

## **Community Radio, Family and Psychological Support for Sexual Harassment Issues: A Study of Yoruba Usage**

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Sexual harassment is a recurrent issue in any modern society. The increasing cases of sexual harassment against women have become a menace in Nigeria. This study sought to determine the potential place of Yoruba as a form of localized communication in promoting psychological support on issues of sexual harassment against women. The study employed development media theory and considered Hebron FM as an example. Survey method was employed for the study and instrument of data collection was questionnaire. A sample size of 150 respondents was selected for the study. The results showed that many of the respondents believed that the use of Yoruba in broadcasting, aids socio-cultural development in Ota in Nigeria. Also, the study indicated that 87 per cent of the respondents say use of Yoruba promotes psychological support on sexual harassment issues against women.

**Keywords:** Community radio, development communication, family development, sexual harassment, Yoruba

Radio is a powerful tool for cultural transmission; its waves can be received in almost any geographical space because of its pervasive abilities (Okorie & Bigala, 2016; Okorie & Bwala, 2017; Okorie & Saluwu, 2017). The media, thus serve as the primary means of access to culture and other forms of creative expression. The broadcast media by way of function promote language and culture in diverse ways. They could be through providing a professional and comprehensive coverage of Nigerian indigenous cultures through broadcasting and promoting cultural growth through research and exposition of Nigerian culture (Uwakwe, 2007; Stringer, 2013). Radio, as a medium of mass communication therefore, plays an active role in both the transmission and preservation of culture from one generation to another. Unlike the printed words and other media of communication, radio enjoys the unique advantages of reaching the far flung areas and message can be easily understood by everyone as it requires no prior standard of education and knowledge (Hasan & Khurshid, 1994 p. 225; Jumani, 2009).

In Africa, community radio is one of the fastest, powerful, inexpensive and in many countries the only way of communication with rural people. It reaches people of all cultural, social, educational and economic levels very quickly (Teer-Tomaselli, 2001; Mhagama, 2004; Jumani, 2009; Oyesomi & Okorie, 2013). Wanyeki (2000, p. 30) reasoned that community radios are about “both access to and dissemination of information. They act as media for the flow of information to and from communities on the one hand, and the

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national and international levels on the other hand. They provide access to needed external information as well as advocacy on issues of concern, with relevant policy making levels informed by experiences at the community level and solutions generated therein". Thus, community radio enjoys the unique advantages of reaching the far flung areas and message can be easily understood by everyone.

In Nigeria, there are a few community radio stations in existence. Community radio programmes are aired with the aim of ensuring social change and promoting cultural values and identities. Hebron 95.9 FM is one of those handful community radio stations in Nigeria licensed by the Nigerian Broadcasting Commission (NBC), and a great percentage of its broadcasts are purely in Yoruba, a major indigenous language in south-west Nigeria. Hebron FM is unique in the sense that the radio outlet makes use of Yoruba in their broadcast. The Nigerian Broadcasting Code provides programming standards that stipulate local content regulation is essential to "promote and sustain Nigeria's diverse cultures, mores, folklores and community life; provide diversity in types of programming content for the widest audience through the limitless variety in the cultural landscape of Nigeria; promote Nigerian content and encourage the production and projection of Nigerian life within and outside its borders; in essence, strive to attain 100 per cent local content" (NBC chapter 3, section 3.12 and sub-section 3.12.1).

The study examined the role of Hebron FM as a community radio outlet for promoting psychological support on issues of sexual harassment against women in Nigerian Ota community. The specific objectives of this study are: (i) to examine the level of acceptance towards the use of Yoruba on family development-issues; (ii) to assess how indigenous language is perceived as aiding socio-cultural development in Nigeria; and (iii) to investigate how effective are Yoruba-centered programs for promoting psychological support for curbing sexual harassment issues against women

## Hypotheses

The following hypotheses were formulated in this study:

H1: There is a significant correlation between the level of listenership and use of Yoruba-centered programs for family development-issues.

H2: There is a significant correlation between the acceptance level for Yoruba-centered programs and psychological support on sexual harassment issues against women

## Theoretical Framework

This study is anchored on the development media theory. The major proponent of the theory focuses on the role of the media as an agent of development in the society. Furthermore, the theory postulates that the media should partner with the government and other civic societies to promote developmental projects in any modern society (Baran, 2009; Asemah, 2011). Hanson (2011) reasoned that the theory focuses on the promotion of industry, national identity and collaborations between the nation in which it is being implemented and its neighbours. In essence, the theory's major aim is to ensure that absolute development takes place within the society. As it relates to this study, Hebron FM as a community radio outlet should provide a veritable platform of expression of development issues that affect the family. Also, Hebron FM should work hand-in-hand with professional counseling centers and psychological support groups to address the issues of sexual harassment in the community.

## Literature Review

The broadcast media by way of function, promote language and culture in diverse ways. They could be through providing a professional and comprehensive coverage of Nigerian indigenous cultures through broadcasting and promoting cultural growth through research and exposition of Nigerian culture (Uwakwe, 2007). Radio as a medium of mass communication therefore, plays an active role in both the transmission and preservation of culture from one generation to another.

Across the globe, community radio is seen as an outlet owned, managed and funded by the community. Several scholars agree that community radio are non-profit making organizations, which are established for the purpose of promoting grassroots development in any community. Mogambi (2015) reasoned that “Community radio can play a significant role at the grass roots level for rural development. For instance, issues of poverty, agriculture, gender inequality, education, social problems among others could be the focus for programming.” He observed that community radio can serve as a “mechanism for facilitating individuals, groups, and communities to tell their own diverse stories, to share experiences, and in a media rich world to become active creators and contributors of media”. For example, On Radio Peace in Winneba, Ghana, stories of complaint of stolen property and unlawful behaviour of people in the community are aired with the hope that such information will help the police in tracking down the culprits. This move is geared towards curtailing conflict and working together for peace in the region.

Currently, the growth of community radio in Africa has been phenomenal. Myer (2011) reasoned that the growth of community radio in African countries is 1,386 per cent compared to commercial and government owned radio stations. Ojebode (2013) believed that four inter-related factors contributed to the growth of community radio, which are: (i) external pressure from developed countries and international agencies on African countries to liberalize air waves from state broadcasting to the second tier (commercial radio) and the third tier (community radio) in the 1990s, (ii) Most community radio outlets were established by non-government organizations, (iii) the return of democracy in many African countries in the 1990s necessitated the liberalization of air waves, and (iv) the impact of community radio in promoting development-oriented issues has triggered the demand for more community radio outlets.

For example, in Keams Canyon, Arizona, KUYI 88.1 FM began through community efforts to meet the growing need to hear the news and music in the Hopi language and to teach the younger generation how to speak the Hopi language so their identity is not lost (Dukepoo, 2013). This is an effort towards preservation of culture and national development. In Tanzania, a new BBC World Service radio programme *Haba na Haba* (Little by Little), produced in collaboration with BBC Media Action, was designed to promote accountability and transparency. People often do not receive the information they need to make informed decisions and so, *Haba na Haba* aims to bridge the gap between leaders and citizens, and support local media to better carry out this role (Stringer, 2013).

In Ethiopia, there is the Educational Media Agency (EMA) of the Ministry of Education which uses radio and television to support primary, secondary and non-formal education. It currently manages an extensive broadcasting infrastructure dedicated to supporting education. EMA has large facilities, employs approximately 160 persons, operates eleven transmitters, each with two channels, throughout the country, and runs 12 recording studios at the center and the regions, with more planned construction in the coming years (Tilson & Bekele, 2013). In Nigeria, community radio is an important aspect of the development

process in the areas of governance, social struggle, education and health. Scholars agree that community radio serves as a hub for promoting sustainable development in the country (Okorie, 2009; Oyesomi, & Okorie, 2013).

Importantly, a significant number of these community radio outlets broadcast with the use of indigenous languages. For example, Radio OYO broadcast uses Yoruba for the purpose of grassroots development. In addition, Orisun FM station broadcasts only in the unique Ife dialect of Yoruba language. Ile Ife can be described as a small semi-rural community in Osun state. Also, Hebron FM uses the indigenous language of Yoruba to address development-oriented issues affecting Ota residents. Some of the programmes aired on Hebron FM are: (i) Igba Owuro, which is a magazine programme on current affairs; (ii) Mikulumuke, a programme on social issues; (iii) Sokutuwowo, a programme on social issues; (iv) Bawo Asa, a programme on Yoruba culture and folklore; and (v) Oyato, a programme that focuses on the issues of individuals in the Ota community. Most of these programmes are managed by volunteers in Ota community, Nigeria.

In Lusaka, Zambia, Yatsan community radio was started by the Roman Catholic Church in the Diocese of Lusaka with the aim of helping people share in the Christian faith. Today, it addresses the detrimental use of drugs and alcohol, the issue of corruption, property grabbing. It also highlights the problem of HIV/AIDS.

Currently, South Africa has more than 200 community stations that broadcast in a number of languages with content as diverse as the country itself (Okorie & Bigala, 2016). Nkopane (2014, p. 68) observed that in 2012, there were 218 licensed community radio stations and they were to be found in almost every district municipality of the country. Community radio audiences have increased exponentially since 1999. In October 2012, the cumulative listeners of community radio stood at 87,38,000 across all income brackets. Total community radio share of audiences is 28 per cent of a total radio audience of 31 million. For example, Radio Takalani, which means "joy", broadcasts from Aliwal north, targeting young adults. Radio programming is produced in the languages of Xhosa, South Sotho, English, and Afrikaans. Importantly, the content of community radio programmes originates from the local community people; it is community specific and situation relevant (Okorie & Bigala, 2016).

## Method

The research design adopted for this study was survey method. The rationale for using this method was based on the premise that it is best suited for studies on perception of people on particular issues (Wilmer & Dominick, 2003). Survey method of study also involves direct contact with a population or sample that has characteristics and personality qualities relatable to the study objective. The population for this study was residents in Ota, Ogun State. This population was chosen because Ota was the home-base for Hebron FM. Also, a significant number of listeners and volunteers are based in Ota community.

The sample size was 150 respondents of the Ota community. The researchers could not determine the population so the formula  $PQ/\sqrt{n}$  was used to calculate the error margin; where  $PQ=0.05$  (probability of being right or wrong) and  $n$ = sample size. The result was 3.5 error margin, which is less than 5 as required for social sciences.  $PQ/\sqrt{n}$  is essential in the field of social sciences to determine an appropriate sample size at 95 per cent confidence level and 5 per cent sampling error. This result, therefore, strengthens the sample size for the study. For the purpose of the study, multi-stage sampling technique was used. *This technique* was used because the study population can be divided in clusters in the areas of

local government, wards, streets, and residential homes. The researchers then went to the field to administer 150 copies of the questionnaire to the respondents at selected residential homes.

For the purpose of answering the research questions, the instrument used for the collection of data is questionnaire. The questionnaire was divided into two sections; the first section representing basic information about the respondent in terms of demographic characteristics such as age, sex, educational qualification, etc. while the second section featured questions that are meant to answer the research questions that have been raised. The questionnaire was preferable due to the fact that it is the most applicable format for this study which is primarily based on audience perception and choice of broadcast language. Apart from being one of the easiest instruments in research study, questionnaire also acts as an avenue for the respondents to express how they feel about certain issues with the guarantee of anonymity.

For the analysis, the descriptive statistics was adopted to present data gathered for the study. Furthermore, the hypotheses were tested using the Pearson correlation coefficients analysis at the 5 per cent level of significance ( $\alpha= 0.05$ ). Correlation analysis was used because it is a standard measurement test instrument to determine the relationship between variables.

**Results**

The data generated from the questionnaire were presented and analyzed quantitatively to assess role of Hebron FM as a community radio outlet for promoting psychological support for sexual harassment issues in Ota Community, Nigeria. This study had a sample size of 150 to achieve the objectives of the study. However, 148 copies of a questionnaire were retrieved, while two copies were missing. Thus, the response rate of the study was 98.7 per cent and the mortality rate was less than 2 per cent. The discussion was based on findings and the result of the analyzed data. Simple frequency and percentage were used to analyze the data, while they were presented using tables.

Table1. Listenership for Indigenous-based programmes

Response	Listenership for Hebron FM	Listenership for Yoruba-based programmes on Hebron FM
Frequently	56.0%	52%
Occasionally	44.0%	46%
Not at all	0	2%
Total	100%	100%
	N=148	N=148

Table 1 shows that more than 50 per cent of the respondents listen to indigenous-based programmes on a frequent basis on Hebron FM, while more than 45 per cent of the respondents indicated that they seldom listen to indigenous-based programmes on Hebron FM

Table 2. Yoruba-centered broadcasting for family development issues

Responses	Use of Yoruba in broadcasting aids socio-cultural development in Ota	Indigenous language programmes portray communal development in a favourable manner	The feedback is more intense with Yoruba-centered programmes on Hebron FM
Strongly agree	48.6%	25.0%	34.8%
Agree	41.9%	50.7%	31.9%
Strongly disagree	0	0	10%
Disagree	0	4.7%	10%
Undecided	9.5%	19.6	13.3
Total	100%	100%	100%
	N=148	N=148	N=148

Table 2 indicated that almost 90 per cent believed that the use of Yoruba in broadcasting aids socio-cultural development in Ota, while less than 10 per cent disapproved that use of Yoruba in broadcasting could aid socio-cultural development. Also, more than 75 per cent of the respondents indicated that indigenous language programmes portray communal development in a favourable manner, while almost 20 per cent of the respondents disapproved it.

Table 3. Psychological support for sexual harassment issues against women

Responses	use of Yoruba in broadcasting has helped to counsel and advocate for development solutions	Use of Yoruba promotes psychological support on issues of sexual harassment	Yoruba-based programmes invite counselors and experts to resolve sexual harassment related issues
Strongly agree	31.8%	45.9%	19.6%
Agree	54.1%	42.6%	39.2%
Strongly disagree	4.0%	2%	2%
Disagree	0%	2.7%	2.7%
Undecided	10.2	6.8%	36%
Total	100%	100%	100%
	N=148	N=148	N=148

Table 3 shows that a significant majority of respondents believed that the use of Yoruba in broadcasting has helped to counsel and advocate for development solutions. Also, more than 87 per cent of the respondents indicated that the use of Yoruba promotes psychological support on sexual harassment issues against women, while less than 5 per cent disapproved it. Interestingly, only 48.8 per cent believed that these Yoruba-based programmes invite counselors and experts to resolve sexual harassment related issues

**H1:** There is a significant correlation between the level of listenership and use of Yoruba-centered programs for family development issues.

Table 4. Correlations test

		Yoruba-based programmes on Hebron FM invite counselors and experts to resolve family related issues	If yes, to what extent have you listened to Yoruba-based programmes on Hebron FM?
Yoruba-based programmes on Hebron FM invite counselors and experts to resolve family related issues	Pearson Correlation	1	0.461**
	Sig. (2-tailed)		0.000
	N	148	148
If yes, to what extent have you listened to Yoruba-based programs on Hebron Fm?	Pearson Correlation	0.461**	1
	Sig. (2-tailed)	0.000	
	N	148	148

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Table 4 shows Pearson correlation coefficients test, which indicates the significance values and the number of cases with non-missing values. The correlation value of the level of listenership and use of Yoruba on family development-issues is 0.461

**H2:** There is a significant correlation between the acceptance level for Yoruba-centered programs and psychological support on sexual harassment

Table 5. Correlations Test

		Use of Yoruba promotes psychological support on sexual harassment issues	Use of Yoruba in broadcasting relate to the current issues in Ota community
Use of Yoruba promotes psychological support on sexual harassment issues	Pearson Correlation	1	.333**
	Sig. (2-tailed)		.000
	N	148	148
Use of Yoruba in broadcasting relate to the current issues in Ota community	Pearson Correlation	.333**	1
	Sig. (2-tailed)	.000	
	N	148	148

\*\* . Correlation is significant at the 0.01 level (2-tailed)

Table 5 shows Pearson correlation coefficients test, which indicates the significance values and the number of cases with non-missing values. The correlation value the acceptance level for Yoruba-centered programs and psychological support for sexual harassment issues against women is 0.333.

## Discussion

In Africa, community radio is one of the veritable platforms for civic engagement and grassroots development. It reaches people of all cultural, social, educational and economic levels very quickly. Thus, community radio enjoys the unique advantages of reaching the far flung areas and message can be easily understood by everyone. In the domains of media psychology, community radio is primarily created, managed and funded by the community to address issues and challenges in the community.

Sexual harassment is a perennial issue that has negatively affected women in any modern society. Scholars agree that women are largely victims of sexual harassment, which is a growing problem and a leading reproductive health concern (Eze, 2013; Folayan, Odetoyinbo, Harrison, & Brown, 2014). Sexual harassment is interlinked with sexual assault, which encompasses a range of acts, including coerced sex in marriage and dating relationships, rape by strangers, organized rape in war, sexual harassment (including demands of sex for jobs or school grades) and rape of children, trafficking of women and girls, female genital mutilation, and forced exposure to pornography.

This study examined the role of Hebron FM as a community radio outlet for promoting psychological support for sexual harassment issues in Ota Community, Nigeria. The findings have generated several socio-cultural implications that affect family development in Nigeria. For this study, the Pearson product moment correlation was used to test two hypotheses to ascertain the strength of the relationships that exist between variables. The results were presented with the use of bivariate analysis and tables.

The first hypothesis (**H1**) which tested that there is a significant correlation between the level of listenership and use of Yoruba-centred programmes for family development issue was accepted. The correlation test in Table 4 shows a linear link between two variables; the correlation coefficient is 0.461. The implications of this result is that Yoruba as an indigenous language in Africa can be effectively used in radio broadcasting to strengthen and reinforce family bond. Furthermore, there is a strong listenership preference for the use of Yoruba in broadcasting. The results support the positions of other relevant studies that focused on the development and structure of community radio in Africa (Siemering, 1996; Wanyeki, 2000; Mhagama, 2004; Wesso, 2007). These scholars posit that community radio has brought about positive changes and collective empowerment in African countries such as Mali, Kenya and South Africa.

The second hypothesis (**H2**) which tested that there is a significant correlation between the acceptance level for Yoruba-centred programmes and psychological support on sexual harassment issues, was accepted. Table 5 established that there is a linear relationship between two variables. Importantly, the correlation value the acceptance level for Yoruba-centred programmes and psychological support on sexual harassment issues is 0.333. This result supports the tenets of the development media theory, which postulates that the media should serve as a vanguard for the development process of the nation. Furthermore, the media should work hand-in-hand with experts, social workers, policy makers and critics to address issues of sexual violence and assault in the country. Some sexual harassment issues affecting the Ota community are forced marriage, wife battering, rape, women trafficking, and online harassment. This result supports the assertions of Mogambi (2015), who reasoned that community radio serves as a system that provides a veritable platform for individuals, groups, and communities to tell their own diverse stories, to share experiences, and in a media rich world to become active creators and contributors of media.

Importantly, the summary of the result to substantiate this core of the study shows that many of the respondents believed that the use of Yoruba in broadcasting aids socio-

cultural development in Ota. Also, a majority of the respondents indicated that indigenous language programmes portray family development in a favourable manner. Furthermore, the results indicate that a significant majority of respondents believed that the use of Yoruba in broadcasting has helped to counsel and advocate for development solutions. Also, more than 87 per cent of the respondents indicated that the use of Yoruba promotes psychological support for sexual harassment issues. Thus, it can be inferred that community radio serves as a veritable channel for promoting development-oriented issues on family development. Importantly, the use of Yoruba can promote psychological support on sexual harassment issues.

Interestingly, there are several socio-cultural implications for this study. First, community radio can create a public sphere for family development, whereby the level of engagement and interactions can influence the behavior of individuals on controversial issues related to family. In essence, a great number of community residents use community radio to create a media space to discuss and debate controversial issues that affect the family. For example, 'Sokutuwowo' is a Yoruba-based programme on Hebron FM, which creates the platform to resolve marital issues between husband and wife in the family, extended family issues in the community, neighbor conflict and parenting issues.

Second, community radio can create a bridge between psychological professionals and individuals in the society. This meeting point will help counselors and psychological experts to proffer solutions to issues of mental health, depression, adultery, infidelity, loneliness and parenting, sex negotiation, emotion distance in the family. Furthermore, community residents see radio as a platform to get solutions on issues of family as it relates to culture, traditions and values.

## **Conclusion**

Nigeria, being a society thronged by different ethnic and cultural groups should have a common ground on which people can come together and interact. Shared opinion and ideas can lead to learning from one another. The media have been established as fertile ground for this to take place. Journalism trainees view the media as agents of socio-cultural development. Also, they come in handy as facilitators of social change, social mobilization and societal development.

The adoption of Yoruba in broadcasting is paramount so people can interact better in south-western communities. Nigerians are people of different cultural backgrounds and the adoption of an indigenous language for communication justifies the grass-root development and group solidarity. This way, people have a better understanding of one another and the fear of domination of minority groups by majority groups is eliminated. This results from attaining mutual grounds on which people can effectively communicate and interact better.

From time immemorial, there has been the need for media organizations to know better ways to serve their audiences better. There has also been the need for the media to be change agents working alongside the government in achieving set objectives. Media practitioners, particularly those working in radio stations, should put their audience into consideration while producing messages. If the radio meets listeners' needs, there will be more participation in the day-to-day running of the different institutions that make up society, especially the ones that concern listeners directly. By giving fair hearing to listeners on sexual harassment issues and other issues affecting them, there will be positive engagement and behavioral change for community development.

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