993, a copy sold for N10 and the circulation figure was 10,000, due mainly to the high cost of newsprint (Salawu, 1993:45). The source claimed, "*Gbohunbohun* is the only paper in this Sketch that does not record unsold copies".

What of ads? "We get ads - occasionally", responded the source in the management of the Sketch Press Limited, "Our ad department is not doing enough for the title" (Salawu, 1993:45).

### **2.11.3      *Isokan***

*Isokan* (Unity) is a publication of Concord Press of Nigeria Ltd., owned by late Bashorun M.K.O. Abiola. It initially had its base in the company's headquarters at Ikeja, Lagos. But, in 1992, it moved down to Abiola House, the Western Nigeria corporate headquarters of CPN - 22, Fajuyi Road, Ekotedo, Ibadan, Oyo State.

Salawu (1993:46) reports that the newspaper appeared on the newstands on July 15, 1980. This first issue sold well as it coincided with the death of the late Ooni of Ife, Oba Adesoji Aderemi, a former governor of the Western region of Nigeria who was on Ife throne for 50 years. The news of the paper was timely as, just like any other (English) newspaper, it had on its first page: 'Oba Aderemi D'ara Ile'.

The purpose of establishing the newspaper was borne out of the ambition of Bashorun Abiola, its publisher, to vie for the presidency of the country. And, the man did so in 1993. He was "the unofficial winner" of the election held on the June 12 of the year, the results of which were annulled by the government of General Ibrahim B. Babangida (rtd.).

The idea behind the paper, just as it was for the other indigenous language titles of the company, was to reach to the grassroots.

Although, the newspaper is based in Ibadan, it is printed every week in the CPN Lagos headquarters. How is this done? The stories for all the pages except the front are ready by Friday. The Production Editor plans the pages with the stories and takes them to Lagos every Friday. The frontpage is stepped down and if there is any major news outbreak, the editor takes this to Lagos on Monday for processing. (Salawu, 1993:48).

Of the three Yoruba newspapers' circulation figures published by the already mentioned *World Media Handbook*, the one for *Isokan* was the highest with 25,000. A source at *Isokan* gave the reason for the high circulation as the "good network distribution" of the newspaper. The source says, "where you read (*National Concord*) before breakfast, you would read *Isokan* on Tuesday morning". Just like other indigenous language newspapers, the source particularly commends the readership of the paper in the North. (Salawu, 1993:48).

Concerning the audience of the newspaper, the source says, "We write for every Dick and Harry". He debunks the idea that well-educated people do not read indigenous language newspapers. He maintains that this is not true as these people are also fascinated by the kinds of headlines carried by the indigenous newspapers. He reveals that just like



they do with soft sell, popularly known as "junk" magazines, these (educated) people buy indigenous language newspapers and wrap them among English newspapers. And, when they get to their offices, the first thing they would read that morning would be the indigenous language newspapers they bought. (Salawu, 1993:48).

Yes, it is true indigenous language newspapers carry sensational headlines that are very attractive. Examples: 'Kayeeffi: Iwin le Oba l'aafin' (*Isokan*, March, 1994) (Wonder: Ghomid chases king out of palace). 'Gbeseee! Agbe onikoko bus' ekun (*Isokan*, February 1994) (Debt! Cocoa farmer bursts into tears). Others are: 'Apero Ofin Ile Wa: Talaka fee soro' (March 1994) (Constitutional Conference: The poor want to talk); 'Oofiisi Obinrin. Kin-in-ni poora' (*Iroyin Yoruba* March 1994) (First Lady's office disappears); and 'Aare Onilu k'agbako gbewiri' (March 1994) (Top Musician in the calamity of a burglary).

The sensational headlines are screaming as they appear in bold type - face with a bold kicker on reversed line block, all in caps.

At the initial stage of *Isokan*, advertisements were not forthcoming. A source at the newspaper says there is hardly a year the newspaper does not get N150,000 advertisement revenue. (Salawu, 1993:49).

The source discloses that the fortune of the title changed when the management handed down a directive to the newspaper's staff urging them

to find ways of bettering the lots of the newspaper in terms of adverts or they lose their job.

As the staff also recognised the fact that the survival of any newspaper depends on advertisement, they took the decision, went to town, devising various strategies and lending themselves to smart ideas to get adverts. And the efforts have been paying off. (Salawu, 1993:50).

Ordinarily, *Isokan* publishes 12 pages. But, when there are, at least, four pages of adverts, the pagination shoots up to 16 pages. "Sometimes", the source adds, "we get six-page ads". This is evident in its February 15-21 (1994) issues of 16 pages in which it ran a supplement on traditional healers.

Another method devised by *Isokan* to get adverts is to approach advertising agencies handling any "interesting" ad. copy. If the agency agrees to their entreaties, they come back to their office and make an artwork of a Yoruba version of the copy. The reason is that indigenous language newspapers prefer ads. in the indigenous language. (Salawu, 1993:50).

A tabloid like any typical Nigerian newspaper, *Isokan* parades such regulars which include newstories. It carries very bold headlines on its front page. It is not regular with any particular type face or either upper case or lower case. It alternates. At times, its headline letters, all may be in caps,

while at some other times, it would be in upper case, lower case. Its masthead, at inception, was in pink, now, in blue.

Other features of the newspaper's contents include discourses on Christian and Islamic religions, editorial comments, horoscope, feminine column, literary appraisal, humours. A significant observation in this newspaper is that its current issues show that it is not deep in the coverage of Yoruba tradition and culture as *Iroyin Yoruba* and *Gbohunbohun* are. *Isokan* does not have any column for Yoruba market-days, for instance. Maybe, it is tending more toward the modern.

From the evidence available, we can say that the indigenous language press in Nigeria is real. It has been with us for long. Infact, it is the cradle of Nigerian press, and it can continue to be with us forever, though, the level of activity in the press and the attention which it is being given is not encouraging.

All the same, indigenous language press, since its inception, has been making its own contributions toward the social development of this nation. Of the early indigenous language press, Folarin and Mohammed (1996:109) write:

*It may be argued that in spite of its relative failure as financial proposition and its inadequacies as*

*journalistic enterprise, the early indigenous language press in Nigeria did make varying degrees of impact on evangelization, literacy and general public enlightenment, entertainment and, above all, the popularization of nationalism.*

The social development crusade of the early Yoruba newspapers was even indicated in their mottos. (Ajayi, 1990).

## **2.12 The Yoruba Race**

Since the focus of this thesis is Yoruba newspapers as a vehicle for development communication, it is apposite at this stage to understand the people who own this language of communication.

The Yoruba people are found in the west of the lower Niger. It has even been claimed that at one time the vast areas from the banks of the Niger to the Volta had come under the authority of Yoruba rulers.

The origins of this tribe are so shrouded in antiquity that all traditions relating to its early growth are so strongly tinged with legend and obscurity. In essence, the main guide to the early history of the tribe is oral tradition and this is beset with a number of shortcomings.

The Yoruba have several traditions about how their people began life. One of them says that it was at Ile-Ife, which the Yoruba regard as the

cradle of their nations, that mankind was first created (Davidson, 1976: 117). This mythical creation legend intimates that the Yoruba were the original inhabitants of the Ife area.

Recounting this legend, Stride and Ifeka (1978:288) report that at the dawn of time, the world was a watery waste. On the orders of his father - the supreme god, Olorun - Oduduwa climbed down a chain from the sky. He brought with him a handful of earth, a cockerel and a palm nut. He scattered the earth upon the water and it formed the earth at Ile-Ife. The cockerel dug a hole in which Oduduwa planted the palm nut, and up sprang a mighty tree with sixteen branches, each the ruling family of an early Yoruba state.

Stride and Ifeka (1978: 290) also recall another tradition which indicates that the Yoruba people were produced by inter-marriage between a small band of invaders from the savanna and the indigenous inhabitants of the forest. The story is that Oduduwa was the son of Lamurudu, sometimes described as a ruler from the East, sometimes as a prince of Mecca. When Islam was introduced into his homeland, Oduduwa refused to forsake the religion of his ancestors, so he and his supporters were expelled from their native land. After long wanderings, they settled among the forest people and founded the site of Ife.

The deviations in these two traditions, notwithstanding, one common fact is that Oduduwa is regarded as "the much-revered legendary ancestral hero of the Yoruba" (Osae and Nwabara (1980:92).

Oduduwa had seven close descendants. Some traditions say they were his sons; others call them grandsons. These seven young men moved out to found the ruling families of seven new Yoruba states. These are named as the states of Owu, Sabe, Popo, Benin, Ila, Ketu and Oyo.

These Yoruba sites were linked together during ancient times in a confederation under the spiritual and political leadership of the Oni of Ife who was the senior living representative of the Oduduwa ancestors. This confederal system seems to have left each state to run its own affairs, while providing means for keeping the peace between them. Ife, however, began to lose its political leadership in the sixteenth century with the rise of Oyo in northern Yorubaland. Notwithstanding, Oni remains the spiritual head of the Yoruba (Osae and Nwabara, 1980: 92; Stride and Ifeka, 1978: 291). Oyo, a formidable empire, reached the height of its power in the eighteenth century.

The collective success of the Yoruba under Oyo leadership was to make the Yoruba tongue as recognised lingua franca almost to the shores of Volta. (Stride and Ifeka, 1978: 302). Regretably, the collapse of the empire became inevitable, with constitutional upheavals, dynastic intrigues,

local particularism and the effort of the adventurers to turn the breakdown of the constitution to their personal advantage. Stride and Ifeka, (1978: 302) noted that "with such a burden of internal dissension, Oyo could not withstand the advance of the calvary of the new Fulani empire to the north nor check Dahomeian raids across the 'Egbado Corridor'... and... the British advance when it came".

Meanwhile, the Arab connection with the Yoruba is alluded to by Davidson (1959) when he remarks that the overwhelming evidence of eastern influence on Yoruba culture, especially, in religion and arts cast in bronze and brass, has made scholars believe that the Yoruba might have migrated from the Upper Nile Valley. According to him, this is as a result of archaeological discoveries of meticulous artistic carvings of Yoruba national god, Sango, in which appears a ram's mask. He goes further to say that this kind of artistic design is reminiscent of Kushite or old Egyptian origin.

Apart from Nigeria, people of Yoruba descent are also found in the Republic of Benin, Togo, Sierra Leone, the Carribeans and Latin American countries such as Brazil and Cuba (Westerman and Bryan, 1980).

The Yoruba-speaking people found in the South -West of Nigeria number more than 20 million. They are said to be the most urbanised

group of people in Nigeria and Africa (Uche, 1989) while Ibadan, one of their cities, is among the most populous in tropical Africa.

The Yoruba were among those early exposed to western education in Nigeria. Before too long, this western education and other value systems diffused within the culture of the people. The reason for this was that Lagos, a Yoruba city which also serves as the nation's principal port was the avenue through which the early European missionaries and traders entered the country and established trading posts. Ezera (1964) notes that this early contact with the Europeans aroused in them an interest in western education, propensity for commercial activity which enabled them to occupy leading positions not only in government services but also in the professional and commercial life of the country.

Among the Yoruba are found christians and moslems while some still hold on to the traditional religion of their forefathers.

As with most African peoples, the Yoruba still maintain their traditional system of government i.e. the institution of obaship.

One unique feature of the Yoruba people of Nigeria is their homogeneity. In the other former regions of North, East and Mid-west, there are people of diverse origin and cultures. The West remains homogenous.



### **2.13 Traditional Media of Communication in Yorubaland**

The newspapers represent a literate culture. We may, then, ask what were the media of communication in the pre-literate African, nay Yoruba culture?

Wilson (1991), broadly, classified the numerous traditional forms of communication found in Nigeria and most other rural communities in Africa. The following are the classes: idiophones, membranophones, aerophones, symbology, signals, objectification, colour schemes, music, extra-mundane communication and symbolic displays.

Idiophones are self-sounding instruments or technical wares which produce sound without the addition or use of an intermediary medium. They include gong, woodlock, wooden drum, bell and rattle. Membranophones are media on which sound is produced through the vibration of membranes. These are all varieties of skin or leather drums. Aerophones are media which produce sound as a result of the vibration of a column of air. The flute family, whistle, reed pipes, horns and trumpets are found in this category.

Symbology is said to mean symbolic writing or representation. Wilson identifies three main kinds of symbology used among the Cross River people (the Efik-Ibibio-Igbo) of Nigeria. These are: " (i) the fresh unfolding frond of the palm tree usually with a greenish yellow colour.

It is tied and shaped in different ways to convey different meanings; (ii) a decorated stick made from the outer part of the dry branch of the raffia palm tree; and (iii) a kind of cryptic writing, used among the Cross River people and in the border areas of Western Cameroon".

Signals are the physical embodiments of a message; and, they include fire, gunshots, canon shots, and drumbeats. Objectifs are media in concrete forms, and may be culture bound or universal. These comprise kolanut, the young unopened bud of the palmfrond, charcoal, white pigeon or fowl, white egg, feather, cowries, mimosa, flowers, sculptures, pictures, drawings and the flag.

Colour schemes are the general conception and use of combination of colours in a design to convey some meanings. Music is used to satirise, praise and generally criticize wrongdoings in society. Extra-mundane communication is the mode of communication between the living and the dead, the supernatural or supreme being; usually done through incantation, spiritual chants, rituals, prayers, sacrifice, invocation, seance, trance, hysterics or libation. Symbolic displays include smiling; sticking out the tongues; expression of anger, disgust, happiness and fear; the way we walk or sit, gestures we use, voice qualities and other facial expressions.

Wilson, further, noted that in addition to the above, many traditional institutions, clubs or societies are also used for the purpose of

disseminating information, passing on gossips, rumours and, at times, highly confidential information.

The various Yoruba traditional media of communication fall into these various classes made by Wilson. This would be evident as we consider them in Omu's classification.

Omu (1978) suggests that the agencies of public communication in traditional African including Yoruba society might be conveniently classified into two groups: the oral communication or informal transference media and the organised communication or formal transference media.

Traditional Yoruba informal media of communication included visiting of kins, community, people and neighbours. During these visits, a lot of information is shared among the hosts and the guests. These may be information concerning family, neighbourhood, village or town.

Messages are also shared during gatherings. Traditional folks, for one reason or the other, gather together and on these occasions, messages are exchanged. One of such gatherings is the moonlight story-telling. Here, young folks, in evening moonlight, gather at the feet of an elderly person to listen to his words of wisdom, stories, folktales and fables. A lot of information, both past and present, about the community is passed this way.

Another medium of community is trade-market. Buyers and sellers come to market not only to exchange goods and services, but also to exchange information. This is information concerning the individual and the community.

While this first group of communication media served as a vehicle of communication between people and people, the second group was a vehicle more from government to people. Omu (1978) notes that tools employed in this regard were recognised officials and recognisable sounds, signs and symbols.

In the old Oyo empire, the 'ilaris' (state messengers and intelligence officers) were sent by the king to convey messages to his chiefs, people and fellow kings (in other lands).

Town criers who beat, "gongs" and shout on top of their voices were also used to announce the promulgation of laws and regulations, meetings, arrangements for communal work and generally spread 'official' information in the community (Omu, 1978).

Booming sound of guns was also used to announce deaths of important personalities as well as to warn of imminent danger.

Smoke of burning bushes was also used to convey (unpalatable) information. The significance of a particular message was determined by the thickness of the smoke.

'Aroko' was a medium of communication between a king and other important people. Depending on the material content of the 'aroko', the message could be pleasant or unpleasant.

The most extensively used medium was the drum. Some types of drum are capable of conveying specific meaning. These 'talking' drums stand out as a most fascinating agency of organised communication. A perfect example of this type is 'dundun'. 'Gbedu' was used to summon special meetings, proclaim the arrival and departure of important visitors to the palace and announce serious acts of sacrilege and disasters, alert the community against invasion and, in war, advertise the presence of war chiefs (Omu, 1978).

Discussing the purpose(s) served by these traditional media, Wilson (1991: 26-27) points out that the traditional media serve the same general purpose as the modern means of communication. Therefore, for him, the nature and content of these traditional media include directives, news, advertising, public relations, entertainment and education.

He gives the functions of these media as "(a) reporting on and criticizing organs within the system; (b) issuing directives from the legitimate, or in some cases, titular head; (c) providing education in the norms and mores of the society; (d) stimulating the emotions; and e) generally providing the light to innovations and helping the diffusion".

Evidently, the traditional media are very crucial in the development process of the African society.

## **2.14 Development-related Communication Theories.**

This study identifies four theories that are related to development communication. They are: Diffusion of Innovations, Social Responsibility, Development Media and Democratic-Participant Media. While Diffusion of Innovations stands on its own, the other three will be subsumed under the Normative Theories of the Press.

### **2.14.1 Diffusion of Innovations**

This theory deals with the spread of social change and studies about it date back to, at least, the nineteenth century when Gabriel Tarde (1903) said that imitation explained the spread of new social form. (cited in Defleur and Dennis, 1981).

Rogers(1962:5) defines diffusion as the process by which an *innovation* is *communicated through certain channels over time* among members of a *social system* (emphasis mine). Diffusion is a special type of communication, concerned with the spread of messages that are laden with new ideas. Rogers says it is the newness of the idea in the message content that gives diffusion its special character as some

degree of uncertainty can be reduced by an individual by obtaining information. Therefore, the "**information** (emphasis supplied) is a difference in matter-energy that affects uncertainty in a situation where a choice exists among a set of alternatives".

An innovation is an idea, practice, or object perceived as new by an individual or other unit of adoption.

Five characteristics of an innovation determine its rate of adoption by members of a social system. These are:

(1) relative advantage (2) compatibility (3) complexity (4) trialability and (5) observability (Rogers, 1962:15-16).

A communication channel is the means by which messages are sent from one individual to another. Rogers says mass media channels are more effective in creating knowledge of innovations whereas interpersonal channels are more effective in forming and changing attitudes towards the new idea, thereby influencing the decision to adopt or reject a new idea. For individuals to influence the decision of one another, Rogers says the two concepts of *homophily* and *heterophily* are great determining factors (Rogers, 1962:18-19).

Yarbrough et al (1995:5) note that unlike the diffusion system in the neolithic age, (modern) mass media have helped in the diffusion of innovations in this present age. According to them,

*It probably took centuries for neolithic man... to domesticate wild grains such as wheat, barley and rye. And, it took something like 3,000 years for the innovation and agricultural system they necessitated to spread from their point of origin in the Middle East through all of Europe. In contrast, hybrid varieties of zea maize were developed and tested during a period of about 30 years and, once developed, completely diffused through the United States during a period of less than 25 years.*

This, however, is not to say that the mass media are all-powerful in the diffusion process. McQuail (1987:272) says "the mainstream view of media effect has been as mass educator in alliance with officials, experts and local leaders, applied to specific objectives of change". With the passing away of the era of "dominant paradigm" (Rogers, 1976), the alternative theories of development allot to mass media a rather small role, with benefits depending on their remaining close to the basis of the society and to its native culture.

(McQuail, 1987:273).



This point is quite germane to the issue of the use of indigenous language press for development communication. The point made by McQuail (1987) is that the media would remain beneficial to people if they (the media) are close to the native culture of the people. A medium, using the indigenous language, is very much close to the native culture, and will, therefore, be beneficial.

To say that indigenous language press cannot work in our situation is to lose sight of a fundamental issue. McQuail, (1987:273), further, notes that mass communication is itself an innovation which has to be diffused before it can play a part in diffusion processes of the kind familiar in modern or developed societies.

Meanwhile, time is involved in diffusion in (1) the innovation decision process, (2) innovativeness, and (3) an innovation's rate of adoption. According to Rogers, the innovation-decision process is the mental process through which an individual (or other decision making unit) passes from first knowledge of an innovation to forming an attitude toward the innovation, to a decision to adopt or reject, to implementation of the new idea, and to confirmation of this decision. Five steps are conceptualised in this process:

- (1) Knowledge (Awareness), (2) Persuasion (Interest stage), (3) Decision (Evaluation stage), (4) Implementation (Trial stage), and (5)

Confirmation (Adoption stage). (Rogers, 1962:20-21; Rogers and Shoemaker, 1971: 52-70).

And, a social system is a set of interrelated units that are engaged in joint problem solving to accomplish a common goal. The social and communication structure of a system facilitates or impedes the diffusion of innovations in the system (Rogers, 1962:24).

Innovation research has a long tradition (Rogers, 1962; Rogers and Shoemaker, 1971; Schramm, 1967; Hovland, 1959; Klapper, 1960 e.t.c.).

Yarbrough et al (1995:2) disclose that more than 1,000 empirical studies of adoption and diffusion processes have been completed in the fields of anthropology, sociology, medical sociology, education, communication and marketing.

Mbidyo (1991:20) notes that the primary factor accounting for the diffusion of innovations in social psychology largely deals with individual personality variables; in sociology, social systems and structures; and in marketing, cost-effectiveness of the innovation.

#### **2.14.2 Normative Media Theories**

The basic assumption of normative media theories is that the press always takes on the "form and coloration" (Kunczik, 1988) of the social and political structures within which it operates. There are six of these theories:

Authoritarian, Libertarian, Social responsibility, Soviet-communist, Development media and Democratic-participant media.

This study will only consider three that are relevant to it.

### **2.14.3 Social Responsibility**

The idea and press performance resulting from Social Responsibility theory represent an important modification of traditional libertarian (free press) theory (Siebert et al 1963:73).

McQuail(1987:116) says the main impetus of the theory "was a growing awareness that in some important respects the market had failed to fulfil the promise of press freedom and to deliver expected benefits to society".

According to Siebert et al(1963:74), the major premise of the theory goes thus:

*Freedom carries concomitant obligation and the press, which enjoys a privilege position under our government, is obliged to be responsible to society for carrying out certain essential functions of mass communication in contemporary society.*

The theory, like the libertarian theory which it replaced, is an Anglo-America concept. Precisely, it owes its origin to an American initiative - the Commission on Freedom of the Press.

Siebert et al(1963:77) disclose that a number of factors accounted for the birth of the theory. One was the technological and industrial revolution which changed the face of the nation and the American way of living and which affected the nature of the press itself. Two, the sharp voice of criticism which spoke often as the media grew in size and importance and which sometimes carried the tacit threat of government regulation. Three, a new intellectual climate in which some persons looked with suspicion on the basic assumption of the Enlightenment. And, four, the development of a professional spirit as journalism attracted men of principle and education and as the communication industries reflected the growing sense of social responsibility assumed by American business and industry generally.

As a result of these, the Commission on Freedom of the Press listed five things which contemporary society requires of its press:

1. A truthful, comprehensive, and intelligent account of the day's event  
In a context which gives them meaning.
2. A forum for the exchange of comment and criticism.

3. A representative picture of the constituent groups in society.
4. The presentation and clarification of goals and values of the society.
5. Provision of full access to the day's intelligence.

Siebert et al (1963:87-92)

Taking a cue from the above, indigenous language press could also be used to serve the society.

#### **2.14.4 Development Media**

This theory arose out of the concern to describe and prescribe the norms of journalism practice in the developing world as the earlier four normative theories of the press-authoritarian, libertarian, social responsibility and soviet-communist have limited application and potential benefits for these countries.

The normative elements of this emerging development theory "are, especially, opposed to dependency and foreign domination and to arbitrary authoritarianism. They are for positive uses of the media in national development, for the autonomy and cultural identity of the particular national society. To a certain extent, they favour democratic, grass-roots involvement, thus participative communication models" (McQuail, 1987:120).

McQuail lists the main principles of the theory thus:

- Media should accept and carry out positive development tasks in line with nationally established policy.
- Freedom of the media should be open to restriction according to (1.) economic priorities and (2.) development needs of society.
- Media should give priority in their contents to the national culture and language.
- Media should give priority in news and information to links with other developing countries which are close geographically, culturally or politically.
- Journalists and other media workers have responsibilities as well as freedoms in their information-gathering and dissemination tasks.
- In the interest of development ends, the state has a right to intervene in, or restrict, media operations, and devices of censorship, subsidy and direct control can be justified. (p.121).

Essentially, indigenous language press will bring about the democratic and grass-roots participation in development process as it offers the greatest access to the vast majority of our people, unprivileged and marginalised. The press will help in our cultural identity.

### **2.14.5 Democratic-Participant Media**

Just like the Development Media theory, the emphasis of this theory is on the 'basis' of society and on the value of horizontal rather than vertical (top-down) communication. (McQuail,1987:122).

The theory has been a reaction against the commercialisation and monopolisation of privately-owned media and against the centralism and bureaucratisation of public broadcasting institutions, established according to the norm of social responsibility.

It is also against the system of parliamentary democracy which has seemed to become detached from its grassroots origins, to impede rather than facilitate movement in political and social life. Again, it takes exception to a 'mass society' which is over-organised, over-centralised and fails to offer realistic opportunities for individual and minority expression.

McQuail says "the central point of a democratic-participant theory lies with the needs, interests and aspirations of the active 'receiver' in a political society. It has to do with the right to relevant information, the right to answer back, the right to use the means of communication for interaction in small-scale settings of community, interest group, sub-culture". (p.122).

The point here that the means of communication should be used for interaction in small scale settings of community debunks any argument that indigenous language press - because they cannot serve the entire nation, but a section of it where the language of its (the medium) expression is used - is not ideal for development communication purpose. What is important is that people should be able to participate in the communication process, and indigenous language press offers this opportunity most.

The theory also cautions that communication should not be left in the hands of professionals alone.

## **2.15 Theoretical Framework**

Although, each of the development-related communication theories earlier examined has provided an insight or the other for this work, it was, yet, necessary for us to build a specific theoretical framework for the study. As a result, this study proposes the following framework to serve as a basis for it.

The proposed model includes basic elements of communication as found in already existing communication models. These elements include the Source, the Message, the Channel, the Receiver and the Feedback system or the Interactions system.

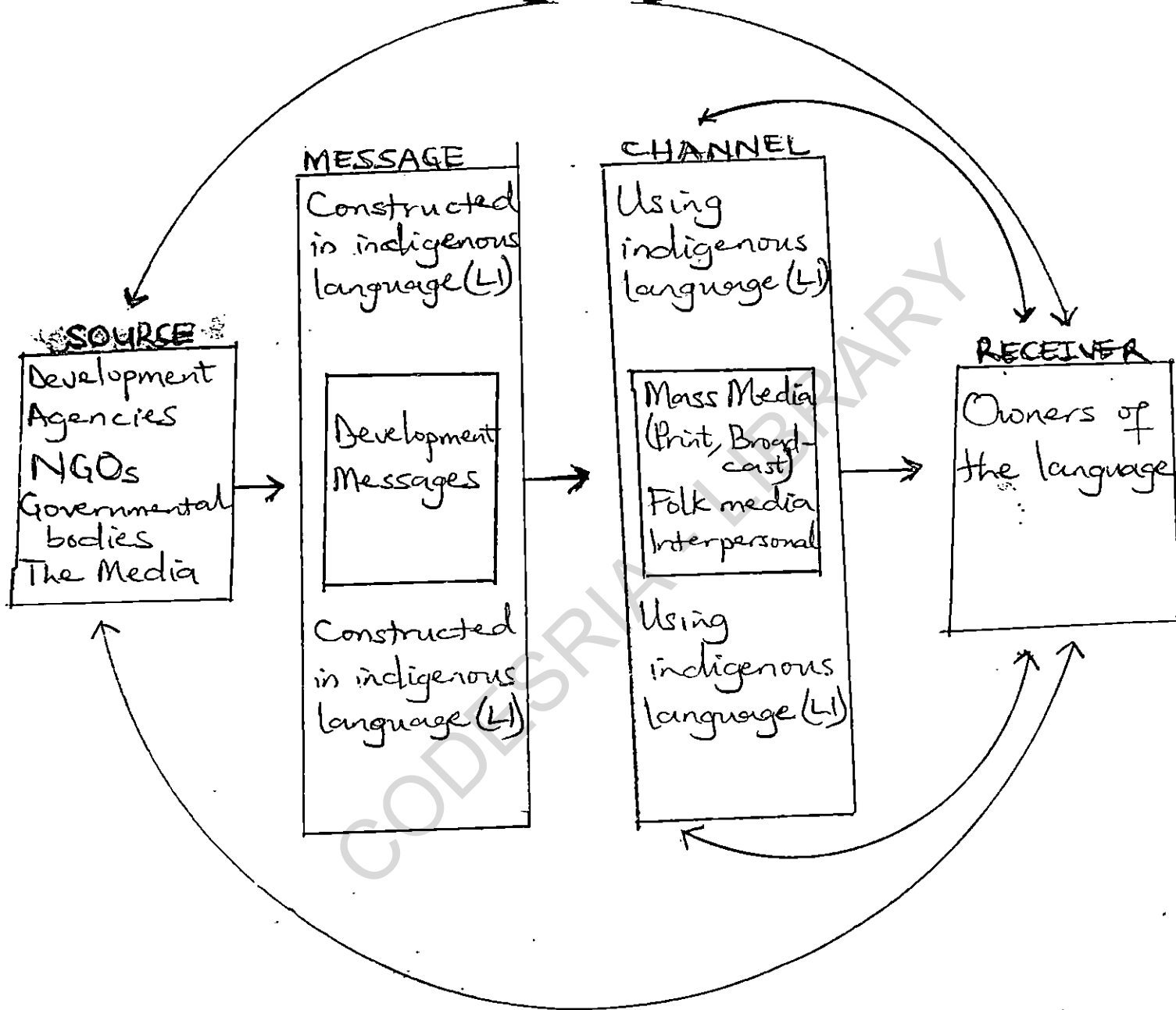


In the proposed model, the Source is a change agent which could be a development agency, a non- governmental organisation, a governmental body or a media organisation.

The message is basically development-oriented and it is constructed in the indigenous language of the community for which the development programme is meant.

And, of course, the Receiver(s) are the owners of the language. They pick the development messages better in this language and they can express themselves better in it; thus, facilitating robust interaction between them and the Source, and also, between them and the media channel. The communicative interaction is necessary for the purposes of seeking and making clarifications, making suggestions, expressing opinions and measuring the effectiveness of the communication.

This model actually derives its strength from the myriad of studies already carried out which, undoubtedly, confirmed the effectiveness of mother-tongue or indigenous language (LI) for instructional purposes. The findings of some of the studies had, already, been discussed under a section in this work.



MODEL ON INDIGENOUS LANGUAGE FOR DEVELOPMENT COMMUNICATION

## 2.16 Summary of the Chapter

Different aspects of the concept, 'communication', hold attractions for different scholars across disciplines. In matters of definition, communication is simply seen as the sharing of meanings through symbols. And, for communication to be effective, there must be mutual understanding between the source and the receiver.

Development is seen in human terms as the greatest good for the great majority of people while development communication is perceived as the application of the process of communication to development. At the passing away of the dominant paradigms of development and development communication, the alternative paradigm now emphasises participatory process, the bottom-up not the top-down approach.

Mass media may have some dysfunctional effects on the society, yet they are indispensable in the development process of any society. They do not, however, function alone, except through "a nexus of mediating factors".

The origin of writing could be traced to the stone age when man started using various 'media' to record his experience. Printing technology

came in the 15th century through the German Johann Gutenberg. *London Gazette*, published in 1655, is said to be the first modern newspaper.

In Africa, colonialism brought about the press institution and Egypt had the first taste. Factors such as nationalism, Christian evangelisation gave the great impetus to the development of the Press in the continent.

*Iwe Irohin* was the first indigenous language newspaper on the continent and also the first newspaper in Nigeria. Existing indigenous language newspapers in Nigeria include *Gaskiya Ta Fi Kwabo*, *Iroyin Yoruba*, *Gbohunbohun*, and *Isokan*. Nigeria has a vivacious press institution with a plethora of publications- newspapers and magazines.

There have been ample evidence about the potency of mother-tongue for instructional purpose; and with this, we can deduce the potency of indigenous language for information.

Nigeria is a linguistically heterogeneous society having about 250 languages with Hausa, Igbo, Yoruba as major languages. English language is the official language, while pidgin English could safely be said to be the lingua franca. By now, no national language has evolved for the country.

Language is important to communication because it is through it that man captures the reality of his world. Language is both an agent of

communication and a carrier of culture; no language is superior to the other. Man expresses his idea and receives information better in his own language.

*Iroyin Yoruba, Gbohunbohun and Isokan* are published in Yoruba language. The owners of the language, the Yoruba, are found in the South - West of Nigeria. A genteel people with rich history, culture and achievements. The pre-literate Yoruba society used oral communication or informal transference media and the organised communication or formal transference media.

Development-related communication theories include diffusion of innovations and the normative theories such as Social Responsibility, Development Media and Democratic-Participant Media.

## CHAPTER THREE

### 3.0 METHODOLOGY

#### 3.1 Research Design

This study is an investigation into Yoruba newspapers, particularly, in relation to development communication: Do Yoruba newspapers carry development information? If they do, what is the nature of development information carried by the Yoruba newspapers? How is language used in Yoruba newspapers for the dissemination of development messages?

The study was undertaken to obtain, some answers to the above questions. The content and style of a sample of the newspapers were studied to have an understanding of the development content of these newspapers.

Based on the fore-going, this study adopted, principally, the content analysis method, and as a supplement, stylistic analysis. Content analysis was used to analyse the content of editions of three Yoruba newspapers with a view to determining their development communication content.

Stylistic analysis belongs to the level of form in language description. The stylistic analyses of some of the issues of the newspapers were done at the following levels: the graphetic/graphologica, the grammatical, the lexical and the semantic (Crystal and Davy, 1969:15-23).

At the graphetic/graphological level, we considered how the print, the shape of the printed marks, punctuation and paragraphing contribute to the aesthetic appeal and readability of the matter. At the grammatical level, we considered the question of syntax and sentence types, while at the lexical level, we considered the choice of words and the collocation of words. Finally, at the semantic level, we considered the tone and the degree of formality and informality in the presentation of the matter (Nigeria, 1982:17)..

To address the problem of this research, the following research questions were raised:

### 3.1.1 Research Questions

1. To what extent do Yoruba newspapers carry development messages?
2. In what proportions are journalistic genres used for the dissemination of development messages by Yoruba newspapers?
3. Does the coverage of development issues by Yoruba newspapers vary in extent, categories, prominence and depth of treatment according to ownership?
4. Do Yoruba newspapers vary in styles in the dissemination of development messages?

### 3.2 Study Population

The population was all newspapers published in Yoruba Language between the years 1986 and 1996.

#### 3.2.1 Sample and Sampling Technique

From the Yoruba mass circulated newspapers currently in existence, namely *Alaroye*, *Gbohunghohun*, *Iroyin Yoruba* and *Isokan* issues from three of them were selected for the study. Out of the issues of these three, six issues of each of the publications per year between 1986 and 1996 were taken for the sample. *Gbohunghohun*, *Iroyin Yoruba* and *Isokan* were sampled. The fourth, *Alaroye*, was not sampled because its publication started only in 1996 and as such it would not satisfy the requirement of eleven years (i.e. 1986-1996) of analysis proposed for this study.

A systematic method was adopted in the sampling of issues of each of the newspapers per year were drawn into the sample. To realize this, each year was divided into six parts of two months each i.e. January/February, March/April, May/June, July/August, September/October, November/December. From a segment of two months, an edition was sampled, and as such, three were six (6) in all per year.

The newspapers are weeklies. To pick a particular week's publication into the sample, the weeks were systematically alternated. For instance, if for 1986, the issue of



week one (1) in January was picked for January/February segment, for the same segment in 1987, the issue of the fourth week of January/February was picked. For 1988, third week January was picked; and 1989, second week February. Such was the procedure. (See appendix for the arrangement).

A total of 125 issues of selected Yoruba newspapers were content-analysed. Some 46 of them were *Gbohunbohun*, 30 *Iroyin Yoruba*, and 49, *Isokan*.

From the issues of all the newspapers studied, a total of 4,983 items were content-analysed.

### **3.3 Units of Analysis**

The units of analysis are articles or stories on development programmes/projects/issues. The articles or stories could be in form of news, features or opinion.

### **3.4 Content Categories**

Two broad categories were created: development-oriented stories and non-development-oriented stories. The development-oriented stories include the following sub-categories.

1) **Agricultural Practice**

This concerns crop and livestock farming as well as fishery. Market and climatic trends as well as technological innovations concerning agriculture were considered. Government's agricultural policies and actions; farmers' experiences and farming systems also formed part of this sub-category.

2) **Nutrition**

This has to do with various types of food and their nutritional values as well as issues concerning feeding habits. How the various socio-economic factors affect human nutrition and feeding habits also came under focus.

3) **Health**

The concern of this includes various diseases and their effects. Government's health policies and actions were considered. Drugs, their uses and abuses as well as innovations in medicine also formed part of this sub-category.

4) **Family Planning**

This covers various methods of planning family. It includes contraceptives and their uses. Socio-economic effects of unplanned family were also considered.

5) **Child Health, Welfare and Development**

This has to do with the general health of children, the care for them, and their physical, intellectual and moral development.

6.) **Social Development Programmes:**

This includes issues concerning Children in Especially Difficult Circumstances (CEDC), juvenile delinquency, unemployment, poverty, injustice and social malaise. Social malaise has to do with various misdemeanours and crimes in homes and general society. All these classifications form different sub-units under this category.

7) **Political Programmes**

This concerns democracy/transition-to-civil rule; women development/empowerment; peace and security; unity; good governance and accountability; and civic duties and responsibilities. All these classifications form different sub-units under this category.

8) **Literacy/Education**

This has to do with all forms of formal education - western education, Islamic education and nomadic education. It concerns issues, events, organs and bodies related to the purpose of education. It also includes government's educational policies and actions.

9) **Economic Programmes**

This includes various economic activities- exchange of goods and services, trading and business. It also has to do with government's economic policies and actions.

10) **Housing and Environment**

This concerns activities in the housing sector, where people live and various government's policies and actions to house the people. It also has to do with environmental health. Issues concerning refuse dump, waste disposal, air pollution and environmental planning were considered.

## 11) **Community Self-Help and Development**

This concerns various physical and socio-economic development efforts embarked upon by various local communities themselves. It includes mobilisation and fund-raising drives towards these efforts.

Every other editorial matter in the newspapers that did not fall into any of these categories was regarded as a non-development-oriented story and was thus excluded from the sample.

Each of the categories in the development-oriented stories was examined for:

### 1. **Frequency of Coverage**

This means the number of times a sub-category appears in the publication.

### 2. **Type of Editorial Matter**

This has to do with whether a sub-category appears in the form of news, features, corporate editorial, personal editorial, columns, photographs, cartoons or in the literary form. The items were also broadly categorised into two. All items that are straight news-reporting particularly events or statements - either verbally or pictorially, were categorised as news. All other items - features, personal and

corporate editorials, photographs and cartoons - were regarded as just features.

### 3. **Prominence**

This has to do with the part of the newspapers in which a sub-category appears. A sub-category may appear in the front page, back page or inside pages. It also includes point-size used for the headlines of stories.

### 4. **Depth of Treatment**

This has to do with the amount of space an issue is given in a particular story; in other words, the lengths of stories. Lengths of stories are measured in paragraphs and page dimension.

### 3.5 ***Research Procedure***

The data for this study were collected between September, 1997 and January, 1998. Some of the issues of the newspapers proposed for sampling were not available. This was due to a number of factors.

One, these newspapers do not publish regularly. When there is scarcity of resources, their publications are suspended while the little resources available are committed to just the English titles. And these suspensions take weeks, months and years.

Two, the political repression in the country was another factor. Some media houses had, on a number of occasions, suffered the fate

of being closed down by military governments in the country. And, of course, when this happened, titles on the stable of the embattled organizations would not be published.

Three, even when the newspapers were published during the particular weeks chosen for sampling, poor record keeping in these organisations did not help matters. The libraries (only that of Concord Press of Nigeria, publishers of *Isokan* is an exception) of these organisations could not provide all the issues published. Many had been lost. The National Archives, with its office on the campus of the University of Ibadan, Ibadan, offered some help in providing some copies of *Gbohunbohun* that were not available in the library of Sketch Press Limited, the publisher of the stable. The Archives only, "at times", gets copies of *Gbohunbohun* and no other Yoruba newspapers.

The National Library in Lagos could not even believe that these newspapers are still being published as copies of some of them got last were in the early 80s, a period not covered by the research.

Actually, for some of the issues content analysed, the actual issues proposed were not available. What the researcher did was to pick anyone available (preferably, the one closest to the real sample) from among issues published within the two-month segment that the actual sample belongs to.

In some cases, however, no issue could be obtained for the particular two-month segment. And, this means that there was no publication within that period. This could be due to one of the reasons already mentioned. Eventually, a total of 46 issues were analysed for *Gbohungbohun*, 30 for *Iroyin Yoruba* and 49 for *Isokan*.

All the data obtained from the analysis were coded, with numbers assigned to each category. For an assured proper handling of the exercise (s), the researcher did the data collection, all by him.

### 3.6 Method of Data Analysis

Data obtained from the issues of the newspapers studied were analysed with the use of the computer. Data obtained from the contents of the newspapers were consequently coded on the standard IBM coding sheets and punched on IBM cards for computer processing.

Since development communication research is a research in social investigation, the SPSS computer system analysis was adopted. SPSS, an acronym for Statistical Package for the Social Science, is an integrated system of computer programme designed for the analysis of Social Science data.

SPSS offers a comprehensive package of procedures for survey data analysis, taking care not only of descriptive statistics – simple frequency distributions, averages, percentages and cross tabulation-but also accommodating analytical procedures such as simple correlation, means and variance, among others.



Raw data collected from the issues of the newspapers sampled were assigned figures based on categories and sub-categories; types of editorial matter; prominence, which includes placement of stories on pages and use of point-sizes for headlines; and depth of treatment which has to do with the amount of space measured in paragraphs and page dimension.

Frequencies of the categories and sub-categories; and the various variables were determined. The frequencies were later translated into percentages and presented in tables.

The statistical tool of chi-square was adopted to determine possible relationships among variables. For instance, the study sought to establish whether or not ownership of a newspaper as a variable has any relationship with the extent of the coverage of development issues, categories, prominence and depth of treatment.

With the level of significance put at 0.05, various cross-tabulations in the study revealed whether or not there were relationships among the variables measured.

Stylistic analysis is not a quantitative research method. Thus, the styles of the newspapers studied were qualitatively analysed. Stories picked for analysis were carefully studied and observations were made concerning their graphitic, grammatical, lexical and semantic properties. From these observations, inferences were made and these formed the basis of our judgments.

## CHAPTER FOUR

### ANALYSIS AND DISCUSSION OF FINDINGS

#### 4.1 Analysis and Discussion of Findings

The main purpose of this study was to investigate selected Yoruba newspapers, particularly, in relation to development communication. Specifically, it sought to determine whether or not Yoruba newspapers carry development information. And, if they do, what is the nature of development information carried by them and how are the messages treated? The study, further, probed the styles of the newspapers used in dissemination of development messages.

In order to provide answers to the research questions raised in the study, some of the data collected through the use of the instruments described in Chapter 3 were computer analysed, using the SPSS format while some others were qualitatively analysed. In this Chapter, the findings are presented and discussed with a view to making inferences and drawing conclusions from the study.

## 4.2 RESEARCH QUESTIONS

Discussion in this section is aimed at providing answers to the specific research questions raised in this study. This is done through the application of the relevant data collected through instruments used in this study.

A total of 125 issues of selected Yoruba newspapers were content-analysed. Some 46 of them were *Gbohungbohun*; 30 *Iroyin Yoruba*; and 49, *Isokan*. The analysis spanned a period of eleven years (1986 – 1996) for the newspapers, although, in a staggered manner, as some of the issues were not available, owing to reasons mentioned in Chapters One and Three.

### Research Question 1:

*To what extent do Yoruba newspapers carry development messages?*

This question is interested in knowing the categories of development issues covered by the Yoruba newspapers content-analysed and the extent to which these issues were covered.

The question is similarly interested in the level of prominence given to the development-oriented stories. This prominence was measured in terms of the kinds of pages on which these stories appeared and in terms of the point-sizes in which their headlines were cast.

The question is also interested in the depth of treatment, that is, the amount of space devoted to these stories. This was measured in number of paragraphs and page dimension.

**TABLE 3**

**DISTRIBUTION OF ITEMS INTO DEVELOPMENT-ORIENTED AND NON-DEVELOPMENT-ORIENTED**

NEWSPAPERS	ITEMS CONTENT – ANALYSED		
	ALL	DEVELOPMENT-ORIENTED	NON-DEVELOPMENT-ORIENTED
<i>GBOHUNGBOHUN</i>	1,627	435	1,182
<i>IROYIN YORUBA</i>	1,450	251	1,119
<i>ISOKAN</i>	1,906	679	1,227
<b>TOTAL</b>	<b>4,983</b>	<b>1,365</b>	<b>3,528</b>
<b>%</b>	100	27.4	73.6

Table 3 indicates that a total of 4, 983 items were content-analysed. A total of 1,365 of the analysed items were development-oriented, representing 27.4%. *Gbohunghoun* contained 435 of the development-oriented items while *Iroyin Yoruba* and *Isokan* had 251 and 679 development-oriented items respectively.

Altogether, from these issues, a total of 4, 983 items were content-analysed. Of this number, 1,365 items, representing 27.4% were found to be development oriented.

TABLE 4

DISTRIBUTION OF THE NUMBER OF ITEMS FOR THE VARIOUS CATEGORIES OF DEVELOPMENT-ORIENTED STORIES

DEVELOPMENT CATEGORIES	NUMBER OF ITEMS
AGRICULTURE	60 4.4
NUTRITION	11 0.8
HEALTH	89 6.6
FAMILY PLANNING	24 1.8
CHILD HEALTH AND WELFARE	24 1.8
SOCIAL PROBLEM AND DEVELOPMENT	462 33.8
POLITICAL PROGRAMMES	322 23.6
LITERACY/EDUCATION	67 4.9
ECONOMIC PROGRAMMES	194 14.2
HOUSING AND ENVIRONMENT	40 2.9
COMMUNITY SELF-HELP AND DEVELOPMENT	72 5.3
TOTAL	1,365
%	100

As indicated on Table 4, the newspapers were found to publish development-oriented stories in the areas of Agricultural Practice; Nutrition; Health; Family Planning; Child Health and Welfare; Social Problem/Development (which include Children in Especially Difficult Circumstances, Juvenile Delinquency, Unemployment, Poverty, Justice/Human Rights, Social Malaise); Political Programmes (which include Democracy/Transition to Civil Rule, Women Development/Empowerment, Peace/Security, Unity, Good Governance/Accountability, Civic Duties and Responsibilities; Literacy/Education; Economic Programmes; Housing and Environment; and Community Self-Help/Development.

The category of Social Problem and Development has the highest frequency of 33.8%, followed by Political Programmes, 23.6%. The category with the least frequency is Nutrition (0.8%) while Family Planning; and Child Health and Welfare have 1.8% each (Table 4).

TABLE 5

DISTRIBUTION OF PLACEMENT (ON PAGES) OF DEVELOPMENT-ORIENTED STORIES.

	FRONT PAGE	BACK PAGE	ANY INSIDE PAGE
AGRICULTURE	16	7	37
NUTRITION	4	1	6
HEALTH	15	15	59
FAMILY PLANNING	4	2	18
CHILD HEALTH & WELFARE	2	2	20
SOCIAL PROBLEMS & DEVT.	89	102	271
POLITICAL PROGRAMMES	67	57	198
LITERACY/EDUCATION	12	10	45
ECONOMIC PROGRAMMES	19	8	167
HOUSING & ENVIRONMENT	5	9	26
COMMUNITY SELF-HELP & DEVT.	3	11	58
<b>TOTAL</b>	236	224	905
<b>%</b>	17.3	16.4	66.3

Table 5 presents the distribution of placement (on pages) of development-oriented items. A good majority of the items – 66.3% to be precise –



appeared on the inside pages. This is understandable because there are more inside pages than front or back pages. Pagination of the newspapers varies between 12 and 16.

More of the items appeared on the front pages than on the back pages. Two hundred and thirty-six (or 17.3%) of the items were found on the front pages; 225 (or 16.4%) on the back pages.

This analysis indicates the prominence given the development-oriented items.

TABLE 6

## DISTRIBUTION OF HEADLINE POINT-SIZES FOR THE DEVELOPMENT-ORIENTED STORIES

	NEWS				FEATURES				CORPORATE EDITORIALS				PERSONAL EDITORIALS				LITERARY			
	18-24	36-48	54-60	72+	18-24	36-48	54-60	72+	18-24	36-48	54-60	72+	18-24	36-48	54-60	72+	18-24	36-48	54-60	72+
AGRICULTURE	28	10	5	5	2	5	-	-	1	2	-	-	1	-	-	-	1	-	-	-
NUTRITION	2	-	2	2	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-
HEALTH	36	20	2	3	5	3	-	-	1	-	-	-	2	-	-	-	-	-	-	
FAMILY PLANNING	10	2	-	2	1	2	-	-	-	4	-	-	-	-	-	-	-	-	-	
CHILDHEALTH & WELFARE	9	-	-	2	1	2	1	-	-	2	-	-	2	2	-	1	-	-	-	
SOC. PROBS/ DEVELOPMENT	218	112	19	20	2	1	1	-	13	8	-	-	6	10	2	-	2	4	-	
POLITICAL PROGRAMMES	114	58	22	19	-	5	-	-	12	3	-	-	6	26	2	-	4	2	1	
LITERACY/EDUCATION	24	12	1	5	2	-	-	-	2	1	-	-	2	1	-	-	-	2	-	
ECONOMIC PROGRAMMES	45	20	4	2	88	-	-	-	3	2	-	-	1	2	-	-	1	-	3	
HOUSING & ENVIRONMENT	18	9	-	3	1	1	-	-	1	1	-	-	1	1	-	-	-	-	-	
COMMUNITY SELF-HELP & DEVELOPMENT	40	14	-	1	-	3	-	-	-	2	-	-	-	-	-	-	-	-	-	
TOTAL	544	227	55	64	102	22	2	-	34	23	-	-	19	44	4	1	8	8	4	
%	61.2	25.5	6.2	7.2	81	17.5	1.6	-	59.6	40.4	-	-	27.9	64.7	6.0	1.5	32.0	32.0	16.0	

MEAN (X) 18-24 = 52.3 36-48 = 36.0

54-60 = 6.0

72+ = 5.7

Still on the issue of prominence, Table 6 depicts the distribution of headline point-sizes for the development-oriented stories.

The point size category of 18-24 is the most used with a mean of 52.3%, followed by the category of 36-48 with a mean of 36.0%. The categories of 54-66 and 72 and above are less regularly used. The category 72+ has the least mean of 5.7%, followed by the category of 54-60, 6.0%.

This analysis does not, however, connote that development-oriented stories are not given prominence, going by the fact that their headlines are cast in the smaller point-sizes. This, the study revealed, was just the general pattern of point-sizes for headlines for all stories. There is no distinction.

Table 6 also indicates that headlines for some genres were not, at all, cast in 54-60 point size category and 72+ category. For instance, no corporate editorial headline was cast on either of the two; and no feature headline was cast 72+ and above point sizes.

TABLE 7

DISTRIBUTION OF LENGTHS OF DEVELOPMENT - ORIENTED STORIES MEASURED IN PARAGRAPHS AND PAGE DIMENSION

	1-5	6-10	11-15	16-20	21+	FULL	HALF	3/4	1/4	1/3	2/3
AGRICULTURE	16	25	8	3	1		5			2	
NUTRITION	1	2	2							1	
HEALTH	1	38	13	5			2		1	1	
FAMILY PLANNING	1	10	7	1			1				1
CHILD HEALTH & WELFARE	2	10	4	5	2		1			2	
SOCIAL PROBLEMS & DEVT.	131	184	65	16		2	9	-	-	10	2
POLITICAL PROGRAMMES	47	107	40	14	4	10	23	2	2	13	8
LITERACY/EDUCATION	4	26	11	4		1	1	1		5	1
ECONOMIC PROGRAMMES	17	30	14	9		34	10	33	1	7	16
HOUSING & ENVIRONMENT	5	14	4			1				2	
COMMUNITY SELF-HELP & DEVT.	16	31	3	3	2	3	1			1	
TOTAL	251	477	168	60	9	51	53	36	4	44	29
%	26.0	49.4	17.4	6.2	0.9	23.5	24.4	16.6	1.8	20.3	13.4

To determine the lengths of the stories, two measurements were used. One, number of paragraphs; and two, page dimension. Some stories, because of the way they were laid out, could not be measured, in length, by page dimension, that is, full page, half page, etc. The genre mostly affected is the news. Thus, most news items were measured in terms of the number of paragraphs, while the rest of the genres were measured mostly in terms of page dimension.

Measuring stories in terms of number of paragraphs was without prejudice to the fact that paragraphs are not equal in length; they occupy varying number of inches, ranging between one and five.

Table 7 indicates that most stories run between 6-10 paragraphs, as this category takes the highest frequency (477 or 49.4%). The least number of paragraphs used was 21 and above. This result is understandable as news items are not, usually, long.

For the other genres measured by page dimension, stories that occupied half-page had the highest frequency of 53 or 24.4%, followed by full page, 51 (23.5%); one-third, 44 (20.3%); three-quarters, 36 (16.6%); two-third 29 (13.4%). The one-quarter group is the least with frequency of 4 (1.8%).

## Research Question 2:

*In what proportions are journalistic genres used in the dissemination of development messages by Yoruba newspapers?*

TABLE 8  
DISTRIBUTION OF ITEMS INTO NEWS AND FEATURES.

NEWSPAPERS	NEWS		FEATURES	
	All	Development-Oriented	All	Development-Oriented
GBOHUNGBOHUN	1,300	249 (19.2%)	327	186 (57%)
IROYIN YORUBA	995	135 (14%)	455	116 (26%)
ISOKAN	1344	483 (36%)	562	196 (35%)
<b>TOTAL</b>	<b>3639</b>	<b>867 (24%)</b>	<b>1344</b>	<b>498 (37%)</b>

The items, in general, were broadly categorised into two at the level of journalistic genres. All items that are straight news - reporting particular events or statements - either verbally or pictorially, were categorised as *news*. All other items - features, personal and corporate editorials, photographs and cartoons - were regarded as just *features*.

Among 3,639 items categorised as *news*, 867 of them, representing 23.82% ( of the 3,639), were found to be development-oriented. One thousand, three hundred and forty-four items were categorised as features, 498 or 37.05% (of the 1,344) were found to be development- oriented (Table 8).

Also Table 8 shows that of the overall 3,639 *news* found in all the newspapers, 1,300 (or 35.7% of them) were from *Gboungboun*. Two hundred and forty - nine (or 19.15% of the 1,300) were development-oriented. Nine hundred and ninety- five (or 27.3%) were found in *Iroyin Yoruba*. And, of this number, 135 (or 13,56%) were development-oriented. One thousand, three hundred and forty four news representing 36.9% of the whole were found in *Isokan*. Of the 1,344; 483 ( or 35.9%) were development-oriented.

Among the 1,344 features in the newspapers, 327, representing 24.3%, were found in *Gboungboun*. One hundred and eighty-six ( or 56.9% of this 327) were development-oriented. A total of 455 (or 33.9% of 1,344) features were found in *Iroyin Yoruba*. Of the number, 166 (25.5%) were development-oriented. For *Isokan*, 562 (or 42%) features were contained therein. One hundred and ninety-six (or 34.9% of the 562) were development-oriented.



TABLE 9

## VARIOUS GENRES USED FOR THE VARIOUS DEVELOPMENT ITEMS

	NEWS	FEATURES	CORPORATE EDITORIALS	PERSONAL EDITORIALS	LITERARY	PICTORIALS	COLUMN	TOTAL
AGRICULTURE	41	5	4	1	9	-	-	60 4.4
NUTRITION	6	-	1	-	-	4	-	11 0.8
HEALTH	61	8	1	2	-	17	-	89 6.4
FAMILY PLANNING	14	1	4	2	-	3	-	24 1.8
CHILD HEALTH & WELFARE	11	4	2	5	1	1	-	24 1.8
SOCIAL PROBLEM & DEVELOPMENT	368	4	23	17	7	43	-	462 33.8
POLITICAL PROGRAMMES	213	7	15	34	2	48	3	322 23.6
LITERACY/EDUCATION	42	2	3	3	4	13	-	67 4.9
ECONOMIC PROGRAMMES	73	88	5	3	2	23	-	194 14.2
HOUSING & ENVIRONMENT	29	2	5	-	-	4	-	40 2.9
COMMUNITY SELF-HELP & DEVELOPMENT	55	4	2	-	-	11	-	72 5.3
TOTAL	913	125	65	67	25	167	3	1365
%	66.9	9.2	4.8	4.9	1.8	12.2	0.2	100

Development messages in different categories have come under various journalistic genres. These genres include genres, features, corporate editorials, personal editorials, literary forms, pictorials (photographs and cartoons) and columns containing a number of stories.



In terms of the distribution of the various development-oriented items into different genres, Table 9 indicates that news has the highest frequency of 913 (or 66.9%). This is so because news items are published mostly and they come in short forms, some just one paragraph. Pictorials (photographs and cartoons), as indicated on Table 9, is second with 167 (or 12.2%). The pictorials either tell stories or express opinions, as the case may be. Because of their nature, they easily call attention to them-selves. Multi-stories column is least with frequency of 3(or 0.2%).

It is observed that only stories about political programmes were published under the genre, column. A good number of the development categories are also not published in the literary forms. These categories include Nutrition, Health, Family Planning, Housing and Environment, and Community Self-Help and Development. Only the Agriculture category does not come under the pictorials. This means that pictorials (photographs and cartoons) were also considerably used for the dissemination of development messages (Table 9).

**Research Question 3:**

*Does the coverage of development issues by Yoruba newspapers vary in extent, categories, prominence and depth of treatment according to ownership?*

**TABLE 10**

**DISTRIBUTION OF ITEMS ACCORDING TO NEWSPAPER OWNERSHIP**

ITEMS	OWNERSHIP PATTERN			TOTAL
	GOVT-OWNED	PRIVATELY - OWNED		
	GBOHUNGBOHUN	IROYIN YOR.	ISOKAN	
DEVELOPMENT-ORIENTED	435(26.7%)	251 (17.3%)	679 (35.6%)	1,365
NON-DEVELOPMENT ORIENTED	1192 (73.3%)	1199(82.7%)	1227 (64.4%)	3,616
TOTAL	1627 (100%)	1450 (100%)	1906 (100%)	4,983

$\chi^2 = 157.91$

df = 2

Significance =  $\leq 0.05$

As already mentioned in Chapter Two, Gbohunghohun is government-owned, while Iroyin Yoruba and Isokan are privately-owned.

From the data in Table 10, Isokan contains the highest proportion of development-oriented stories – 35.6% of all the stories found in its issues content-analysed. It is followed by Gbohungbohun with 26.7% and then by Iroyin Yoruba with 17.3%.

With the mean of the two privately-owned newspapers put at 26.4%, the government-owned newspaper does better. And, considering Table 10 which indicates a statistically significant relationship between ownership and coverage of development issues, we state that government-owned newspaper covers development issues more than the privately-owned ones.

TABLE 11

**DISTRIBUTION OF ITEMS INTO VARIOUS DEVELOPMENT  
CATEGORIES ON THE BASIS OF NEWSPAPER  
OWNERSHIP**

CATEGORIES	GOVT.-OWNED	PRIVATELY-OWNED		TOTAL
	GBOHUNGBOHUN	IROYIN. YOR.	ISOKAN	
AGRICULTURE	15 (25%)	7 (11.7%)	38 (63.3%)	60
NUTRITION	1 (9.1%)	8 (72.7%)	2 (18.2%)	11
HEALTH	27 (30.3%)	15 (16.9%)	47 (52.8%)	89
FAMILY PLANNING	10 (41.7%)	3 (12.5%)	11 (45.8%)	24
CHILD HEALTH & WELFARE	12 (50%)	2 (8.3%)	10 (41.7%)	24
SOCIAL PROBLEMS/ DEVELOPMENT	142 (30.7%)	97 (21%)	223 (48.3%)	462
POLITICAL PRG.	108 (33.5%)	48 (14.9%)	166 (51.6%)	322
LITERACY	20 (29.9%)	16 (23.8%)	31 (46.3%)	67
ECONOMIC PRGS.	60 (30.9%)	43 (22.2%)	91 (46.9%)	194
HOUSING AND ENVIRONMENT	16 (40%)	1 (2.5%)	23 (57.5%)	40
COMMUNITY SELF- HELP & DEV.	24 (33.3%)	11 (15.3%)	37 (51.4%)	72
TOTAL	435(31.9%)	251(18.4%)	679(49.7%)	1365

 $X^2 = 41.69$ 

df = 20

Significance. =  $\leq 0.05$

Table 11 reveals that *Isokan* contributes the highest proportion, 49.7%, of the development-oriented stories found altogether in the three newspapers. For almost all the categories, the newspaper has the highest contributions. The only exceptions were Nutrition where *Iroyin Yoruba* had a very superlative contribution of 72.7% and Child Health and Welfare where *Gbohunghohun* has 50%.

*Gbohunghohun* followed *Isokan* in contribution to the development-oriented stories with 31.9%.

Table 12 indicates that *Isokan*, privately-owned newspaper, has the highest number of stories on both the front and inside pages, while *Gbohunghohun*, government-owned, has the highest on the back page.

A further analysis of Table 12 indicates that 23.3% of all stories content-analysed in *Gbohunghohun* are on the front page; 13.5% of *Iroyin Yoruba* and 15.1% of *Isokan*. Also, 21.5% of stories content-analysed in *Gbohunghohun* occupy the back page; 16.7% of *Iroyin Yoruba* and 12.9% of *Isokan*. This indicates that *Gbohunghohun* gave greater prominence to its development-oriented stories than its privately-owned counterparts.

TABLE 12

**DISTRIBUTION OF PLACEMENT (ON PAGES) OF DEVELOPMENT-ORIENTED STORIES ACCORDING TO NEWSPAPER OWNERSHIP**

CATEGORIES	FRONT PAGE			BACK PAGE			ANY INSIDE PAGE		
	GOVT-OWNED	PRIVATELY-OWNED		GOVT-OWNED	PRIVATELY-OWNED		GOVT-OWNED	PRIVATELY-OWNED	
	GBOHUN-GBOHUN	IROYIN YORUBA	ISOKAN	GBOHUN-GBOHUN	IROYIN YORUBA	ISOKAN	GBOHUN-GBOHUN	IROYIN YORUBA	ISOKAN
AGRICULTURE	3(18.8%)	1(6.3%)	12(75.0%)	4(47.5%)	1(14.3%)	2(28.6%)	8(21.6%)	5(13.5%)	24(64.9%)
NUTRITION	1(33.3%)	2(66.7%)	----	----	1(50%)	1(50%)	----	5(83.3%)	1(16.7%)
HEALTH	6(37.5%)	3(18.8%)	7(43.7%)	12(70.6%)	----	5(29.4%)	9(14.8%)	12(19.8%)	40(65.6%)
FAMILY PLANNING	4(66.7%)	2(33.3%)	----	----	----	----	6(33.3%)	1(5.6%)	11(61.1%)
CHILD HEALTH & WELFARE	----	----	2(100%)	----	----	----	12(54.5%)	2(9.1%)	8(36.4%)
SOCIAL PROBLEMS & DEVELOPMENT	45(50.6%)	12(13.5%)	32(36%)	37(36.3%)	23(22.5%)	42(41.2%)	60(22.1%)	62(22.9%)	149(55%)
POL. PROGRAMMES	25(37.3%)	8(11.9%)	34(50.7%)	20(35.1%)	14(24.6%)	23(40.4%)	63(31.8%)	26(13.1%)	109(55.1%)
LITERACY	5(41.7%)	1(8.3%)	6(60%)	5(50%)	2(20%)	3(30%)	10(22.2%)	13(28.9%)	22(48.9%)
ECONOMIC PROGRAMMES	8(42.1%)	5(23.6%)	6(31.6%)	1(12.5%)	1(12.5%)	6(75%)	49(29.7%)	37(22.4%)	79(47.9%)
HOUSING & ENVIRONMENT	2(40%)	----	3(60%)	8(88.9%)	----	1(11.1%)	6(23.1%)	1(3.8%)	19(73.1%)
COMMUNITY SELF-HELP/DEVELOPMENT	2(66.7%)	----	1(33.3%)	6(54.5%)	----	5(45.5%)	16(27.6%)	11(19%)	31(53.4%)
TOTAL	101(42.4%)	34(14.3%)	103(43.3%)	93(41.7%)	42(18.8%)	88(39.5%)	239(26.4%)	175(19.3%)	493(54.4%)

$$\chi^2 = 202.10$$

$$df = 80$$

$$\text{Significance} = \leq 0.05$$

With the average scores for the privately-owned newspapers' front and back pages put at 68.5% and 65.0% respectively, the government-owned newspapers did better in giving prominence to development stories (Table 12). It is only in the less prominent inside pages that the privately-owned newspapers have a higher mean. Table 12 also indicates a statistically significant relationship between ownership and placement on pages of development stories.

Table 13 indicates that *Gbohunbohun*, the government-owned newspaper, cast 7.1% of the headlines of its development-oriented stories analysed in 72 and above point-sizes. This represents the highest percentage any of the newspapers content-analysed cast its headlines in this point-size category.

*Gbohunbohun* tallies with *Isokan* in the use of 54-60 point-sizes for development-oriented stories headlines. They both have 5.8%.

Table 13 indicates a statistically significant relationship between ownership and use of point-sizes for development-oriented stories

headlines ( $X^2 = 237.29, p \leq 0.05$ ). The deduction is that the government-owned newspaper uses higher point-sizes than the privately-owned ones. This also reinforces the earlier deduction that government-owned newspaper gives greater prominence to development issues than the privately-owned ones in their coverage.



TABLE 13

**DISTRIBUTION OF HEADLINE POINT-SIZES FOR THE DEVELOPMENT-ORIENTED STORIES  
ACCORDING TO NEWSPAPER OWNERSHIP**

CATEGORIES	GOVERNMENT-OWNED				PRIVATELY-OWNED							
	<i>GBOHUNGBOHUN</i>				<i>IROYIN YORUBA</i>				<i>ISOKAN</i>			
	18-24	36-48	54-60	72+	18-24	36-48	54-60	72+	18-24	36-48	54-60	72+
AGRICULTURE	9	5	---	1	5	1	---	1	20	10	5	3
NUTRITION	---	---	---	1	3	---	2	---	1	1	---	---
HEALTH	13	7	1	2	4	1	---	---	25	17	1	1
FAMILY PLAN-NING	2	4	---	2	1	2	---	---	8	2	---	---
CHILD HEALTH & WELFARE	5	4	1	2	1	1	---	---	6	1	---	2
SOCIAL PROBLEMS & DEV.	68	49	7	7	41	31	4	4	132	55	11	10
POLITICAL PROGRAMMES	48	31	8	6	14	13	3	3	74	50	14	11
LITERACY/EDUCATION	9	3	---	2	6	4	---	1	15	9	1	4
ECONOMIC PROGRAMMES	43	2	5	---	31	2	---	---	64	17	5	2
HOUSING & ENVIRONMENT	9	2	---	3	---	1	---	---	12	9	---	---
COMMUNITY SELF-HELP & DEVELOPMENT	9	7	---	1	7	1	---	---	24	11	---	---
TOTAL	215(56.9%)	114(30.2%)	22(5.8%)	27(7.1%)	113(60.1%)	57(30.3%)	9(4.8%)	9(4.8%)	38(60.2%)	182 (18.8%)	37(5.8%)	33(5.2%)

 $\chi^2 = 237.29$ 

df = 110

Significance =  $\leq 0.05$

TABLE 14

DISTRIBUTION OF LENGTHS OF DEVELOPMENT-ORIENTED STORIES MEASURED IN PARAGRAPHS ACCORDING TO NEWSPAPER OWNERSHIP

CATEGORIES	GOVERNMENT-OWNED					PRIVATELY-OWNED									
	GBOHUNGBOHUN					IROYIN YORUBA					ISOKAN				
	1-5	6-10	11-15	16-20	21+	1-5	6-10	11-15	16-20	21+	1-5	6-10	11-15	16-20	21+
AGRICULTURE	2	6	1	2	----	1	1	1	1	----	13	18	6	----	1
NUTRITION	----	----	2	----	----	----	----	1	----	----	1	1	----	----	----
HEALTH	4	9	2	1	----	----	4	4	3	----	7	25	7	1	----
FAMILY PLANNING	----	2	3	1	----	----	----	2	----	----	1	8	2	----	----
CHILD HEALTH & WELFARE	----	5	1	4	2	----	1	----	----	----	2	4	3	1	----
SOCIAL PROBLEMS & DEV.	41	75	20	6	----	27	27	15	3	----	63	83	30	6	----
POL. PROGRAMMES	16	34	12	5	1	7	18	5	2	1	24	55	23	7	2
LITERACY/EDUCATION	1	6	2	3	----	1	8	1	1	----	2	12	8	----	----
ECONOMIC PROGRAMMES	6	1	----	7	----	----	1	3	2	----	11	28	11	----	----
HOUSING & ENVIRONMENT	2	5	1	----	----	----	----	----	----	----	3	9	3	----	----
COMMUNITY SELF-HELP/DEVELOPMENT	4	5	1	3	1	3	1	----	----	1	9	24	2	----	----
TOTAL:	76 24.9%	148 48.5%	45 14.8%	32 10.5%	4 1.3%	39 26.7%	61 41.8%	32 21.9%	12 8.2%	2 1.4%	136 26.4%	267 51.7%	95 18.4%	15 2.9%	3 0.6%

$$X^2 = 409.98$$

$$df = 140$$

$$\text{Significance} = \leq 0.05$$

Tables 14 and 15 indicate varying lengths of development-oriented stories content-analysed in both the government-owned newspaper and the privately-owned ones. While Table 14 indicates lengths of stories measured by number of paragraphs, Table 15 indicates lengths of stories measured by page dimension.

Table 14 indicates that *Iroyin Yoruba*, a privately-owned newspaper had the highest percentage of stories of twenty-one paragraphs and about 1% of *Iroyin Yoruba's* stories measured by number of paragraphs are of twenty-one paragraphs and above. In this regard, the newspaper is closely followed by *Gbohunbohun*, government-owned with 1.3%. *Gbohunbohun*, however, had the highest percentage of stories with between sixteen and twenty paragraphs. In this regard, it had 10.5% followed by *Iroyin Yoruba* with 8.2%.

Considering the mean of the two privately-owned newspapers, it was found that the government-owned newspaper did better than privately-owned ones. For instance, the privately-owned newspapers had a mean of 2.5 and 13.5 for stories of 21 paragraphs and above and those

of between 16 and 20 paragraphs respectively. When compared with *Gbohunbohun's* 4 and 32 respectively, we found the privately-owned average scores low.

We found out that there is a statistically significant relationship between ownership and the number of paragraphs used for the stories ( $X^2 = 409.98, p = \leq 0.05$ ).

TABLE 15

DISTRIBUTION OF LENGTHS OF DEVELOPMENT-ORIENTED STORIES MEASURED BY PAGE DIMENSION ACCORDING TO NEWSPAPER OWNERSHIP

CATEGORIES	GOVERNMENT-OWNED						PRIVATELY - OWNED									
	GBOHUNGBOHUN						IROYIN YORUBA						ISOKA			
	FULL	HALF	¾	¼	1/3	2/3	FULL	HALF	¾	¼	1/3	2/3	FULL	HALF	¾	¼
AGRICULTURE	---	1	---	---	---	---	---	2	---	---	---	---	---	2	---	---
NUTRITION	---	---	---	---	---	---	---	---	---	1	---	---	---	---	---	---
HEALTH	---	1	---	---	---	---	---	---	---	---	---	---	---	1	---	1
FAMILY PLAN-NING	---	---	---	---	---	1	---	1	---	---	---	---	---	---	---	---
CHILD HEALTH & WELFARE	---	---	---	---	1	---	---	1	---	---	---	---	---	---	---	---
SOCIAL PRO-BLEMS/DEV.	2	---	---	---	5	1	---	4	---	---	2	---	---	5	---	---
POLITICAL PROGRAMMES	8	2	2	2	6	6	---	3	---	---	4	---	2	18	---	---
LITERACY/ EDUCATION	1	---	---	---	3	1	---	1	1	---	1	---	---	---	---	---
ECONOMIC PROGRAMMES	29	---	---	---	2	1	1	---	27	---	1	---	4	10	6	1
HOUSING AND ENVIRONMENT	1	---	---	---	---	---	---	---	---	---	1	---	---	---	---	---
COMMUNITY SELF-HELP/ DEVELOPMENT	3	---	---	---	---	---	---	---	---	---	---	---	---	1	---	---
TOTAL	44 55.7%	4 5.1%	2 2.5%	2 2.5%	17 21.5%	10 12.7%	1 2.0%	12 21.5%	28 55.0%	---	10 19.6%	---	6 7.1%	37 43.5%	6 7.1%	2 2.4%

$\chi^2 = 257.38$

df = 150

Significance =  $\leq 0.05$

Table 15 indicates that *Gbohunbohun*, government-owned, by far, has the highest percentage of full-page development-oriented stories 55.7% of its stories measured by page dimension are of full pages. In this regard, it is, distantly, followed by *Isokan* with 7.1%. *Isokan*, privately-owned, however, has the highest percentage of half-page development-oriented stories. It has 43.5%, followed by *Iroyin Yoruba*, another privately-owned newspaper, with 21.5%. *Iroyin Yoruba* has the highest percentage of three-quarter-page development-oriented stories. Its percentage is 55.0, distantly followed by *Isokan's* 7.1%. *Isokan* has the highest percentage of development-oriented stories of two-thirds of pages. With 23.5%, it is followed by *Gbohunbohun's* 12.7%. *Iroyin Yoruba*, however, has no development-oriented stories of this particular length.

With a very substantial percentage of its development-oriented stories (measured by page dimension) covered with full pages, *Gbohunbohun* also appears to be doing better in this regard.

Taken together with the findings obtained from Table 14, we deduce that government-owned newspaper treats development-oriented stories in greater depth than the privately-owned ones.

#### **Research Question 4**

**Do Yoruba Newspapers vary in styles in the dissemination of development messages?**

This question will be answered with the analysis of the styles of the newspapers.

We start by examining the graphetic/graphological properties of these newspapers and consider how adequate or otherwise they have been in conveying development messages.

#### **Graphetic/Graphological level**

Yoruba newspapers have been very generous in the choice of point size for their story headlines, most especially, when they come either on the front or back pages. The newspapers are packaged like tabloid newspaper-magazine, that is, they blend the characteristics of newspaper with those of magazine (Akinfeleye, 1987:59-61).

Like typical Nigerian newspapers, their front pages are adorned with a number of news stories, ranging from three to five. And, like magazines, they carry

lead headlines in bold types, the size of which ranges between 72 and 120 points. The lead headline dominates the front page of the newspaper and is always an attention-arrester, mostly in Roman, and, sometimes, in Gothic type-face. So, when development stories come in the lead, they enjoy this kind of treatment.

The headlines are usually dramatic in tone. Consider these from *Isokan*: 'Gbeseeee! Agbe Onikoko busekun'. (Debt! Cocoa farmer bursts into tears); 'Apero Ofin Ile Wa: Talaka fee sore' (Constitutional Conference: The poor want to talk); and 'Buredi d'onje olowo' (Bread now for the rich). Of the three newspapers, *Isokan* is most dramatic in the casting of its headlines.

Notwithstanding the variations in styles, Yoruba newspapers in general thrive on casting screaming and sensational headlines. Imaginativeness, in this regard, should, however, be recognised.

*Isokan* casts all its headlines on the front and back pages in upper case. *Gbohunbohun* and *Iroyin Yoruba*, however, vary in their approaches. *Gbohunbohun* casts only its lead headlines on the front and back pages in upper case, all through. Supporting headlines on these pages are cast in upper/lower



cases. *Iroyin Yoruba* casts its headlines-major and minor- in either upper case, all through or upper/lower cases, as the case may be.

*Isokan* seems to be more interested in having its headlines cast in upper case. A look through the inside pages of the newspapers, indicated large proportion of the headlines are cast in uppercase, all through. This is contrary to what obtains inside *Gbohunghohun* where the larger proportion of the headlines is cast upper/lower cases, with very few in the upper-case all through. The variations in the front and back pages headline casting of *Iroyin Yoruba* are also what obtain in its inside. The inside stories' headlines go between 18 and 48 points.

Concerning body text, while *Iroyin Yoruba* and *Gbohunghohun* use mostly 8 points size, *Isokan* varies the size between 7 and 8. Some of their inside stories (news, features, editorials) appear in between 10 and 12 point sizes.

A good number of the paragraphs are unusually long, some occupying as much as four inches. *Iroyin Yoruba* is, however, the most guilty of this. One striking point about this paragraphing is that no matter the length, most of them are

one-sentence paragraphs. This observation, notwithstanding, a good number of the paragraphs in these newspapers are just between one and two inches long.

In many cases, the print is fair except in instances when the blanket used in printing is ageing and, therefore, causes the erasure of some portion. All these points have implications for aesthetic appeal and readability of these newspapers and, invariably, their effectiveness for conveying development messages.

Again, at the graphetic/graphological level, the newspapers are handicapped in marking the tone of their words, Yoruba language, being a tonal one. Since the printing technology is foreign to the language, the machines do not have facilities for marking the tone. What the journalists resort to when they can afford it, or when they feel it is imperative, is to mark the tones manually. And, when they do so, the touch lacks the

utmost finesse. All the same, it facilitates the easy comprehension of the message. Only *Gbohunbohun* and *Iroyin Yoruba*, sometimes, take this trouble; *Isokan* does not attempt it.

The use of punctuation in the newspapers is fair except in some cases where there are omissions or mix-up of necessary punctuation marks; and this robs the affected portions of easy understanding. An example of this is found on the back page lead story of *Gbohunbohun* of January 3 - 9, 1996. In the ninth paragraph of the story, we do not know whether the second part of the quote which begins with the adverb of reason, 'Nitori' (because) is the voice of the source or that of the reporter/writer simply because the second wing of the inverted comma that begins with 'bi' (if) is missing from where it should be.

By and large, the newspapers are not sophisticated in their use of punctuation marks. They commonly use the common marks like the capitals, the full-stop and the comma.

contains thirteen sentences, eight of which are complex, and the remaining five, simple. For instance, the first simple sentence in the story, which, alone makes up the second paragraph, contains a finite verb and a non-finite verb. The fourth paragraph is also a simple sentence, the subject of which is realised by a noun-clause.

Another striking point in the construction of sentences in the newspapers is that there are a myriad of subordinate clauses embedded in the sentences. And, there are reasons for this. Noun clauses, for instance, become inevitable since most of the writings of the newspapers are reports; the noun clauses mostly contain reported statements made by sources of the stories. Adjectival clauses also become necessary because newspapers are known for ascriptions and appositions in an attempt to disclose the identity of the source or any character mentioned in the story. Adverbial clauses are also found necessary because a newspaper primarily aims at informing its readers about the what, the

how, the why, the when and the where (Akinfeleye 1987:98). For instance, the front page lead story of *Isokan* of February 1-7, 1994 has six adverbial clauses in its second sentence. Two of them are adverbial clauses of time, two adverbial clauses of place, one adverbial clause of reason and one adverbial clause of manner.

This, however, does not mean that all the writings in the newspapers are this complex. In contrast to the one just mentioned is a back page lead story of *Isokan*, April 1-7, 1986. In this example, the complex sentences contained therein have only few subordinate clauses, with just one in most cases.

One disturbing aspect in the writings of these Yoruba newspapers is the awkward construction of sentences and improper use of adverbs which rob the stories and the headlines of most of their meanings. Consider this lead headline on the front page of *Isokan* April 1-7, 1986: 'Ng pari ija Alaafin, Ooni'. Although, what we have here is not so much of

a problem of construction but that of improper orthography, yet it distorts the meaning of the headlines. The Yoruba modern orthography, at least, does not allow two consonants following each other as we have it in *Ng*; the only exception to this rule is the consonant (mark, it is a consonant) *gb*. The orthography *Ng* does not look Yoruba; the headline cast in all caps makes *NG* look like an abbreviation of some English words. The fact that this orthography looks strange hinders the easy comprehension of the headline. Actually, what the headline says is 'I will settle the rift between Alaafin, Ooni – Alaketu'. It is a statement credited to a monarch, the Alaketu of Ketu who was taking it upon himself to settle the rift between his two brother monarchs. Actually, the pronoun 'I' which realises the subject in the statement should be written *N* or *N yoo/Maa* (I will).

The problem of bad construction in the writing of Yoruba newspapers can be traced to some defects such as misplaced modifiers,

dangling modifiers and squinting modifiers. All these defects rob the affected write-ups in the newspapers of their effectiveness, sense and logic. A feature write-up on family planning, found on page 12 of *Iroyin Yoruba*, Dec. 11-17, 1996 suffers from these defects. Even though, some of these problems may be due to carelessness and incompetence of the writers, on a good number of occasions, they are also due to bad proof-reading which is a graphetic/graphological problem. Another cause of this problem is inadequate use of punctuation. It is observed that there is inadequate and improper use of punctuation; and one of the punctuation marks affected in this regard is the apostrophe. In an attempt to demonstrate an enclition, the apostrophe is placed in a wrong place. Instances abound. An example is found in this headline: 'Ifenukan t'omo se pataki fun tokotaya'. Here, the apostrophe on *t* is wrongly placed, it should have been placed between *o* ( ) and *m*. To write the words out completely, it would be *to omo*. When the two words are pronounced together, it is the first *o* ( ) in *omo* that is enclited; thus, what

we have is *to 'mo* and not *t'omo*.

In some other instances, it is outright omission of the apostrophe in words where enclition takes place. An example is found in this headline for a feature story in *Iroyin Yoruba*: 'Feto somo bibi (eko keji)'. Between *f e* in *feto* and *s o* in *somo*, there are enclitions. Thus, the words should be written *f'eto* (fi eto) and *s'omo* (si omo).

When the punctuation marks are properly used, they aid understanding of messages. But, when they are not properly used, they distort the grammar of the message. All the same, there is considerable excellence in the writings of the Yoruba newspapers.

### Lexical Level

At the lexical level, most of the writings of the newspapers are done in simple language. Except on a few occasions, the choice of words is ordinary. This is so, it is believed, because the writings are done for mass audiences. Typical of the language of newspapers, especially news reports, the language comes simple, except when the language is



used in an elevated form. In such instances of the use of elevated language, we have proverbs, allegories and others like that. It does not matter the genre of the journalistic writings in the newspapers, the colourful use of language comes in different forms; but most often in the opinion (personal editorial) pieces and the literary write-ups (short stories and poems).

In the editorial and literary pieces, one comes across neologisms in the attempt by the writers to express their intense feelings. Words created from these efforts are usually multi-syllabic. Apart from this, a number of words in Yoruba that are of common use are also multi-syllabic. At a glance, four of these are pointed out in an opinion piece, found on page four of *Isokan*, January 4-10, 1994. They are: 'po-lu-ku-ru-mu-su'; 'i-gbo-ke-gbo-do'; 'ku-ku-la-ja'; and 'a-ja-n-go-lo-to'. All the same, a good number of the words used, generally, are just between one and three syllables.

Another observation is that the newspapers adopt various methods to express certain concepts that are alien to Yoruba culture. In such instances, words in English that do not have ready translations in Yoruba are either expressed with their descriptions in words or phrases, or they are written in Yoruba orthography, as pronounced in English.

Examples of the first option are *olofoofo* which stands for symptoms and *kokoro-ti-n-pa-eso-ara* (Human Immunodeficiency Virus, HIV). The second option is more common :*taasi* (starch), *roobu* (robb) and so on.

It is further observed that there is a dearth of write-ups on the description or explanation of processes or mechanisms. A possible reason that this study adduces for this is that since such write-ups are usually of scientific nature, the Yoruba writers may feel handicapped to embark on such for fear of being unable to express the scientific concepts in Yoruba. We shall return to this, later in our discussion.

However, there are instances where the choice and ordering of words in the stories or write-ups leave much to be desired. Certain verbs that do not naturally collocate with certain nouns are taken together with such nouns. And, when it is a matter of ordering of words, you find two adverbs following one another as we have here, "lode lasiko" (two adverbs of time). The back page lead story of *Gbohunbohun*, January 1-7, 1986 contains this and other problems of this kind. Examples: *yonda ara a re, lati yera fun lilo, kiko awon akeko nipa imo sayensi lati odo, and gbogbo araye.*

It was observed that these problems of syntax and lexis are not a "house problem", that is, they do not represent the style of a particular newspaper; rather, they emanate from individual writers of stories/write-ups.

### **Semantic Level**

About semantics, it is observed that the newspapers, in their write-ups, try to be as warm and as personal as possible. A good number of the news stories begin with proverbs which seem a way of luring the

readers with rhetorics. Yet, a good number of the stories seems not to be interested in any colourfulness; they directly go into the gist of the news.

An examination of some of the feature stories also reveals this interest in exchanging greetings and pleasantries with the readers before the writers go into the kernel of the write-ups. This, it is observed, may have emanated from the Yoruba oral culture which plays large premium on courtesy. Yet, there are other feature and opinion write-ups that are just formal in tone and in approach. The newspapers' corporate editorials, just like those of their English counterparts, are imbued with an utmost formality in tone.

This point about the editorials also reminds us of the attempts by the newspapers to, at times, in their news stories, editorialise.

The implications of all these for the dissemination of development messages shall be discussed later in this chapter.

### 4.3 Discussion of Findings

This section discusses the results presented in the above section with a view to making the findings richer/instructive by the addition of other information obtained and insights made. It will also review the results with a view to comparing them with existing knowledge on related issues.

#### Research Question 1:

*To what extent do Yoruba newspapers carry development messages?*

Even though, Ashong(1993) did not tell us the proportion of general development items found in Nigerian English Language newspapers content — analysed, he, at least, told us that "rural development communication (RDC) items constituted just 4.1% of the entire editorial contents of the papers surveyed". When we consider this and consider that 27.39% of editorial contents of issues of Yoruba newspapers analysed are development-oriented, we tend to give the Yoruba

newspapers a pass mark. This, however, is not losing sight of the fact that only a fraction of development issues was considered in the Ashong study.

On another consideration, we found out that the preponderance of development issues covered by the newspapers centred on social malaise (61.9 percent of the category total) grouped under Social Problems/Development issues. The issue that takes the second place is democracy/transition to civil rule (48.8 percent of the category total) grouped under Political Programmes. Going by this, this study believes that the Yoruba newspapers have not been doing enough in covering other areas of development. Social malaise is seen as a matter of crime; the researcher observed that most stories categorised this way were sourced from customary and magistrate courts and that some of these centred on the problems of matrimony. As much as this research appreciates the importance and relevance of this in building a peaceful and morally upright society, it, however, believes that other relevant

issues should be consciously and considerably covered. Such issues include increased food production, good health, reproductive and family health.

The fact is that most of our journalists do not consciously venture out to cover and write about these issues; perhaps, because, they find them "boring" or difficult to handle.

Meanwhile, it was observed that the development stories (of whatever kinds), whenever they are published, are given fair treatment in terms of placement on pages, point sizes for headlines and lengths of stories. All the same, this study would not pretend to be oblivious of the fact that the Yoruba newspapers are conceived to be popular press. therefore, they "pamper" their readers with such popular stories. We believe that the media, most of the time, set the agenda (Severin & Tankard, 1992:207-227), the Yoruba newspapers could, therefore, do better to tell people about what to *think* about (Lang & Lang 1959:230)

development. A realisation that should dawn on the operators of these Yoruba newspapers is that people also want to know more about various other things that will improve their well being and that will galvanize them to better values, aspirations and achievements.

### **Research Question 2:**

*In what proportion are journalistic genres used for the dissemination of development messages by Yoruba Newspapers?*

Just as it was in the analysis of Ashong (1993), with English Language newspapers, Yoruba newspapers also disseminate their development messages mostly through the news. Our analysis revealed that 66.9% of all development-oriented items content-analysed in the Yoruba newspapers were news. It was only distantly followed by pictorials with 12.2%.

Wiebe (1972) proffers three types of mass media messages. These are 'directive' messages, 'maintenance' messages and 'restorative' messages. According to him, directive messages are those



that command, exhort, instruct, persuade, and urge people toward learning and new understandings. For the print media, these would include editorials (either corporate and personal) and features.

Maintenance messages are those which provide information that updates and elaborates one's view of reality. Uyo (1996) remarks that whereas directive messages call for disciplined intellectual efforts, maintenance messages require less effort from the audience. As such, they present greater opportunities for socialising the audience than directive message, and are, therefore, more effective in bringing about social changes which development is all about. News and news related messages are the major types of maintenance media messages.

Restorative messages, however, provide the media with the great opportunities for socialisation. These are messages that renew and refresh the individual and they include photographs, cartoons and items in literary forms.

Going by this Wiebe's typology, we would adjudge the Yoruba

language newspapers to have done fairly well with a large majority of their development-oriented stories being published as news which is considerably effective for socialisation.

The newspapers will, however, do better if they can disseminate more of these development-oriented messages through pictorials and in literary forms. From our analysis, it was discovered that a good number of development categories include Nutrition, Health, family Planning, Housing and Environment, and Community Self-Help and Development.

Similarly, no pictorial was used for the Agriculture category.

### **Research Question 3:**

*Does the coverage of development issues by Yoruba newspapers vary in extent, categories, prominence and depth of treatment according to ownership?*

The results indicate statistically significant relationship between ownership patterns and coverage of development issues.. Government-owned Yoruba language newspaper does better than the private-owned

ones in terms of extent, prominence and depth of treatment accorded development-oriented stories.. For instance, while the government-owned newspaper had 26.7% of its analysed content as development-oriented, the privately-owned ones had a mean of 26.4%.

In a similar study, Ashong (1993) also reported that government-owned newspapers did better in coverage of development issues than the privately-owned ones. In the study, Ashong recorded that privately-owned newspapers carried rural development stories 2.65% of the time, whereas government-owned newspapers devoted 4.92% of their total space to the issues.

According to Ashong, these are predictable results because government-owned newspapers are naturally expected to be more social service oriented than those privately-owned. One of his reasons which this thesis also subscribes to goes thus: governments may not insist on their newspapers posting profits as much as the private entrepreneurs do. This places their newspapers in a position that permits them to do what they consider socially responsible and desirable even by so doing

they lose some of their urban based readership.

It is, however, of importance to note that analysing the Yoruba Language newspapers content-analysed in the present study, individually, one would find that *Isokan*, a privately-owned newspaper, performed creditably well on most counts. For instance, the newspaper contained the highest proportion of development-oriented stories – 35.6% of all the stories found in its editions content-analysed. It is followed by *Gbohunbohun*, government-owned, with 26.7% and *Iroyin Yoruba* with 17.3%.

Again, *Isokan* contributed the highest proportion, 49.7%, of the development-oriented stories found altogether in the three newspapers. For almost all the content categories, the newspaper had the highest contributions.

#### **Research Question 4:**

*Do Yoruba newspapers vary in styles in the dissemination of development messages?*

The only area where variation in styles of these newspapers is

noticeable is in graphology. As for the grammatical, lexical and semantic levels of stylistic analysis, nothing is really peculiar to a particular newspaper. As already noted in the analysis, it was observed, for instance, that the problems of syntax and lexis are not a 'house problem', that is, they do not represent the style of a particular newspaper. Rather, they emanate from individual writers of stories or write-ups.

Despite the inadequacies observed in the style of the Yoruba language newspapers, evidence still points to the fact that the language of the newspapers is effective for the dissemination of development messages. These inadequacies in style, however, are not peculiar to the indigenous language titles. English titles have their own good share of this (Nwosu, 1990:90).

This study observed that Yoruba newspapers usually attempt to be dramatic and sound interesting in their headlines; the study appreciates this with the understanding that the average Yoruba speaker loves and enjoys tales. So, when headlines are presented this way, they are likely to tickle the curiosity of the average reader. But, then, the

Yoruba newspapers, in an attempt to sound outlandish, must avoid being regarded as a junk press. When sensationalism gets too high, readers are not likely to take the newspapers and its stories serious. Though, the so-called junk press enjoys the popular patronage of people, that does not mean that the readers take the contents serious. Most people would read these publications simply for their entertaining value. But, media business goes beyond entertainment, albeit, it is an essential aspect of it (Sonaike, 1987:91).

Meanwhile, if the Yoruba newspapers would be seen as a veritable vehicle for development communication, they must be seen to be serious, both in the content and presentation of their stories and in their layouts. Again, let it be reiterated here that this study is not totally against some form of entertainment in the publications of the Yoruba newspapers; at least, studies have shown that performing arts -drama and music — have been very potent in the process of development communication (Jefkins and Ugboajah, 1986; Ibagere, 1992; Eyoh 1986). What this study is advocating is that Yoruba

newspapers should avoid undue sensationalism. As a vehicle for development communication, the newspapers should be one that policy makers should be able to take serious.

The study also observed that a number of development issues are embedded in literary writings (short stories, poems) contained in the newspapers. More efforts should be made in this regard as Africans, by nature, cherish creative efforts and, as such, the form of literary writings would, definitely, facilitate attention and retention of messages.

That aside, the crafting of news stories in the Yoruba newspapers is deficient. While this study appreciates the use of proverbs in a number of the news stories in furtherance of the enhancement of the language and culture - it (the study) is of the view that this should not come into news stories, *especially*, the lead paragraph (or introduction). News, by its nature, is written in inverted pyramid formula, meaning that the most salient points should come in the introduction and down to the subsequent paragraphs in a

descending order. This is done with the view that an average news reader is interested only in getting the salient point; he does not have time for pleasantries and elegance. So, if the Yoruba newspapers should use proverbs, they should reserve these for the features, the essays, the editorials and the literary pieces. This problem is also noticeable in a few headlines (*Iroyin Yoruba*, Jan. 3- 9, 1996:5).

One other area the Yoruba newspapers should look into is that of layouts. Although, over the years, there has been an improvement, it can still be better. A situation whereby news and features/essays are put together on a page is not ideal. There should be separate pages for the different genres. Another observation is that Yoruba newspapers do not sustain their columns. The researcher observed that certain columns, especially on development issues, do not stand the test of time in these newspapers. It was also observed that the Yoruba newspapers do not consciously create regular columns on issues like agriculture, health, reproductive family health, housing and



descending order. This is done with the view that an average news reader is interested only in getting the salient point; he does not have time for pleasantries and elegance. So, if the Yoruba newspapers should use proverbs, they should reserve these for the features, the essays, the editorials and the literary pieces. This problem is also noticeable in a few headlines (*Iroyin Yoruba*, Jan. 3-9, 1996:5).

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environment, nutrition and so on. The conjecture is that the newspapers do not consider this necessary because of the feeling that such issues do not easily lend themselves to writing in Yoruba language.

If this feeling were real, this researcher had demonstrated its lack of merit when, in 1996, he ran a weekly column, *Idagbasoke* (Development) for *Iroyin Yoruba*. The column discussed issues in the areas of agriculture, reproductive family health, child care, nutrition etc. And, by 1997, *Isokan* also joined in this crusade when it started publishing two columns — *Ise Agbe* (Farming) and *Ilera l'oro* (Health is Wealth). To adapt relevant terminologies in the stated issues to Yoruba language, what *Idagbasoke* column (see appendix) did was to translate them in a way that would actually capture the meaning of the concept (Elugbe, 1991:44). When a concept first appears in a write-up, the original (English) would be put within parenthesis in front of its translation; afterwards, only the translation is used. Some other

writers, when dealing with such situations, only write the foreign name in its Yoruba transcription, as it was the case in *Idagbasoke* column on AIDS where the newspaper editor wrote it as *eedi*. An *Isokan* editor argued for the legitimacy of this manner of transferring foreign ideas into Yoruba language (*Isokan* April 12-18,1998).

Even though, the Yoruba newspapers style corresponds with the findings of Crystal and Davy (1969:172-192) about the styles of newspapers, they can do better at the graphetic, the grammatical, the lexical and the semantic levels.

# CHAPTER FIVE

## SUMMARY, CONCLUSION AND RECOMMENDATIONS

*The day will come when the progress of nations will be judged not by their military or economic strength, nor by the splendor of their capital cities and public buildings, but by the well-being of their peoples: by their levels of health, nutrition and education; by their opportunities to earn a fair reward for their labours; by their ability to participate in the decisions that affect their lives; by the respect that is shown for their civil and political liberties; by the provision that is made for those who are vulnerable and disadvantaged; and by the protection that is afforded to the growing minds and bodies of their children. (UNICEF, 1997).*

This chapter summarises and draws conclusions from the findings of this study and makes recommendations for policy and future research.

The thesis has explored the possibility and effectiveness of using indigenous language (Yoruba) newspapers for the purpose of development communication. Importantly, it sought to know more about indigenous language newspapers, particularly, in relation to development communication. And, in specific terms, it sought to know whether or not

indigenous language newspapers carry development information. And, if they do what is the nature of development information carried by them. The study, further, probed the effectiveness or otherwise of the language of the newspapers in conveying development messages.

In the process of addressing these issues, attempts were made to answer the research questions raised in the study by applying the relevant data.

The findings of this study had been discussed in the preceding chapter.

Below we present the highlights:

### **5.1 Summary of Findings:**

- 1 There is just a fair coverage of development issues in the Yoruba newspapers. Just about 27 percent of the entire stories in the newspapers are development-oriented. But, the development issues coverage in the Yoruba newspapers is skewed too much in favour of social malaise which borders on general crimes and matrimonial problems. A high proportion is also given to political matters, especially party politics and electioneering whereas other equally important matters such as increased food production, general and reproductive family health do not enjoy equal

coverage. There is fair treatment for development-oriented stories published in terms of placement on pages, points-sizes for headlines and lengths of the stories.

- 2 Yoruba newspapers are operated like newspaper-magazine tabloids. They are newspapers, quite alright, but the way their front pages are designed with one big headline dominating the entire space tilts them also towards the classification of magazines. Magazines are known for putting just types on their covers without any story. However, this is not to say that Yoruba newspapers do not put stories on their front pages; they do, but not much. The newspapers have some inadequacies at the graphetic/graphological, grammatical, lexical and semantic levels; but these inadequacies are not enough to mar their effectiveness in disseminating development messages. A good majority of the respondents who read the newspapers (about 92%) of them acknowledged a very high degree of comprehensibility of development messages disseminated by the Yoruba newspapers.
- 3 Respondents adjudged Yoruba newspapers relatively more effective than their English counterparts in the dissemination of

development messages. Curiously enough, they, for reading purpose, prefer English titles to Yoruba titles, even though they have a positive perception and attitude towards the latter. About 63 percent of the respondents read Yoruba newspapers but only about 29 percent read them regularly. While only just about 14 percent of the readers spend their money to buy the newspapers, the rest get to read them free of charge, either from news stands, borrow from friends or just come across the newspapers by chance. Majority of those who do not read Yoruba newspapers do not do so not out of any negative feeling (shame, demeans one's status), but, simply, that the newspapers are not available. Also, a great majority of the respondents, about 80% would want the publishing of the newspapers to continue. This obviously corresponds with the analysis of the conceptual framework developed for this study, namely that people would understand better development messages disseminated in their indigenous language. In other words, development communication would be more effective when done in the indigenous language of the target audience.

4. Development agencies (change agents) do not make use of indigenous language newspapers for their communication strategies. A plausible reason for this, according to the research, is that the agencies/organisations know little or nothing about the existence and operations of these newspapers and their organisations. The Yoruba newspapers have not been well promoted by the operators. The newspapers, for reasons of lack of money to buy them and efforts to read, have not been enjoying the same kind of attention as the broadcast media (radio and television). And, the indigenous language section of the print media, for reason of cultural imperialism, is even the worst for it.

## **5.2 Conclusion**

The quote, from UNICEF, at the beginning of this chapter tells us about development and its two paradigms. The first part enunciates the dominant paradigm while the second parts introduced with the phrase "the well-being of their people" concerns the alternative paradigm. One thing is instructive about this introductory phrase: the alternative paradigm of development



which is the focus of this study is about the well-being of the people. This is why a study in this direction is important.

In a world, especially the developing countries, where there are a myriad of problems confronting humanity, discussing development and ways of facilitating it cannot be over-emphasised. UNICEF(1995:9) underlines the urgency of this task:

*In the past, the international development effort has lacked any real urgency, there have been no deadlines attached, no imperative other than the humanitarian, no spur other than the nag of conscience, no consequences of failure other than for the poor themselves. All this is now changing. Development now has a deadline. And failure to meet it will bring consequences not just for the poor but for all.*

Development now has a deadline. All hands must now be on deck if we want improved quality of life for humanity. Sustainable Human Development has different dimensions; UNICEF(1995:5,7) explains

*economics; of government action to ensure that growth benefits the many and not just the few; of meeting human needs and investing in human capacities through better health, nutrition and education of ending the discrimination against women and girls of reducing fertility through a comprehensive approach of rethinking unjust and unsustainable patterns of consumption and pollution in industrialised nations.*

So moving, yet so insiructive. The excerpt above, graphically, captures the essence of the nature of development which is the subject of this study. In succinct terms, the administrator of the United Nations Development Programme (UNDP), defines the concept, sustainable development:

*Sustainable human development is development that not only generates economic growth but distributes its benefits equitably, that regenerates the environment rather than destroying it; that empowers people rather than marginalizing them. It gives priority to the poor, enlarging their choices and opportunities, and provides for*

*their participation in decision affecting them. It is development that is pro-poor, pro-nature, pro-jobs, pro-democracy, pro-woman, pro-children(UNICEF,1995:7).*

If the kind of development we are talking about is pro-people, then, how do we get those people informed, and, therefore, mobilize their informed capacities? The answer is communication. Information can only be made available through communication. Therefore, communication is a factor in the development process. Rogers(1962:6) notes that "information is a difference in matter-energy". The UNICEF publication from which we have copiously quoted reiterates the essence of communication in the development efforts (UNICEF,1995:13,35,39 and 40).

Although, the pervasive influence of the mass media has been debunked (Klapper,1960:64),the fact still remains that they are potent channels for generating awareness (Soola,1988:251) and accelerating information flow. Therefore, they are very relevant in mobilising people for development efforts.

Broadcast media, radio in particular, have been adjudged to be the most potent in (rural) development communication efforts(Moemeka,1990:65).

Yet, the print media have their own advantages. Moemeka(1990:63) notes that the print media have an enduring characteristics which neither the radio nor the television has. He adds that newspaper can be read and re-read at convenience, thus allowing for fuller and better understanding of message contents. The newspaper, according to him can also be stored away for future use, thus making for the preservation of materials that are considered important for the future reference.

Nwosu(1990:190-191) also points out:

*The (rural) press, in addition to performing the traditional media functions of informing, educating, persuading and entertaining, are more useful in providing better interpreted or indepth developmental stories that place developmental issues and facts in greater perspective. They also have what might be called place and time or exposure flexibility as opposed to radio and television and which require that one is at a particular place and at a particular time to be exposed to or share in these media's communication output. The pace or speed of exposure and comprehension is also more flexible in the (rural) press than in the (rural) radio and*

*(rural) television. It is also relatively easier to store and retrieve development-oriented information in the (rural) press than in the (rural) electronic media.*

If the print media must continue to perform all these functions, its sustenance must be encouraged. And, if indigenous language newspapers, as a section of these media, going by their perceived potentials for informing and mobilising people for development efforts must survive, then, they must be given a chance. Dare(1990:8) paints the picture of the pitiable situation of the indigenous language press. According to him, the bulk of newspaper advertising goes to the English language newspapers, adding, as a consequence, the indigenous language newspapers are for the most part a miserable adjunct to the English language press. He, further, notes that because it is presumed that there is only a small audience for them, they are produced for the most part on a weekly basis and as a consequence, they attract little advertising and thus, they are not self sustaining. And, because they are not self-sustaining, because they are held to constitute a drain on resources, Dare observes that little effort is made to develop them and

broaden their appeal. And because such effort is lacking, the indigenous language newspapers continue to stagnate.

The root of this problem of discrimination against indigenous language newspapers, in favour of their English counterparts is found in the discrimination against the nation's indigenous languages and the preference for English language which, though, foreign is the official language of the nation. Aniche(1997:73-79) graphically demonstrates how fast Nigerian languages are dying among Nigerian children. According to her, one research shows a national average of 7 percent of secondary school students, while another shows a 30 percent figure of primary school pupils (in the Rivers State), all of whom are unable to speak their ancestral language. With this trend, she exclaimed that most Nigerian languages would be towering on the brink of extinction in the 21st Century, bringing along with it very grave socio-political and economic consequences.

She also noted that the shift to English is causing our children to feel ashamed of not only their "primitive" Nigerian languages, but also of everything Nigerian; pointing out, however, that the use of English as the

medium of instruction, especially in the rural areas where most children do not understand English, results in very little learning.

For our children, the unfortunate thing is that why they shun their languages, they do not have working proficiency in the language of the culture which they so cherish. Okedara (1997) gives us a graphic picture of woes of students in English language at the West African Senior School Certificate Examination.

If the indigenous languages and our communities must survive and grow, the media, especially, the print must be encouraged to use them. Print media aid literacy, therefore, the media operating in these languages must be encouraged for it is with these languages that our people can be effectively informed for development purposes (Fafowora, 1995:469). Banjo (1995:186) underscores the indispensability of the media and creative writing in this regard.

In as much as the study recognises the importance of English in our national and international lives, it is of the view that indigenous languages must also be accorded their pride of place. Banjo (1995:137) captures this essence:

*The dominance of the English language at this stage of modernisation is inevitable, but the situation is evolving rather than static. In that process of evolution, all the languages have a part to play, and if Nigeria is to make a distinctive contribution to human civilization, it will have to be as a result of the symbiotic relationship between English and the indigenous languages, a pooling of the resources of all the languages without foreclosing the contributions that any of them can make.*

### **5.3 Recommendations:**

- 1 The indigenous language newspapers should improve on their coverage of development issues. The newspapers will do better if they can improve on their coverage of development issues like agriculture and family and reproductive health. They will also do better, if they can disseminate development messages, in general,



more through pictorials and literary forms. These genres are interesting and, therefore, bring better attention.

2. They should also improve on their designs and layouts, as well as the presentation or crafting of their editorial matters. Less emphasis should be given to pools.
3. Public and private sectors, including media operators, should come together to organise seminars and workshops where there can be cross-fertilization of ideas on how to improve the lots of writings in indigenous languages, in general, and indigenous language newspapers, in particular.
4. The nation's linguists have an urgent task in the publication of glossaries of scientific and technological terminologies in the Nigerian languages. This will aid journalists handling stories in areas that are scientific and technological.
5. In order to encourage communication in indigenous languages, the first step is to promote vigorously, indigenous languages through the nation's educational policy. Let the government be more serious with the implementation of the provisions of the National Policy on Education of 1977, revised in 1981, which stipulate that

pre-primary and junior primary classes be conducted in the language of the immediate community and the study of two Nigerian languages as subjects in the Junior Secondary School(JSS). Meanwhile, government should be sensitive to the resentment of the minorities against the provision that one of the Nigerian languages to be learnt at the JSS should be one of Hausa, Igbo or Yoruba. A vital point is that government should ensure that these requirements are fully complied with in all schools, whether government- owned or privately-owned.

#### **5.4 For Further Study**

- 1 This study advocates that, to create and maintain a high tempo in this area of research, scholars of other tribes and language groups in Nigeria and in Africa, generally, should endeavour to carry out similar researches on the newspapers published in their own indigenous languages.
- 2 The study also recommends that efforts should be stepped up in the study of indigenous language newspapers. Presently, the study of indigenous language newspapers suffers neglect. This

should not be so. Similar attention given to the study of English language newspapers should also be given to the indigenous language newspapers, and the study should cover the various aspects of the medium.

- 3 The study of development communication should go beyond description of message and patterns of diffusion. Rather, it should, also, as a matter of necessity, cover the design and treatment of the development messages, as well as exploration of ways to develop these.

□

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## NEWSPAPERS

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*Isokan*

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## APPENDIX

CODESRIA - LIBRARY

# ISSUES OF NEWSPAPERS CONTENT ANALYSED

## Year 1, 1986

Jan. - Feb = 1<sup>st</sup> (Jan),  
Mar. - Apr. = 1<sup>st</sup> (Apr.),  
May - Jun = 2<sup>nd</sup> (May),  
Jul - Aug = 2<sup>nd</sup> (Aug),  
Sept. - Oct. = 3<sup>rd</sup> (Sep.),  
Nov. - Dec. = 3<sup>rd</sup> (Dec.),

## Year 3 1988

Jan. - Feb = 3<sup>rd</sup> (Jan),  
Mar. - Apr. = 3<sup>rd</sup> (Apr.),  
May - Jun = 4<sup>th</sup> (May),  
Jul - Aug = 4<sup>th</sup> (Aug),  
Sept. - Oct. = 1<sup>st</sup> (Sep.),  
Nov. - Dec. = 1<sup>st</sup> (Dec.),

## Year 5, 1990

Jan. - Feb = 1<sup>st</sup> (Jan),  
Mar. - Apr. = 1<sup>st</sup> (Apr.),  
May - Jun = 2<sup>nd</sup> (May),  
Jul - Aug = 2<sup>nd</sup> (Aug),  
Sept. - Oct. = 3<sup>rd</sup> (Sep.),  
Nov. - Dec. = 3<sup>rd</sup> (Dec.),

## Year 2, 1987

Jan. - Feb. = 4<sup>th</sup> (Feb.)  
Mar - Apr. = 4<sup>th</sup> (Mar.)  
May - Jun = 1<sup>st</sup> (Jun.)  
Jul - Aug = 1<sup>st</sup> (Jul.)  
Sept. - Oct. = 2<sup>nd</sup> (Oct),  
Nov. - Dec. = 2<sup>nd</sup> (Nov.)

## Year 4, 1989

Jan. - Feb. = 2<sup>nd</sup> (Feb.)  
Mar - Apr. = 2<sup>nd</sup> (Mar.)  
May - Jun = 3<sup>rd</sup> (Jun.)  
Jul - Aug = 3<sup>rd</sup> (Jul.)  
Sept. - Oct. = 4<sup>th</sup> (Oct),  
Nov. - Dec. = 4<sup>th</sup> (Nov.)

## Year 6, 1991

Jan. - Feb. = 4<sup>th</sup> (Feb.)  
Mar - Apr. = 4<sup>th</sup> (Mar.)  
May - Jun = 1<sup>st</sup> (Jun.)  
Jul - Aug = 1<sup>st</sup> (Jul.)  
Sept. - Oct. = 2<sup>nd</sup> (Oct),  
Nov. - Dec. = 2<sup>nd</sup> (Nov.)

Year 7, 1992

Jan. - Feb = 3<sup>rd</sup> (Jan),  
Mar. - Apr. = 3<sup>rd</sup> (Apr.),  
May - Jun = 4<sup>th</sup> (May),  
Jul - Aug = 4<sup>th</sup> (Aug),  
Sept. - Oct. = 1<sup>st</sup> (Sep.),  
Nov. - Dec. = 1<sup>st</sup> (Dec.),

Year 9, 1994

Jan. - Feb = 1<sup>st</sup> (Jan),  
Mar. - Apr. = 1<sup>st</sup> (Apr.),  
May - Jun = 2<sup>nd</sup> (May),  
Jul - Aug = 2<sup>nd</sup> (Aug),  
Sept. - Oct. = 3<sup>rd</sup> (Sep.),  
Nov. - Dec. = 3<sup>rd</sup> (Dec.),

Year 11, 1996

Jan. - Feb = 1<sup>st</sup> (Jan),  
Mar. - Apr. = 1<sup>st</sup> (Apr.),  
May - Jun = 2<sup>nd</sup> (May),  
Jul - Aug = 2<sup>nd</sup> (Aug),  
Sept. - Oct. = 3<sup>rd</sup> (Sep.),  
Nov. - Dec. = 3<sup>rd</sup> (Dec.),

Year 8, 1993

Jan. - Feb. = 2<sup>nd</sup> (Feb.)  
Mar - Apr. = 2<sup>nd</sup> (Mar.)  
May - Jun = 3<sup>rd</sup> (Jun.)  
Jul - Aug = 3<sup>rd</sup> (Jul.)  
Sept. - Oct. = 4<sup>th</sup> (Oct),  
Nov. - Dec. = 4<sup>th</sup> (Nov.)

Year 10, 1995

Jan. - Feb. = 4<sup>th</sup> (Feb.)  
Mar - Apr. = 4<sup>th</sup> (Mar.)  
May - Jun = 1<sup>st</sup> (Jun.)  
Jul - Aug = 1<sup>st</sup> (Jul.)  
Sept. - Oct. = 2<sup>nd</sup> (Oct),  
Nov. - Dec. = 2<sup>nd</sup> (Nov.)

Year 1, 1986

Jan. - Feb = 1<sup>st</sup> (Jan),  
Mar. - Apr. = 1<sup>st</sup> (Apr.),  
May - Jun = 2<sup>nd</sup> (May),  
Jul - Aug = 2<sup>nd</sup> (Aug),  
Sept. - Oct. = 3<sup>rd</sup> (Sep.),  
Nov. - Dec. = 3<sup>rd</sup> (Dec.),

Year 3 1988

Jan. - Feb = 3<sup>rd</sup> (Jan),  
Mar. - Apr. = 3<sup>rd</sup> (Apr.),  
May - Jun = 4<sup>th</sup> (May),  
Jul - Aug = 4<sup>th</sup> (Aug),  
Sept. - Oct. = 1<sup>st</sup> (Sep.),  
Nov. - Dec. = 1<sup>st</sup> (Dec.),

Year 5, 1990

Jan. - Feb = 1<sup>st</sup> (Jan),  
Mar. - Apr. = 1<sup>st</sup> (Apr.),  
May - Jun = 2<sup>nd</sup> (May),  
Jul - Aug = 2<sup>nd</sup> (Aug),  
Sept. - Oct. = 3<sup>rd</sup> (Sep.),  
Nov. - Dec. = 3<sup>rd</sup> (Dec.),

Year 2, 1987

Jan. - Feb. = 4<sup>th</sup> (Feb.),  
Mar - Apr. = 4<sup>th</sup> (Mar.)  
May - Jun = 1<sup>st</sup> (Jun.)  
Jul - Aug = 1<sup>st</sup> (Jul.)  
Sept. - Oct. = 2<sup>nd</sup> (Oct),  
Nov. - Dec. = 2<sup>nd</sup> (Nov.)

Year 4, 1989

Jan. - Feb. = 2<sup>nd</sup> (Feb.)  
Mar - Apr. = 2<sup>nd</sup> (Mar.)  
May - Jun = 3<sup>rd</sup> (Jun.)  
Jul - Aug = 3<sup>rd</sup> (Jul.)  
Sept. - Oct. = 4<sup>th</sup> (Oct),  
Nov. - Dec. = 4<sup>th</sup> (Nov.)

Year 6, 1991

Jan. - Feb. = 4<sup>th</sup> (Feb.)  
Mar - Apr. = 4<sup>th</sup> (Mar.)  
May - Jun = 1<sup>st</sup> (Jun.)  
Jul - Aug = 1<sup>st</sup> (Jul.)  
Sept. - Oct. = 2<sup>nd</sup> (Oct),  
Nov. - Dec. = 2<sup>nd</sup> (Nov.)

Year 7, 1992

Jan. - Feb = 3<sup>rd</sup> (Jan),  
Mar. - Apr. = 3<sup>rd</sup> (Apr.),  
May - Jun = 4<sup>th</sup> (May),  
Jul - Aug = 4<sup>th</sup> (Aug),  
Sept. - Oct. = 1<sup>st</sup> (Sep.),  
Nov. - Dec. = 1<sup>st</sup> (Dec.),

Year 9, 1994

Jan. - Feb = 1<sup>st</sup> (Jan),  
Mar. - Apr. = 1<sup>st</sup> (Apr.),  
May - Jun = 2<sup>nd</sup> (May),  
Jul - Aug = 2<sup>nd</sup> (Aug),  
Sept. - Oct. = 3<sup>rd</sup> (Sep.),  
Nov. - Dec. = 3<sup>rd</sup> (Dec.),

Year 11, 1996

Jan. - Feb = 1<sup>st</sup> (Jan),  
Mar. - Apr. = 1<sup>st</sup> (Apr.),  
May - Jun = 2<sup>nd</sup> (May),  
Jul - Aug = 2<sup>nd</sup> (Aug),  
Sept. - Oct. = 3<sup>rd</sup> (Sep.),  
Nov. - Dec. = 3<sup>rd</sup> (Dec.),

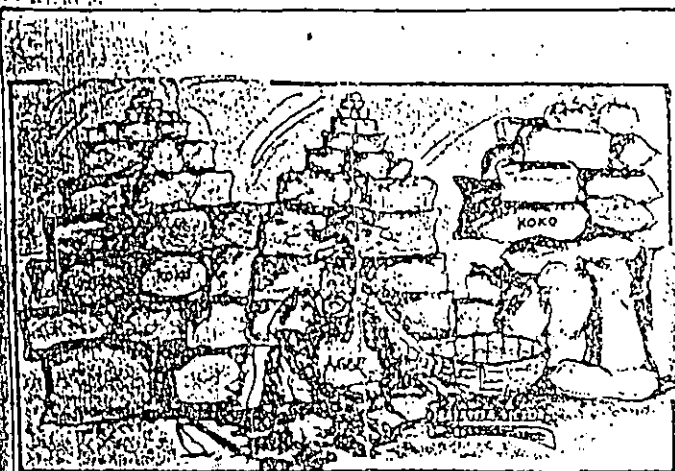
Year 8, 1993

Jan. - Feb. = 2<sup>nd</sup> (Feb.)  
Mar - Apr. = 2<sup>nd</sup> (Mar.)  
May - Jun = 3<sup>rd</sup> (Jun.)  
Jul - Aug = 3<sup>rd</sup> (Jul.)  
Sept. - Oct. = 4<sup>th</sup> (C.),  
Nov. - Dec. = 4<sup>th</sup> (Nov.)

Year 10, 1995

Jan. - Feb. = 4<sup>th</sup> (Feb.)  
Mar - Apr. = 4<sup>th</sup> (Mar.)  
May - Jun = 1<sup>st</sup> (Jun.)  
Jul - Aug = 1<sup>st</sup> (Jul.)  
Sept. - Oct. = 2<sup>nd</sup> (Oct),  
Nov. - Dec. = 2<sup>nd</sup> (Nov.)

# GBESE E-EE!



YELEMI BODE, GBESE BI, OJWA YELI AGBEGBA ENISU RENU ISEGUN BII

## Agbe onikoko busekun

Lati lowo SEGUN FATURATI, Osoybo

"ENU ko sunwon lojo ekun." Gbolohun yii ganan lo difa fun baba agbe kan n'llu Ile-Ife, Ipinle Osun laipe yii ni gba to bu si ekun gbagada ni kete ti olobo taa pe okenke gbese ti wole too were grge bi eji-ale, latari ikede ti olori orileede yii, Ogagun-agba Sanni Abacha se ninu aba isuna odun yii

pe bere lati ojo naa, gba mejilelogun pere ni yoo je pasiparo fun eyo dola ti se owo ile Amerika kan. Iroyin to te ISOKAN lowo jakejado awon ipinle ti owo koko ti gbile lcrileede yii fi han pe, lati ojo ti ikede Ogagun Abacha ohun ti waye ni awon agbe onikoko ati awon onisowo koko bakun naa ti bere si sa kijo-kijo kiri, ti iduro ohun

ibere ko si si fun-won mo bii-icini to gbe. ode mi. Gege bi a se gho, owo ti won n ra koko lo ti lo si'e bayii latari ikede Ijoba Apapas ohun. Lati fa orogun, obitibiti gbese, la gho pe ogooro awon agbe ati onisowo koko n je lenu bi eni n je isu lowolowo bayii, ti won ko si lili mo inu odo ti won yoo da orunla si. Siwaju sii, iroyin to te ISOKAN lowo ni pe, kiko ni awon ti won n ra koko lowo awon agbe ati onisowo n ko koko ti won ba fi lo won bayii nitori pe oro ohun ti di asese-jade-akan, ti enikeni ko mo ibi to n lo. Gege bi iroyin kan ti ISOKAN hu gbo lai pe yii, o le ni irinwo apo koko ti awon to n-ra koko kp lati ra lowo okunrin onisowo koko kan ni lllu Ile-Ife, eyii to ti mu ki ironu o dori agba okunrin naa kodo bayii. Se oju lo n roju saanu. Di lsele naa se fun awon agbe ati onisowo koko lorun to bayii, Ijoba Ipinle Ondo, labe akoso Ogagun Milke Torey ti seleri pe, Ijoba eun yoo ran awon agbe ti oro naa sewo mo lara lowo, ki irewesi o ma baa ba won ju bo se ye lo. A o ranti pe Ipinle Ondo lo gba ipo kinni ninu awon ipinle to n pese koko forileede yii. Yoniba bo, won ni bi ko  
Wo oju ewe keji

CATEGORY: AGRICULTURE

CODESRIA



# CATEGORY:

## CHILD HEALTH, WELFARE AND DEVELOPMENT

U EWE KERIN

GBOUNGBOUN

Wednesday March 22 - Tuesday March 28, 1995

# Ijafara lewu lasiko ojo



AYE D'aye Obinrin n asiko yii ki gbogbo awa meko pe a ku ojo meta si ku itoju awon omo. Gbomo gbomo ko ni somo lowo wa o, gbogbo gan ni yoo si towo ala bo in lagbara Oloдумare. Awon omo wa n fe itoju peye ni gbogbo igba. paapa julo ni asiko ojo ti a si yii.

Se tibitire la wale aye, to ba se se gan ara le wo to ba se se gan ara le wo ewu meji po fun won ti won ko ba ni ewu otutu. Idi abajo fun sise gbogbo eleyii ni ki otutu ma ba daamu won. Ewe, ti omo ba wa saare lehin akitiyan wa, e je ka tete gbe e lo fun itoju lodo awon dokita nitori pe ijafara lewu. Otidi asa awon abiyamo kan lati maa fi omo sile laazaro di asale ki won to dele. Iba dara pupo ti a ba le jawo ninu iru asa yii fun anfaani ara wa. Opo igba lo je pe otutu le maa mu omo

To ba se se gan ara le wo to ba se se gan ara le wo ewu meji po fun won ti won ko ba ni ewu otutu.

Idi abajo fun sise gbogbo eleyii ni ki otutu ma ba daamu won. Ewe, ti omo ba wa saare lehin akitiyan wa, e je ka tete gbe e lo fun itoju lodo awon dokita nitori pe ijafara lewu.

Otidi asa awon abiyamo kan lati maa fi omo sile laazaro di asale ki won to dele.

Iba dara pupo ti a ba le jawo ninu iru asa yii fun anfaani ara wa. Opo igba lo je pe otutu le maa mu omo

ti yoo si nile itoju lehu ti yoo si nile itoju lehu ese. Nigba ti ko ba si alabojuto nitosi. nkan miiran le sele.

Opo omo ti a ka si abiku lo je pe airi itoju lasiko lo man won ni ajo aremabo.

Bakan naa, a gbodo maa kiyesi ounje ti omo n je. Kii se pe ka fun won lowo lasan bikose pe ka rii pe won ko je ijekuje. Bi a peere, ewo ni ki ojo maa ro ki omo tun maa mu gaari. A ko gbodo je ki ise se idiwo itoju ounje fun awon omo wa.

Bi awon omo wa se n lo sile eko lowolowo yii, e jowo e je ka maa wo ewu

otutu fun won, ki won si maa wo ibose ki won lo wo bata.

A tun le maa fi soro tabi rogbu ra ara won. O ye ka maa te opolopo aso sori eni fun awon omo ti ko ni anfaani atisun lori ibusun nitori pe ile tutu ni asiko yii.

Yato si pe omo nlo si ile eko, iwonba ni ise riran won nitori ojo alategun lo n ro lenu ojo meta yii. Iji to n ja le gba idoti si omo loju. igi tabi alapa si le wo lojiji ki o jasi ipalara fun won.

Ewe bi ojo ba n ro, aara le san ki o si deru ba omode debi pe ko subu. Omi si ti le gbe afara odo miiran lo fun idi pataki wonyi, o san ki awon omo wa ninu ile ti ojo ba ti su tabi to ba n ro.

Aye D'aye Obinrin n fi ikunle abiyamo be wa pe ka mase gba awon omo wa laaye lati luwee ninu odo kankan. Bi o ti le wu ki odo



**BAMIDELE ADEDEJI**  
ohun kere to. odo ti a ba fi oju re ni i gbe nii lo. Niwon igba ti omo ba wa labe obi, ko ti ikoja ibawi ati itosona. Fun idi eyi, e je ka kilo fun awon osooro omokunrin wa ti won maa n si aya sile. Ako ni won ro pe won n se sugbon ohun to wa l'ehin ofa ju oje lo. Aro won to n daran, orun elese meji ni won n da a si. Ti otutu tabi aya riro ba bere tan, awa obi ni won yoo ko

si yoo yoo. Oju boro ko se e gba omo lowo ekuro o. Awon omo iwoyi ko se fi owo yepere mu ki oluware ma ba jebi. E je ka sasaro loji awon imoran ti a ti ka yii ka si, fi won se iwa hu. Agbara ojo ko lohun ko ni wole. onile ni ko ni gba fun un. A gbodo maa pe akiyesi baba si iwa agburan awon omo, paapaa awon omo ti won ba ti balaga nitori pe se ni won maa n fe di oko mo iya lowo, ti won yoo si so ara won di apase waa mo iya lowo.

Adura wa ni pe iku ko ni pa omo wa o, aisan ko si ni gbe wa de lase Edumare. Gbogbo abiyamo yoo jere omo won, gbogbo eni to si n sunkun airigbejo ati airigbepon, bi e ti n ka iwe yii. Olorun Oloдумare yoo nu omije yin nu.

A ku itenu, a si ku oungbe. emi wa yoo rehin osu. Titi di ose to n bo ire loju owo n ri. Ire o.

OJUEWE KEWA

# ISE AGBE

## IWULO AGBADO 1

MO ki eyin baba mi loko, a ni mo ki eyin agbe ku ise; AROKO BODUNDE O. Amin. Gbogbo awa ti a sise agbe lodun yii ki Olorun pin wa leere. Gbogbo awa ti a ti kore awon ohun ogbin, e je ka toju ikore wa.

Bi a base n jeun ajeyo bayii e ma je ka je ajetan, e je ka jeun ka fi eyi toku pamo "AMODUN BU DE TAN KENI MA MEBU SUN JE. Ohun ti mo so ni pe bii odun sen pari lo e ma je ka gbagbe lati gbin awon ohun ogbin pada ka le ri n kan je lodun to bo. Agbe to ba wa isu ko mura ko da oko, isu miiran ko gbin EEBU. Agbe to ba fi wa ege ko gbiyanju ko sa igi ege miiran bo inu ebe pada Olorun yoo fun wa ni ERE repete lori ise oko Amin.

Awa agbe taa ti kore agbado ati awa ti a je omo agbe ti a o si bawon de oko ri boya lamo on ohun ti won ni fi agbado se.

Gege bi ogbon omode ti mo papo mo on oye, awon agbalagba, mo fe gbiyanju lati salaye ohun ti an fi agbado se. Eyi to ba ku die kaato ti eyin ba ni fi agbado se ni adugbo ti yin ti n ko ni anfaani ati so nibi e fori jin mo sebi e mo on wipe Omo Agbe ni mi oko ni mo n gbe titi soro o fo nigboro nitori mo to oo loju u popo. E maa ba mi kalo.

Agbado wulo pupo jakejado agbaye. Agbado lo gbe ipo keji leyin irugbin kan ti a fi n pon oti ti a mo si WHEAT.

lati owo  
ADEMOLA OMO AGBE

Agbodo tun gbajumo ju irugbin otu (WHEAT) lo nitori o fere ma si Orileede ti Agbado ko si kaakin agbaye. Yato si eyi opolopo Orileede lo ni fi AGBADO se ounjje je lai ni irugbin miiran ti won n je.

Kaakin agbaye, ona meta pataki ni AGBADO wulo fun. Agbado je ounjje omo eniyan ti ko see fi owo ro seyin rara. Agbado wulo fun ounjje awon eranko paapaa julo awon eran osin. Bakan naa, agbado ko ipa pataki fun eroja awon ileese nla-nla gbgobbo (Raw materials for Industries).

Ju gbgobbo elo a n lo agbado gege bi ohun ogbin lati so agbado di pupo yala lati fi se idanileko (Breeding Purposes) tabi lati fi mu eya agbado miiran jade fun ileese iwadi (experimental Research works) ati bee bee lo.

Agbado je ohun ogbin to fi ese oro aje mule fun oko owo laarin Orileede kan si ekeji (sustainable economy).

Imo ijinle fi ye wa wipe agbado wulo lara eroja ti awon eran osin n je ti won yoo si fi maa leran lara, maa ye eyin Laarin awon eranko bu ewure agutan ati bee bee lo, bi awon nnkan osin wonyu ban je agbado, tabi awon eroja to ni agbado ninu won yoo maa wa ni

ilera to peye. Leyin ti ati mo on wipe ona meta ni a le gba lo agbado, lati le mu ona yii rorun, a le pese agbado ni gberefu (DRY MILLING) tabi fifi omi po po (WET METHOD).

Pelu ona mejeeji yii, ohun ti a fe ni lati ri wipe a bo epo kuro lara eroja to n sara loore ka le ri eroja yii lo daadaa.

Agbado gberefu (DRY METHOD) eyi ni eroja kan ti a mo on si (Fructose and dextrose) wulo pupo fun taasi (Corn Starch), eroja olomi (Corn Syrup) ati bee bee lo.

**Agbado tun wulo gidigidi fun eroja buredi (bakery and Confectionaries). Ounjje kan wa to wulo fun eroja imu ounjje wu to si tun wulo fun ki oju wa ni alaaafia (Yeast) ti ara agbado po ju awon irugbin miiran lo.**

Bi a ba pese agbado si eroja gberefu tan ti o si di awon eroja ti a so yu o wulo gidigidi. Fun apeere eroja taasi

(Corn starch) ni won fi n se ti per) ati eroja aso (Textile Indu Agbado tun wulo gidigidi fi buredi (bakery and Confection Ounjje kan wa to wulo fun en ounjje wu to si tun wulo fun ki o alaaafia (Yeast) ti ara agbado awon irugbin miiran lo.

Oro ro ara agbado ti a mo on oil wulo gege bi ohun ti a fi n d (cooking oil). Bakan naa, gba fun frozen packs, on eleri odo liquor) jams jellies ati bee bee

Lara ounjje ti an fi agbado ipanu (Maize snacks, corn imitation rice) ati bee bee lo. Iyefun agbado (Maize flour) ounjje omode (baby foods), (Ice-cream Containers) ati be

Bi a ba po ewa Soya mo or a le ri Miliki Soya agbado ti c loore.

Gbgobbo ohun ti won ni fi a: timo so yu ni imo ero ti a mo ijinle n se.

O ye ki a se agbeyewo bi ay se n fi agbado dara nipa fifi jije, ounjje ipanu (Snacks) at lo. Ni ile Latin America, ni i Union ni ile Asia ati ile Africa wa lan je AGBADO lai fi ero kun un. Nitori naa, ee pa de r n bo nigba ti n o o atupale b agbado, Eeyan dudu n je Oyinbo naa n je agbado. Ac ko lon je AGBADO.

# Ayedaye obinrin

E ku deede iwoyi o, eyin abileko elegbe mi, e ku bi gbogbo nkan ti n lo lorile ede wa Naijiria. Ohun ti emi Ayedaye Obinrin fe menuba lose yii ni awon orisirisi iwa ti awa abileko maa n hu ti o ni i se pelu igbesi aye awon omo wa yala lona kan tabi omiran.

Gegebi a ti mo pe orisirisi ise ni o maa n waye laarin awa ati awon oko wa ti ko see so sita ti o je pe a fe o, a ko o, a

gbodo fi se osun para wa.

Oke aimoye awa abileko ni ko fi aaye sile fun baale wa lati to awon omo wa si ona ati lati fi ona ti won yoo to han won fun igbesi aye rere nipa eyiti opolopo omo se bee sina yala lona kan tabi omiran.

Abileko kan wa ti Olorun pese awon omo fun pelu oko re to bee ti awon ti won je okunrin laarin won tile ti to. Omu ibo.

# Ifenukan t'omo se pataki fun tokotaya

Loro kan igbakigba ti oko abileko yii ba ti n gbiyanju lati to awon omokunrin wonvi sona ni abileko yii maa n gbo ewuro soju re.

Oro yii je ogbe okan fun baale yii to bee ti o fi pe awon omo-kunrin re ti o si se alaye iwa iya

won fun won. Oro yii buru to bee ti o fi je pe okan wa lara awon omo wonyi ti o je pe gbonyingbonyin ni o maa n wa leyin iya re.

Loro kan, baale yii ba okan re pinnu lati yowoyose ninu oro omo yii pe iya re ni yoo maa

gbe bukaata ekose omo naa nitori bi oju ba n se ipin bi a ko ba yoo ki a fi han an, ki yoo mo pe oun n huwa ibaje.

Oro igbesi aye omo yii, paapa eyiti o jemo ekose re di ohun ti akude fere de ba ki oko yii to yi igbese re pada.

Oro ree, eyin abileko elegbe mi, o ti pe Ayedaye Obinrin ti sekilo pe enu kan ni dara fun awa obi maa fi to awon omo lokunrin ati lobin nitori ko si asiri kan ti le maa sele laarin aye obi ti awon omo won ko ni.

Ayedaye Obinrin tun so pe bi ko ba je e Olorun ti o ko sinu o abileko yii bi iwa abileko yii i ba ti se akoba ti igbesi aye omo won re ni yii.

Yoruba bo won ni a ba fi bi ejo ti gun dana, ile yoo nitorinaa, pepele do awa abileko nitori o iwaju se pataki fun awa obi nitorinaa a gbodo ifun ati edo wa ki a bi soro ki a sekun a ti ma di awon baale wa lo paapaa nipa tito awa omo wa sona. Ayedaye Obinrin tun n lu agogo oro yii seligbo eyin abileko. O digba.

CATEGORY:

CHILD HEALTH, WELFARE AND DEVELOPMENT

CODESRIA

# \* OBA PE ARA ILU SI OJUSE

PE ti lo si odo awon omobibi ilu lba ni agbegbe ljoba lbile ife kodun, lpinle osun ni tile-toko, lati karamasiki idagbasoke ni lasiko ayeye, naa, ki o le, maa ligagbaga peju awon lrunla-nla yooku nile kaaro oojiire.

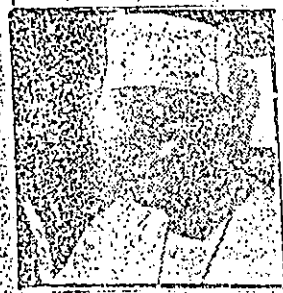
Eni ti o pe ipe yii ni Alayeluwa Oba Buraimoh Adedeji Fofunsho Oloyede Bamigbade, Ijadunoye Keji, Eburu ti lba, lasiko ayeye Ayajo lba, eleekefa iuru re ti o waye lopin, ose to koja ni agbegbe aarin re.

Lasiko ayeye yii kan naa ni Eburu ti lba ti pe fun ifowosowopo laarin awon omo ilu fun idagbasoke ilu ohun.

Ewe, Olutilole pataki nibi ayeye ayajo alikowojo oni milionu marun-un fun idagbasoke ilu lba, Omooba Abimbola Oyinkola kari saara si Oba Bamigbade fun akittian re lori idagbasoke ilu lba, nigba li o tun awon omobibi ilu naa ni pataki lati mu idagbasoke ilu naa gege bilise.

Lara awon eniyan jankan-jankan ati awon loba loba ti won peju sibi

ayeye, naa ni a ti ri: Alaaja ti ilu Osogbo, Oba Oyewale Matanmi, Owa ti Obokun Oba Akunle Aromolaran, Elejigbo ti Elejigbo, Oniba ti lba, Eko, Oba Yushau



Oba Buraimoh Adedeji Eburu ti lba

Goniola Oseni, Utunba ati Erelu-Oba S B Babatunde Apata, Oloye Ajibola Oyinkola, Alaaji Alidu Alabi Ladeji, Alaaja Taiwo Adebimpe, Olowu ti Orile-Owu, Oba Adejobi Afelele, Alaaji Okanlawon Jimoh, Oluwo ti ilu Iwo, Alaaji Raimi omo Oro, nigba ti awon omo ile-iwe alakoobere "Brookside", lba fi onn ibile da awon eniyan laraya. Omo ti o le ni idaju miliyonu awon ni kojo lasiko ayeye ohun.

CATEGORY:  
COMMUNITY SELF-HELP  
& DEVELOPMENT

A WEEKLY YORUBA NEWSPAPER

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OGAGUN GBOLA  
MRL

SHI...  
LITERACY/EDUCATION

# EKO OFE TESIWAJU

## Mudasiru

# LEKO

Eko ofe bere lati alakobere titi de y nifa sifi wa lode lasiku ti ati loju iwaju ni ipinle Iko Gomira Ologun Ipinle Eko. Ogagun Gbola han Mudasiru lo kede itoyin ayo yin si etigbo ghogbo araye ninu oto ikini knodun Keresimesi to ka si etigbo awon onwo egbe ile nura kan (Yoruba Tennis Club) ni Eko loju Isegun to koja.

Ogagun Mudasiru muu da ghogbo araye loju pe Ijoba Ologun Ipinle Iko yonda ara re tun ipese antaam eko. Ofe bere lau ile iwe alakobere titi de yunifasiti lasiku yin. O ti ye araye pe Ijoba ni dawole akityan loju meteen lori aranse ghogbo ilana eko ati pe Ijoba ghodo gbiyanu doju muu lati titi pe eto eko ofe kesejari paapata ni ipinle naa. O salaye lekuntere pe

Ijoba ti dawole ise ni perewu lati yera fun lilo oko kan-le-egbaa iyewu ikawe atijo (22,000) to wa kaakiri ati pe egbaa iyara ikawe titun (2,000 classrooms) ti pari bayii fun lilo awon akekoo kaakiri ipinle naa.

Gomina tenumoo pe Ijoba ti pese, orisirisi awonelo tun kiko awon akekoo nipa imo sayensiyansi ogooro olukoo. Per Ijoba gba awon egbaata-le-edeegbeta oluko (6,500 teachers) onimo ijint

lorisirisi kun awon tisa to wa nile eko teleri beeni Ijoba ti fun egbaata oluko (6,000 teachers) ni igbega lenu ise pelu.

Ogagun Mudasiru kede si etigbo ghogbo mutumuwa pe Ijoba ti gbe eto owoya fun ibugbe kiko kale fawon oluko sugbon gomina so pato pe o don dandan fun ghogbo akekoo ati oluko lati huwa omoluwabi pelu ikora-eni-dijanu. Al ghogbo asiko.

O so e Ijoba

Ologun Ipinle, naa ti fagile eto ghigbe akekoo lati kilasi kan si omiiran—ni dandan bayii nitori pe akekoo to ba jafafa, lo si yege ninu idanwo doju ami nikan, lo le ni itesiwaju lati kilasi kan si kilasi keji.

Ogagun Mudasiru pase pe ki ghogbo araye leramo eto imoloto ibugbe ati ghogbo

adugbo fun ilera ghogbo pe oju enike huwa cefi ati kan maba lod Ijoba.

**ILERALORO**

**ITOJU ALEJO OBINRIN (1)**

ELOMIIRAN lee so pe kin ni mo ba de ibi koko oro toni. Eniti o ba wi bee ko lebi, sugbon o di tulaasi fun wa lati so nipa re nitoni pe ara ifa ni fatimo wa. Aisan ni aisan n je. A lee soo pe aisan to je mo ti alejo obinrin yii ko lee gba enu, sugbon sibe afokan si re lee se akoba alaafia ara.

Aburu pataki ti awon aisan alejo obinrin n se julo ni pe a maa se adinagbooku fun omo bibi. Se gbogbo wa ni a kuku mo pe bi a ko ri moto, ilu Eko ko se lo, bee gege ni bi obinrin ba ni isoro pelu alejo tabi nnkan osu re, o wopo ki oju omo pon iru obinrin bee.

Ninu awon aisan to maa se awon obinrin ni ki alejo maa dudu, ki nnkan osu maa ruu bii oku eran, ki nnkan osu

*Lati owo*  
**OMO AFENIFERE**

ma lee wa daadaa, ati ki nnkan osu maa wa ni idakureku tabi segesege tabi sa ki ebu eyin wa ninu sise aladaa yii. Eyiti an pe ni ebun eyin ni pe ki ojo osu ma din ojo meji tabi ojo meta si ojo to ye lati wa.

Yato si gbogbo awon ise aisedede tabi aisan ti mo ka sile yi, eyi ti o tun seku ni pe ki obinrin maa la ala se nnkan osu re loju oorun, tabi ri eje nnkan osu loju oorun saaju ki o too pile ru.

Gege bi oku ti je atokun fun jiga, ti irun kikun je atokun fun ipile were bee gege ni aisan alejo obinrin je apejuwe tabi idena fun omo bibi. Awon nnkan wonyii ni awa ti a ni imo nipa egboogi fi gbogbo pe ko

si oogun omo, oogun arun lo wa.

Pupo ninu awon olofofo aisan osu ti mo tokasi yii ni won ni oniruru egboogi ti a lee fi koju tabi kapa won. Bi awon aisan yii se je oniruru aso, bee gege ni itoju okan ko papo mo ekeji. Egboogi to wo aisan alejo ririn le sai kapa ki osu maa se segesege. Oto si ni eyiti a lee fi fa nnkan osu to lo rau loju aipe nitoni pe ti

*Ninu awon aisan to maa n se awon obinrin ni ki alejo maa dudu, ki nnkan osu maa ruu bii oku eran, ki nnkan osu maa wa daadaa, ati ki nnkan osu maa wa ni idakureku tabi segesege*

ko ba si nnkan miran ko si, ohun to so pe ki obinrin siwo sise nnkan osu lai pe omo odun marunleladota (55

years). Lotoo awon onimo ise isegun ni ilana oyinbo so pe nnkan osu lee duro lati igba ti ce yan ba ti pe omo ogoji odun, sugbon ni ti awa, ko ye ki osu duro titi di akoko ti obinrin yoo di omo osu marunleladota, o kere tan. Awon miran n see di omo ogota si arunlelogota.

Awon aisan miran wa ti won tun je aisan ti maa se amona fun nnkan osu

si awon obinrin to n se, won ti mo pe ojo alejo awon won de nuun.

Awon amona alejo yii ko ni itoju to rajaja pupo. Bi obinrin ba ti bere si bimo, awon aisan amona alejo yii yoo bere si dinku titi ti yoo fi poora tan. Sugbon fun obinrin ti o ba ni idaduro, aisan bee a di eyiti onisegun yoo koko se amojuto re ki ireti to lati bimo.

Pupo awon obinrin ni won ti lo fun inu fifolati lee wa ojurusu awon arun onyii lode awon onisegun oyinbo sugbon to je pe won ko ni ona abayo. Idi ni pe, oro won dabi ti eniti ebi n pa, too lo pe olose abuwe. Igba ti o ba we inu pelu ounjic Jije lo, o le we ara re pelu ose ti o ra. Inu fifo

ni opo igbako se lati bori eyike y aisan yii, ayaa mimu agbo tabi tabi tabuleeti tal apakokoro. Ki a too pari l see fi awon isori kan lokan bale le isoro won. Awon obinrin bee ni Eleda kadara maa se nnkan osu ojo meji tabi me. Ko si aye to lee nitoni pe bi Olu fee nuun. O d omokunrin ti r kere to n wa at tabi obinrin ti kere. Eyii konu pelu omo bibi. osu ba je olo koda olojo mej se pataki ni pe ki o wa daradar si ni wahala. A nipa ona lati to aisan yu lose to

Bi awon aisan yii ba ti de



# CATEGORY: FAMILY PLANNING

## ASIKO

n woju Olorun fun omọ lati wa fun imoran ati idanileko lati loyun, kori irufe ohun ti o n fa diwo ni awon imoran kan wa lai tile lo cogun tabi gba abere rara ti adura won a si gba nipa ti omọ. A so siwaju pa, a da obinrin fun ewa esọ ara,

Ajo eleta fetọ somọ bibi nienu ba bi awon eniyan se e, maa n beru lati wa se, won gbogbo pe eniyan ko gbodo da ise Olorun duro nitori pe ase Eledumare ni pe ki a maa bi sii ki a si maa re si fun idi eyi won ko

odo iyawo miiran ko si ibiti iyawo ti o n fun omọ loyan ti fo gbadun, ki won to le gbadun ibalopo, won ni lati fetọ somọ bibi.

gbo ba oyoju si awon Olootu eto naa fun imoran to moyan icfi.

Awon baale miiran maa ni isero pe ona lati se sina ni eto yii je fun awon obinrin sugbon eyi ko ni bea rara bi ko se ona lati loyin si sina si se nitori pe won maa n gba awon obinrin ni imoran pe leyin ti won

wonni ro oto ti idi niyl ko tun fi ois oke kaka. o se, en oko, iyan isoro ibalopo ati ibimọ pelu, sasa ni obinrin ti asise ibimọ ekinni si ekeji kii ba. Fun apere, ti a ba bi omọ akobi, a tele maa ni loyun le nitori pe a ko ni

Idile ti o ba je oko kan, aya kan iyawo ko gbodo ko corun sisun fun oko, obinrin ti o ba n ko ibalopo fun oko n fi eni ejo homu, eni eleni

ba ti gba itoju tan, won ko gbodo ko ba okunrin miiran sepo, bi ko se oko won nikan, nitori pe o lewu pupo, iberi yii si maa n wa lara won.

Eto yii tun je ona lati le fun oko wa ni itoju doju amin ati igbadun to peye, ti oko kofini le loju miiran sika, igba ti iyawo ba raaye fun oko ni gbogbo ona, ti ko si pe awe to mu omọ ko je ki iyawo raaye fun oko.

Enikeni ba ni beere kii fetọ somọ bibi ya ki e ko iwa si Olootu Iroyin Yoruba, e o si ni idahun yin gba lati odo awon agbateru eto naa loyun un rere.

## SOMO BIBI (EKO KEI)

ise ti o to somọ lanned oration ni ti eka lbadan Ogbeni se ni a ti ye nipa a ba de omitoro ni Yinka koju ma ni ogun beyawo agbera gbadun oko ati

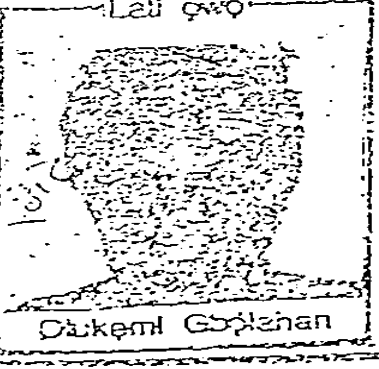
bi fun didi, oju si se loge, ase asiko lara ati bea bea lo. Ona ti ase Eledaa, si le waye ni pe ki a fetọ si omọ bibi, ti a ko ba fi eto si omọ bibi ise ati osi ni eniyan n ranse si. Idi ni pe obinrin ti o n bimọ koodun, ko si o ti se ni imototo, tinu ile tabi ara re ati awon omọ paapaa ko ni otii.

lati lo fun imoran awon eleta naa. Ni aye ajiro, awon iya nla wa ni ona ti won fi n dawo imọ duro bii ki won lo igbadi, onuka agadagodo, omọ langidi, edo tabi ki won fun omọ kọmu fun cun meta sugbon gbogbo ona wonyi ko se e gbekele nitori pe won maa n ba ijakula pade nite.

ko ni gba ise wa se lo do oko wa Amin Ase. Goge bi oyo ti a gbo lenu agbateru fetọ somọ bibi (PPFN) Ogbeni Yinka Adeniji eka ti lbadan, o sope, orisirisi ni fetọ somọ bibi, bi o si se wa fun okunrin bea ni o wa fun obinrin, a o si maa se agbayewo won ni si se n tele, o pan dandan pe ti iyawo eniyan ba se e, oko

Awujo wa naa n fe fetọ somọ bibi latari bi ohun gbogbo ti wonwo, fi owo si sowon pupo, iwonba awon ebi die lo n je ajebo ati ajeseku ti ebisi n pa ogunigbo ebi, sugbon ohun iyaleru to je fun awujo pe, awon ti ebi n pa tun n se ohun ti agbara won ko ka, bii ki won bi omọ ti won ko lo toju, ki won si maa ca asa pe Olorun lo n toju

Fun apere, eni ti o n fun omọ kọmu fun cun meta ti o si gbogbo pe ti cun ba ti n fun omọ kọmu yii ko ka si oyun. Awon iyawo miiran kii je ki oko sunmọ won ti won ba n fun omọ loyan; o yulo fun awon ti won ba ni iyawo pupo - sugbon igbadun ibalopo wa fun oko ati aya, o oko ba n ona igbadun ibalopo lati



Dukeml Gbolahan

binrin fun arawa, se loyun, ati inu ile cankokọ obinrin sa wele

Ajo agbateru fetọ somọ bibi re awon ti won

# ISOKAN

ISORI KEFA, IWE 295, OJO ISEGUN, APRIL 1 - OJO AJE, APRIL 7, 1986 OGUN KOBQ

# BUREDI D'OUNJE

**OLOWO** l'o n i'aja. Eja nikan ko ni olowa n je bayii, olowa lo n je buredi pelu.

Gegbe bi akojopo iroyin to te wa lowo lati Kwara, Oyo, Ondo, Ogun ati Eko, buredi ti di "ko see, ko" lorii atq. Nibi ti oja buredi de bayii, eni ti yoo ba tun ni qwongogo nna ra yoo ba tun direbe lodo awon l'o n ta a ni, bi beq ko oto ni yoo ra.

Eyi je abajade gba jare ti awon egbe oniburedi ti n ke latari lati bii oja meta pe, owon ohun celo bi fulawa, iru (yeast) ati suga ti won n lo tun buredi siqe.

Nibi ti qwongogo nna de, awon buredi tso bi gan an ti di naira meta ni merin. Beq ni naira meji

Lati owo  
**RONKE**  
**ADEOYE**  
ati  
**WOLE**  
**ADEDEJI**

# OLOWO

ni won n ta eyi to tobi ju tele. Eleyi ko din ni naira merin bayii. Ko si buredi, sile meta tabi merin nibikibi ma loni. Owo eyi to kera ju beq lati silu marun (50k), beq ni won tun fuyq ju ewo egbele lo.

Oniroyin wa, **RONKE ADEOYE** to lo kankiri Eko ati apa kan lpinle Ogun, paapa, Saing Ota tili de llo sq pe agbara kuka ni awon alate sq n ri gba ati pe pupo awon

ile isq buredi ni won ti ko 'gba s'ile.

Lati Akure, **WOLE ADEDEJI** iroyin pe, pelu bi ankan sq n lo bayii ni lpinle Ondo, ko ni si buredi ma lati ri ra niwon qgbonjq si asiko yii.

Idi ni wi pe, bi awon ilq isq se wi, ko si fulawa beq ni awon eroja buredi miran ti di goodu. Ni bayii, iwon bu di gbogbo ti dinku ni. Ji ara beq ni iye owo won ti gake sii.

Buredi to je ogbon, kobq tele ti di ogoji kobq biyin juq ohun ri pelu buredi ogota kobq tele, ti naira kan ati oni sile mejilaa tele.

Awon ile-isq buredi nlanta l'Akure ti **ISOKAN** ba s'oro sq pe lati ibere odun yii, awon ko ti ri fulawa gba lati ile isq fulawa, l'Eko. (Flour Mills). Bi won se wi, taara l'awon n gba oja fulawa ni ile-isq fulawa l'Apapa ati wi po ni



Ogegun Akintunde, Minister of State for Agriculture, is seen with a group of people during a visit to a flour mill in Lagos.

CATEGORY: NUTRITION



# CATEGORY: HEALTH

**E**EDI je arun ti o ba gbogbo ohun inaabobo ara ti o si maa n tun aisan onisirisi ni aaye lati da eniyan mo'le.

## Yàgò fún àrùn èèdí

Lati ọwọ  
Bikdun Salawu

Ni bi a ti n ka abala yii, ko ti i si ogun re ti a mo. Gbogbo aye ni o n d'eru si l'okan, ogunlogbo awon eniyan ni o si ti ni kokoro re l'ara bayii kari aye. Omo ti a n bi peju kokoro eedi n bo si i, aimoye oke omo ni yoo si so di alail'obii.

Awon kokoro

wonyii ti iwe *Otitọ Fur. Igbe Aye Alaafia* fun wa le din ajalu arun yii ku.

1. *Eedi je arun kan ti ko gboogun, ti a n ko nipa ibalopo*

takotabo, lati ara eje ti o ba ti ko o si omo inu ati omo ti a sese bi.

Ki i se gbogbo eni t'o ni kokoro eedi ni o n ni aisan re, sugbon enikenit'o ba ti ni kokoro eedi io le ko arun yii ran awon miiran.

Ko si ami ti a le ni lati fi han pe eni kan ni kokoro eedi. Ni irisi, won le wa bi o se ye ki won o wa, ki

## IDAGBASOKI

won si ni l'ara. Enikenit'o ba fura pe oun le ni kokoro eedi goodo lo wa ibi ti won ti n ye ni wo fun eedi. O p'on dandan fun eni ti o ba ni kokoro eedi lati gba imoran, ki o si ko bi oun ko se ni gbe e fun elomiran.

Awon onana ti kokoro eedi fi le de ara eniyan ni wonyi:

(i) Nipa eje tabi ato tabi omi d'obinrin ti o ba ti ko o lo si ara elomiran nipa lbalopo.

(ii) Nipa gigun ara

eni ni abere egboogi oloro. Jijo lo abere tabi sirinji ti a ko se fun gigun abere egboogi oloro je onana ti o wopo ti kokoro eedi fi maa n tanka, ni p'ara ni orile-ede o ti dide'le.

(ii) Nipa eje gbigba, ti a ko ba ye eje ti a gba wo.

(iv) Lati ara iya ti o ti ko o, si omo inu re tabi eyi ti o sese bi.

Ewa ti a ko le fi ọwọ gba ya fun naa wa fun eni ti o ba n ba eniyan lo burqosi tabi abe.

Ko dara lati lo

ohun elo ti a ko se lati fi ro eti, ko ila, so apa tabi fi se akuponso.

Abiyamotioni kokoro eedi gbodo si maa fun omo ni oyan. Ewu pe kokoro eedi le koja si ara omo nipa ifomoloyan kere. Sugbon ewu ti a mo t'o somo ifi igofomol'ounje ju eyi lo.

Ko sese ki a ko kokoro arun eedi nipa fifi omo kan eni ti o ni kokoro arun yii. Ifamora, ifenukonu, ọwobibo, iko ati sinsin ko le tun kokoro arun yii ka. A ko le ko kokoro arun eedi on ijokoo re igbe telefoonu, awo ile-iwe gbogbogboo.

Abere ti a senia maa n lo laarin eni kan si elomiran nibi igbabere ajesara ti ijoba apapo

ba seto, nitori naa, won ko le'wu.

*Ibasepo ti ko l'ewu ni eyi t'o je pe ko si eji ti aisan yii ti i ran ni awon mejeeji, won je olooto si ara won, won si n lo roba ti won ba n si'iyemeji.*

Awon obinrin ti o ba ni kokoro eedi gbodo sa fun oyan nini.

Ti awon obinrin ti o ba ni kokoro eedi ba bi ogorun-un omo sile, aadota awon omo yii, ni yoo ni kokoro eedi. O feran je pe gbogbo omo t'o ba ni kokoro yii ni yoo ku ki won to pe omo odun meta.

Obinrin ti o ba fe bi omo, ti o si fura pe boya oun ni kokoro eedi, gbodo koko lo ye ara re wo.

# IJOBA TIWA-N- TIWA, AGIDI KO,

## SUURU NI - Abiola

Lab'owo BAYO OGUNTADE,  
Ibadan

MOJA-MOSA, agba to moon ja, to si moon sa ni yoo ri lja miiran ja. Owe yii ni Basorun M.K.O. Abiola fi dahun si ibeere to n je awon eeyan lokan latari bi o ti se feuna lati gbe Ijoba ti ara re kale nigba ti oro oselu wa ig kilipf lodun to koja.

Gege bi Basorun Abiola ti wi, o ni eeyan ti ori re ko pe ni yoo se aya tandi niwaju ibon soja nigba to je pe bi oluwaare ba il ku, abuse il buse nuun.

Ni ogba Fasitl Ibadan lo ti soro yii lopin ose to koja lohun nibi apeje fun idalola awon akeko ijinle il. Ile eko naa nibi ti Basorun yii ti je alaja.

Ni litesiwaju ninu oro re, o ni oun mo pe loju ogunlogo awon eeyan

Igbese oun ko te won lorun, o wa si oro enikan ti adigunjale da lona, to yo ibon sil ni agbari, to so pe ki o mu kokoro moto ayokele re wa. O ni ti iru eni, bee ba se agidi, ti adigunjale naa si taa nibon, to gbe moto re lo, o ni bi awon olopa tile ri moto naa gba, ti onimoto to ku ti di egbe.

O ni sugbon ti onimoto bee, ba rora jade ninu moto ni alaafia, ti ole si gbe moto lo, o ni o seese ki awon olopa ti onimoto ba loo fejo sun, tabi awon ara ilu ri moto naa gba pada, ki onimoto yii si tun maa jaye-oba pelu mota re.

Basorun fi awon ara ilu lokan bale pe, bi o tile je pe iretl pipe a maa se

okan laare, o ni daju saka ti Olorun ni yoo se, bi o pe, bi o ya. O ni Ijoba ti awon eeyan dibo yan yoo gbode bi o ti wu ki o pe to nitori pe Olorun se alabosi.

O ni niwon igba to je pe awon ara ilu ko dibo yan awon soja, iru eeyan yowu ti awon elahoro soja bee lee ko sodi, o ni iyen ko tumo si Ijoba ti ara ilu fe, ti yoo si gb'ode pelu ogo Olorun. O ni, niwon igba ti, Aare Babangida ti lo lai si itaje sile gege bi awon eeyan se lero, ti Ijoba fidih Oloye Ernest Sonekan si feyin sile, o ni dajudaju Ijoba to wa lode naa yoo kaasa re naa ni.

O ni ki awon omo Naijiria nigbagbo pe, nigba ti

oun ba wa laaye ni oun lee se akoso rere le won lori gege bi won ti fe.



\*BASORUN  
M.K.O. ABIOLA

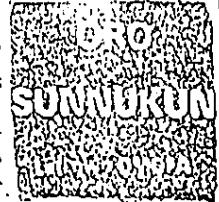
CATEGORY:

POLITICAL PROGRAMMES -

DEMOCRACY/TRANSITION

TO CIVIL RULE

# O L'AWON OLOSELU NAIJIRIA



... gba ti ma ha wo ihu...  
 ... pupu ninu awon...  
 ... ni dun ojogun kan...  
 ... ti oruko re n je Khru...  
 ... si ni l'okan kulekule, fun...  
 ... naa lo so bayii pe...  
 ... ototo ni oloselu nna n ni...  
 ... na igbese re, oto l'emi otutu...  
 ... emi inu pipa, oto l'emi ileri...  
 ... l'emi iwa rere, oto l'emi iwa

... ko ile tun nna pitaba enu...  
 ... wa la ti mo pe nankan n be...  
 ... awon oloselu ile & l'idi...  
 ... si sse ilen asan n da pe ni...  
 ... wala, yato si inu pipa, yato si...  
 ... ai owo riru ni bi n kalakala...  
 ... loolaa yil ile tun ti ti han...  
 ... re, oju ponbele lawon oloselu...  
 ... on pe won kii ti nankan to ba

... farahale wo bi gboogbo oro...  
 ... yu se polokunmusu mo wa...  
 ... oto mo pe awon oloselu gan...  
 ... ki won ti se ara won lososo...  
 ... fu erongba lati seruba' soji...  
 ... to se, niwon igba to ti daju pe bi...  
 ... ba la enu, ko si alangba to lee

... ba ghagbe, ni kete ti Babangida...  
 ... niwon lagbe esi ibo "June 12"...  
 ... o nina awon oloselu ti bere sii...  
 ... to, ti won si so Babangida di...  
 ... e ti won ti bo. Se e ranti pe...  
 ... se nigba naa ni pe bi awon...  
 ... ko ba faramo atundi ibo, nun...  
 ... gboogbo eeto to to mo olo oselu...  
 ... ni n'eri, ti won s, n se gboogbo...  
 ... angida. O senu laanu pe awon...  
 ... nna beu eniyan eteian ara ti

ti won ti se Olorun to da won.  
 Ewe, nigba naa lohun-un, gboogbo aki-  
 tiyan ati igbokegbodo: Basorun Abiola  
 lati daso iya to oselu tiwa-n-tiwa ti Ba-  
 bangida ti so si ihoocho goloto gege bi  
 e'ko ori ebo ko kuku nitumo loju awon  
 oloselu kan nigba naa, eru Babangida  
 lo si n ba won, sugbon pelu emi igboya  
 ni Basorun Abiola ti gbe peregi kana-  
 selu Babangida, titi ti jagamlabi fi feyin  
 ge lugbe, ti agbalagba re si ti ogbon sa  
 iun malu. Laise aniani, gege bi orin  
 Adeluya se wo odi Jeriko loju kinni, be-  
 naa ni Basorun Abiola fi aya ninu aii  
 emi igboya taari ijoba Babangida sonu  
 teletele.

Nigba ti ijoba yebuylu ti won n pe ni  
 fidilhe, wa lori aleela, gboogbo wa la mo  
 pe Basorun Abiola ko sinmi akiiyan re  
 lati lo igi oselu tiwa-n-tiwa ni aloye.  
 Sugbon ohun to je iyalenu julo nigba  
 naa ni pe, pupu ninu awon alajebenu  
 oloselu kan bere sii dun kukulaja pe bi  
 ijoba fidilhe ba gba oro ibo "June 12"  
 "yewo, lala yoo lu, akutupu yoo si hu  
 petu, ti won se n bu Abiola be n won  
 n lapajuru ti won si n leriika pe ko si  
 bi awon ko se je- koda, awon gomina  
 kan ti won wa lati apa ila-oorun hale pe  
 bi ala ibo "June 12" ba se, yiya ni awon  
 yoo yapa kuro lara Naijiria.

Ki n ma wule ba'ona re ile oloro, gbo-  
 gbo ihale awon oloselu kan nigba naa  
 la ni ile titi, bi emi pe ori won gan-an ni  
 Basorun Abiola yoo jokoo le ba ba di  
 Aare Naijiria. Kike ni won n ke bii  
 majesta ti won ja lora, ti won si n ja-  
 poro gege bii ejo ti ko ti ko tan.

Sugbon ni ko pe ko jinna ni esin gbo-  
 gbo awon oloselu naa yu sira nitori pe  
 nigba ti awon soja pase pe ki knowa  
 won n ko aasa re kuro lori isakoso ijoba  
 ni jekete ti g'omun le won lowo, ti  
 gboogbo ihale won si yori si omulenigba  
 lasan. Fun apere; nigba ti soja le won  
 lugbe, ee ti je ti won ko taku heribe nu  
 won lowo pe soja ko yan won, sugbon  
 taa lo diho fun soja! Bo ba si ri bee, kin  
 lo de ti awon oloselu ti won n hale mo  
 Abiola to n ja fun eto tire ko tile laputu,  
 lati daabo bo eto ti ara ilu fun won!

Koko paaki kan ti mo n gbiwaju lati  
 layi ni pe, oju paaraku ni opoloo ninu  
 awon oloselu Naijiria. Enu lasan bii ti  
 atakara ni won ni, won kii ti nankan to  
 ba le rara, lili niyen to ti je pe ni kete ti  
 soja ti de ni gboogbo won ti bere sii sa ki-  
 jokijo, ti won si n gbon jinaijinu gege  
 bi ewe oju omi. Bo ba je pe ona lati sa  
 lo si sile ni, o daju pe pupu ninu won ni  
 iba ti gbeluru naa papa bora teletele.

Mu fun pe eyin onkawe wa yoo maa  
 bi mi leere pe bi' mo ba je okan ninu  
 won, se mo lee duru ni labi taa lo lee  
 lohun loju iboni! Loon ni, sugbon mo ti  
 to saaju pe oju lawon oloselu Naijiria,  
 bi hee ko, sebi awon oloselu Philippines  
 yari mo awon soja lowo  
 nigba ti soja gudanwo lati ja akoso  
 ijoba gha lodun 1986! Ewe, sebi awon  
 soja ti Burundi kaluku oloronbo lowo  
 awon oloselu ninu osu lewaa odun yii  
 nigba ti won lee fi lipatikuuku ja akoso  
 ijoba gha! Soja wo to si je da oloselu

riyaya nile Amerika labi Britain, ko  
 oii jyan re niso!

Sugbon awon agha ti pari oro, nigba  
 won wi pe iwa umu ni n mu ki omu oje  
 okigbe. Awon oloselu Naijiria ko jaya  
 olekan, nitori pe aisododo aii g'oro  
 awon iwa kudikudie miiran to, ti wo  
 won loran bii ewu kii je ki won o jaya  
 bii ti kinnun. Abi, nigba ti gomina  
 oloselu ti gboogbo ilu diho yan ba siyan  
 taluru gba oje, iu ija wo ni ata ilu fee  
 ja nigba ti eni to leu ba ko lall ke ofe  
 feyin ki awon oloselu ti opa aso meli  
 laa ran agbada, ki won ro owo mi bil  
 kalokalo, ki won jaye ajedoba, ki won  
 ileri alagbada, iyoku buse ba

won agba bo, won ni ibi, ti ketekete  
 are de, to ti n sinmi, bi aja ba sa iro eie  
 bece yoo ti sonu teletele. O daju pe bi  
 gboogbo awon oloselu ba lee gbena ija  
 ko ijoba soja loju gege bi Abiola se  
 gbee ko Babangida loju, nankan ija  
 maa senu re fun won. Ohun ti j'iyen  
 umo si ni pe, bi igba ti ara ilu kan wule  
 n fi l'ibo won jona, Jaasan fun awon  
 oloselu ni, nitori pe won kii ni igboya  
 lati daabo lori eeto ti a n fun won! Abajo  
 ti elumuyan ti laake kuri pe oun ko tun  
 je diho tun oloselu kan kan mo nitori  
 pe adojutini ati aloore suni se lo'poju  
 ninu won. Bee ke, eni to ba n vi pe gun  
 ko lee ku. O daju pe ituu won ko lee  
 jaye ilee baba won. Leekan sii, mo tun  
 laa mo'le pe, oju g'itaa lawon oloselu  
 ile yii, oju "Ajangoloto" to si ye ka  
 maa ko fun won.

CATEGORY:  
 POLITICAL PROGRAMMES -  
 DEMOCRACY/TRANSITION TO CIVIL RULE

# ISOKAN

ISORI KEFA IWE 296, OJO ISEGUN, APRIL 1 - OJO AJE, APRIL 7, 1966 OGUN KOBO

## NG PARI IJA

Lati owo BAYO OGUNTADE

**A LAKETU**, ilu Ketu, Olorun, lagbara loywo yin ni ilu idogomi baba mi Oodua, ote naa Benin Republic, ti yoo pari l'odun yii." "e'leri pe, loun yoo lo: O so siwaju pe: "Ninu gbogbo agbara to ba odun yii ni ng loo ri wa ni, ikawo o'un lati Oloyo (Alaafin) lati baa pari mutumutu to wa s'oro. Koda, bi oro naa laarin Alaafin Oyo ba gba mi l'ojo n ko ko. Oba Olayiwola Adeyemi, Aarin omo iya kannu ko mi: Ketu lati Ooni lfe gbogbo daru".

Oba Adesoji Adoromi, O ni, o'un mo pe oia ati Olubuse owo lo n ti awon mejeeji, Kall... ti won fi di olodi ara won, to ni onikeni to ba so ng o si fi ye won po, pe o'un ko mo pe aarin. Tawa talaka ni ki won ro awon alade moll'iji ko ri. l'ori fa-mi-n-fa o, ti won bi o'ye ko ri ko mo n se".

nnkan kan ni O ni looto. Oba naa k'edun po, ti won wa o'ye ara, ko ba si nnkan miiran won ninu ilu. Sugbon ni ba oju onun to eye lo ote ti ba laarin won. l'ara gba ara won. O Alayeluwa Oba Adesoji Adoromi, o'ye ko se lo ni ISOKAN, aarin won, nitori pe ko ba o'ye ara ni pa aye loun ni nnkan beg gbese, aye Oba Adesoji Adoromi, ko niyl ma l'oni.

l'odun to wa ni aarin Oba Adetutu, to pe Ni gba l'oni, aye loun repete lati fi gbo oro to siwaju ni bi oyan, to l'ese so pata po, to ba ko ba l'oni pari, ko ye ki se wi pe ni ilu Najjiria ojuwale da kunjumi al'oni, wa ni, oro aawo yii so l'oni bayii lagbara, ki ba ti se lo nitori

# ALAAFIN, OONI — Alaketu

"gbogbo won ni won mo Alaketu bi eni m'owo"

Oba yii ni, nigba to je pe agba kii wa l'oja ki ori omo tuntun wo, o'un yoo gbiyanju lati ril pe ina ile jo. l'aaarin gbogbo awa omo alade majeeje ati awon omo-omo wa gbo gbo."

O pe akiyosi mi si foto Ooni ana, Oba Adesoji Adoromi, to wa ni aafin re, lati fi han gbangba pe, ejosepo looto gega bi omo iya wa l'aaarin o'un ati awon elagbe o'un ni Najjiria. O tun fi gisiriji

ohun isenbaye han, eyii l'o n toka sii pe, eje kan naa lo wa fara wa.

"ile ni awon abo pin, won ko pin omo iya". Mo wa n'ihin l'ooto, sugbon ng ko lee tori pe ng ko lee jinna s'awon omo iya mi, ki n so gbo gbo ile yii nu".

O ni, ile Ketu po lo lo looto titi to fi wo Egbado ni Najjiria. O si fi awon ilu bii Imeko, l'ara, Ijoun, Igan-Alade, Eguu Tata, Iwoyu, Owode ati awon ilu ntanla bee ti won wa ni Najjiria se opepe ati pe, iran o'un ni won ni j'oba ni ilu titi d'oni.

aye alijo, Alaketu ni gbogbo awon ilu ti mo daruko yii n sin, won n san isakole fun nu, sugbon lati igba ti ipinle ti de, ti oju ti la, ko si ohun to jo bee ma. Sugbon o fi kun un po, titi d'oni, bi

won ba feg j'oba ni gbogbo awon ilu ti mo daruko to wa l'odo yin, won ko je ma so fun mi. Ko si ohun ti won lee se ti won ko nii fi to mi, l'eti."

Oba yii so pe, "yato si bi awon Faranse ati Geesi ti pin ile mo ara won lowo, lleyii to mu ki o'un bo si ile Benin idogomi, won ko ri omo iya wa pin, okun omo iya yii pupo."

Alayeluwa Oba Adetutu, to fi idunnu re han si wiwa ti ISOKAN wa s'odo re lati baa s'oro so bayii pe: Woo "bawo llara se se kuro n'ihin ni, o ye ki o pada re l'ona. Bi ihin lo n gba ni, bi ohun ni, o ko lee mo".

Alaketu so pe, Onisaba ti Sabu ti o'un naa jo okan l'ara awon guloowo omo (odua wa

ile idogomi pelu gur ilu re ko jinna si mi n'ihin. Nigba ti Sijunde wa, o ranse sii, o'un naa si wa s'ihin. A jo je, a jo nu ni". A tun lo s'odo re ni Sabu pelu Ooni. Bo se ye ki a naa se niyen".

E o ranti pe, gega bi itan, omo meje ni Oodua to se iran Yoruba sila bi, awon ni won to da kaakiri gega bi Oba alade. Awon ojulowo omo mejeeje naa ni:

Oba ilu Benin  
Olowu Owa  
Onipopo ti Popo  
Onisaba Isabe,  
Orangun Ila  
Alaketu Ketu  
Oranmiyan tabi Oloyo Oyo.

Awaran alansop isale yii n fi Oba Adetutu han l'aba narin re. DAVID IDOWU lo ya foto yii l'ohun.

CATEGORY:  
POLITICAL PROGRAMME -  
PEACE AND SECURITY



CATEGORY:  
POLITICAL PROGRAMME - PEACE AND SECURITY



GOMINA  
SI AGO  
OLOPAA  
MODAKEM

Ozagan Ade-  
Idowu Olurin, Goo-  
Ipinle Oyo ni n si  
Olopa ti wya zee-  
adugbo, Meidat  
lagbegbe, Ijaha  
Oranmiyan.  
Gbagbo awun  
ati otokulu ti w-  
ni egbegbe nua ni  
pejupese sibi a-  
naa lasik ti gom-  
ibewo momi-  
dede.  
Orisirisi im-  
Gomina Oluri-  
awun enlyan ije-  
naa lori awun  
yan dawole lu-  
naa.

# ASIPA GBOSUBA F'OBINRIN

O LOYE Amuda  
Olorunkosebi  
Asipa ti ilu Oyo ti fi  
idunnu re han si  
ifowosowopo ati emi  
isokan ti o gbile  
laarin awon obinrin  
Isale Oyo, o-si n kesi  
awon okunrin adu-  
gbo naa ati ilu Oyo  
lapapo lati fi ti awon  
obinrin naa se

## OYO

awokose.  
Oloye Olorunkosebi  
so igbolohun naa nibi  
ayeve ikegbejade awon  
aya ari awon omobinrin  
Isale Oyo eyii ti won se  
ni Kobi Asipa ti ilu Oyo  
ni rojo kejo osu keta  
odun yii.  
Ninu oro ikini ti alaga  
eghe naa Iyaafin

Felicia Olarenwaju aya  
Abimbola ba awon ti  
pese so, o dupe gidigidi  
lowo gbogbo awon  
eriyani ilu Oyo fun  
ifowosowopo won pelu  
awon omo ilu Oyo ti  
Isale Oyo ko fi baje  
O dupe lowo Olorun-  
pin o pe cgojii odun  
geere ti won da Egbe  
Amuludun Isale Oyo  
sile

CATEGORY:

POLITICAL PROGRAMMES —

WOMEN EMPOWERMENT / DEVELOPMENT

CODESRIA - LIBRARY

# CATEGORY: SOCIAL DEVELOPMENT PROGRAMMES— SOCIAL WELFARE

OJU EWE KEJI

WEDNESDAY SEPT. 10 — TUESDAY SEPT. 16

## IWA IKA Kin ni ere re?

Oniṣowo fẹ ire-aje,  
Oniṣeowo fẹ ẹṣẹ;  
Oṣiṣe ijoba fẹ igbega,  
Agbẹ fẹ ẹṣẹ aṣejere.

Omode fẹ darugbo ninu ọla,  
Arugbo fẹ ku sinu ayo;  
Eniyan, ninu ilepa rẹ,  
O n fẹ ohun rere gbogoo—  
Ohun ti yoo m'aye rẹ dun.

Ṣugbọn, emi ko ni,  
O ti fẹ toju su mi—  
Ohun ti oṣika n fẹ l'aye  
Leyin ibanuje, oṣi, itaraka.

Agbẹ t'ọ ba gbiri iṣu,  
Iyẹn kii kore agbado;  
Eni t'ọ ba gbiri ata,  
Iyẹn kii kore aiubosa;  
Agbẹ t'ọ ba gbiri werepe,  
Iyẹn kii kore awuje.

Eni t'ọ ba n lepa ibi,  
Iyẹn ko ni pade ire;  
Eni t'ọ ba n hu IWA IKA,  
Iyẹn ko ni ri aanu ati oore.

Ibugbe rẹ, ọ'ọ jẹ aafin ọla—  
Ibugbe rẹ yoo d'akitan.

Iku oro nii pa aṣẹbi,  
Itaraka nii gbeyin oṣika;  
Aṣẹbi oṣika—ota ayo ati ire.  
Ibi nii so ile won d'ahoro.

Bi eyii ba jẹ ipin oṣika,  
Kin ni ere IWA IKA t'a n hu?  
Kin ni ire t'aṣẹbi n ri

Ninu iṣe ibi t'ọ n se?  
Kin ni ire t'aṣẹbi, oṣika  
Fun igbala emi rẹ?

Won n siṣe OSI,  
Won n siṣe EGBE;  
Aṣẹbi at'oṣika,  
Won n siṣe OSI l'aye.

Won n siṣe OSI,  
OSI yoo si ta won tile-tile;  
Won n siṣe EGBE,  
Won ko ni sai segbẹ l'aye,  
Won ko ni saiparun lorun,  
Awon ota ayo at'ire eniyan.

IWA IKA t'a n hu,  
Iṣe ibi t'a n se;

Kin ni ere won fun wa?

Ayo ati ire wo l'ọ n be  
Ninu iṣe t'a ko le fi ṣogo  
Lawujo, niwaju eniyan?

Ayo n be f'eni t'ọ ba won sile



## ILU T'AJA P'EKUN (221)



ATICRO

O se ohun t'ọ gba iyin;  
Ayo n be f'eni t'ọ jo ijo  
olomo.

O se ohun iyi at'eye;  
Iṣe won gba ibukun eniyan,  
Won le fi iṣe won ṣogo.

Kin ni n be fun ọ.

Iwo t'ọ da ina sun ile oni;  
Tabi iwo t'ọ fẹ ile k'eri;  
Tabi iwo t'ọ ji omọ oṣe-  
gbe;

Tabi iwo abatenije, akoba;  
Iwo ti ko fẹ ki t'enikeji  
sunwon?

Iwo ha le fi iṣe rẹ gogo,  
Iwo ha le gbelaruge IWA  
IKA?

Kin ni iwo n se fun—  
Iṣe ti ko gba iyin lawujo—  
Iṣe ibanuje, iṣe okunkun—  
Iṣe iparun rẹ laye-lorun—  
Iṣe OSI?

E so fun aṣẹbi  
t'ọ siwo ninu iṣe ibi;  
E kilo fun oṣika,  
K'ọ fi IWA IKA sile;  
Iku yoo ka oṣika febi-tara;  
Ibi yoo ba aṣẹbi taya-taya.

Nfo wikan is  
Atunri ku is



# LILLO OMO NI ILO ERU

A TUN ku dede iwoyi o. A ku ko le dara ti gbogbo wa n ba kiri. Oluwa a ba wa boju wo orileede yii o, a jeki ilu naa tuba tuse fun gbogbo wa.

Oro wa ti ose yii da lori lilo omo ni ilo eru tabi lilo omo ni ilo kulo. Omo je ere igbeyawo ati ohun idunnu ni, odede. Ko si obinrin alawo dudu ti yoo se igbeyawo, ti se ko ni fe ki oun ri omo gbe jo leyin odun kan ti o ba se igbeyawo.

Omo je ebun pataki ti Olorun n fi fun ni, sugbon pupo ninu awon obi ni ko mo iyi ohun ti Olorun se fun won yii to je wipe nise ni won n lo awon ebun Oluwa naa gege bi igba ti a nlo eru.

Ti a ba ri oju opopona wa ni aye ode oni a o ri bi awon obi se nfi omo won se kara-kata nitori ati je ati atimu. Eto wa gege bi obi ni pataki awa obinrin ni lati toju awon

omo wonyi, ki a pese ohun ti won ma je fun won, kii se wipe ki awon omo naa ma ba wa wa ona anje.

Kii se wipe ki awon omo wonyii ma ran wa lowo ninu owo wa; ti a ba ni sobu tabi ti a ba n pate si iwaju ile wa. Opo awa obinrin ni a tile maa n ro wipe eto awon omo yii ni lati se awon ohun ti a nfi won see.

Pupo-awon omo ni won wa ni oju opopona wa, ti won n ta oja fun awon awako ati awon ero inu oko, iru awon omode wonyi ma n saba sare tele oko yala lati ta oja tabi lati gba owo oja ti won ta naa ninu sise eleyii oko le kolu won ki won fi ara pa tabi ki won je Olorun nipe laipe oju won.

Egbagbeje awon omo wonyi ni won ti ko si owo awon gbomogbomo nipa fifi won se oun ti ko ye ki won maa see wonyii. E ma ri awon

omo miiran ti o je wipe emeta lojumo ni won ma n kiri oja, won a kiri ogi lati nnkan bi agogo mefa owuro si agogo meje abo, ki won to lo si ile-iwe, ti won ba ti tun de lati ile iwe won a gbe igba fufu tabi iyan fun ti osan, ti o ba di irole won a gbe igba ata fun won, bawo ni e se fe ki awon omo bayii sinmi tabi

*Egbagbeje awon omo wonyi ni won ti ko si owo awon gbomogbomo nipa fifi won se oun ti ko ye ki won maa see wonyii. E ma ri awon omo miiran ti o je wipe emeta lojumo ni won ma n kiri oja, won a kiri ogi lati nnkan bi agogo mefa owuro si agogo meje abo, ki won to lo si ile-iwe, ti won ba ti tun de lati ile iwe won a gbe igba fufu tabi iyan fun ti osan, ti o ba di irole won a gbe igba ata fun won, bawo ni e se fe ki awon omo bayii sinmi tabi mo ohun ti won nko ni ile iwe?*

mo ohun ti won nko ni ile iwe? Nitooto nnkan le sugbon mi o lero wipe awon omode wonyii lo leto ki a ma fun ni

wahala se titoni ki nnkan baa le derun. Ori awa obinrin ni oro yii dale ju, awa ni a ma n hu iwa bayii, ti a ma, ma se bi eni wipe ara wa ko ni awon omo wonyi ti bo sile, bi a o tile ranti nnkankan, se ko tile ye ki a ranti osu mesan ti a fi ru oyun awon omo wonyi ti onka se ikewa, se a ti gbagbe ojo ikunle to je wipe ese kan

aye, ese kan orun la wa? E ma si mi gbo rara, kii se wipe awon omo wa ko gbodo wulo fun wa sugbon kii se ni ona tita oja kaakiri oju popona.

## F'AWON OBINRIN IWOYI



Awon obi miiran tile daju debi wipe lati nnkan bi odun marun si mefa ni won e ti fi omo won se omo odo fun eni ti won o ba gbe ri, ti omo yii ba de ibi ti yoo ti sise won ba bere si ni lo ni ilo omo oju, won a tun ma lu ni alubomi.

Mo ni anfaani lati mo omo kan nitosi adugbo ti mo n gbe, omo yii ko ju omo odun meje lo ki won to wa fi se omo-odo, arabinrin ti o gba omo yii je eni ti o nta oti mimu, o ma n ta oti yii wo oru oganjo, pelu omo yii ni won jijo ma wa ni iso. eyi ti o semi ni aanu fun omo yii ni wipe nigba miiran arabinrin yii a ni ki o lo kan ilekun awon ti o ti sun ni nnkan bi agogo mejila abo oru si agogo kan oru bakan naa.

Ni ojo kan o ti re omo yii debi wipe o ni lati wa ikikan joko si ni oru jijo ni nigba ti won waa titi, ti won o ri, arabinrin yii so wipe ti oju ba mo oun a lo fi to awon olopaa leti. Nigba ti o di owuro, omo yii rin pada si ile, iya ti o n gbe odo re yii luu to je wipe gbogbo ara re lo di egbo, to je wipe ko le fi idi re joko paapaa.

Iru iya woo ni iya to bi omo yii iba maa je ti ko le fi ori tii ki o mu awon omo re si abe. Koda ko se gaari lasan ni eniyan n wa mu, o dara ki awon omo re wa ni akata re, ki won jijo maa mu.

se bi awon obi ti won won niyen ti awon fi wa di eni yii, awon fa si mi wipe esan ni o nka awon omode wonyii ni Pupo awon obi o tile iwe sii nnkankan, w gbagbe wipe eko se pa se koko. Gbogbo asiki leto ki awon omo wa ni ile-iwe ni won kiri oja kaakiri. Mo w wipe bi a ba tile fee ki omo wa taa oja, a gbode jeki won mo on ko mo ki won tile ka iwe me kere ju, to fi je wipe wa le re won je nidi oja t ba fe taa ni oju iwaju.

a mo daju wipe omo ti ko ohun ni yoo gbe ile ko taa. Gbogbo iya ti o wu je wa, e jeki a mo wipe omo nii, mo tun fe ki ohun ti awon omo maa jee ki se wipe ki awon omo wonyi ni ohun ti a ma je fun wa ti awa yoo joko sile, ti oja lee omo lori lati lo wa. Ohun ti a ma fi to omo wa ko ni woni Looto ni orileede yii o bayii, sugbon emi ler ti a ba se eto gbogbo wa daadaa, a juse fun Oluwa a maa gbagbo wa o. Ka nira ose to n bo.

CATEGORY: ~~CHILDREN~~ SOCIAL PROBLEMS/DEVELOPMENT  
- CHILDREN IN ESPECIALLY  
- DIFFICULT CIRCUMSTANCES