

Chapter 16

About Time: The Justification for Publishing Media Literacy and Fact Checks in African Indigenous Languages

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ABSTRACT

Fact-checking and media literacy promoting organisations are now more committed than ever to combatting misinformation in Africa. The challenge, however, is that they have been publishing the bulk of their contents in colonial legacy languages of the African countries, thereby losing the opportunity to enlighten a significant part of the population that are not on the internet nor conversant with those global languages, particularly as it relates to misinformation about public health. Interestingly, a few Nigerian fact-checking organisations have commenced publishing contents in the three major indigenous Nigerian languages. This chapter reviews the efforts of three purposively selected Nigerian fact-checking organisations in reaching media publics who are not likely to be English-literate nor on the internet. Key findings are that indigenous speaking publics prefer audio-visual contents to texts, and the efforts of the media literacy organisations in reaching indigenous publics is significantly impacted by funds.

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INTRODUCTION

The need to beam searchlight on language exclusion and development implications usually becomes paramount when it concerns people's well-being. It is the reality of the world we live in now considering the plight of numerous people in African nations. Information disorder worldwide and the critical impact of information communication technologies with social networking platforms have further heightened this concern. With the emergence of information glut comes infodemic that necessitates the need for media literacy for people that are being infected psychologically to discern this pervasive infodemic and fight its hold on them in a practical manner. The capacity of information disorder syndrome gives no regard to people's level of education; it exerts direct and indirect effects on all and sundry, causing mild to virulent effects capable of altering human life forever. The intrusive nature of information and communication technology use by the people enables information disorder prevalence. Information disorder is a complex network of human activities that have been categorised into three: misinformation, disinformation and malinformation (Wardle, 2019; Wardle and Derakhshan, 2017) depending on their level of harm. Whichever of these categories befalls society still poses a certain level of threat that needs to be tackled before information disorder destroys the world. At this juncture, efforts that have been geared towards eradicating this menace have further exposed the problem of language exclusion that has often negatively impacted human developments, especially of the African continent whose indigenous languages and cultural realities usually are not reckoned with, with regards to solutions being propounded to combat information disorder. Despite the special status accorded to colonial languages to the detriment of several African languages, many Africans who still reason, think and speak these major indigenous languages can never access many media literacy skills and fact-checking solutions. Thus, it is argued that to fully combat information disorder no human or society should be deliberately or unintentionally left behind because of language barrier. Unfortunately, many studies with regards to information disorder, media literacy and fact-checking have failed to explore the significance of indigenous languages in fighting and proffering solutions to information disorder. African indigenous language-based media literacy skills and fact-checking solutions can further positively change conversation surrounding information disorder effects in our society if consideration is given to people-oriented advocacy and solutions. Mass communication institutions' role is significant in actualising this kind of objective, especially if the mass media activities are integrated and complemented with indigenous language media. The social responsibility of all media organisations, non-governmental organisations and media practitioners is to represent the voiceless and the excluded in human communities everywhere. Therefore, this study seeks to investigate if those responsible for inclusion of indigenous language speakers in media and information literacy programmes against information disorder have done the job, and to determine challenges encountered in the process and solutions they have applied.

LITERATURE

This section foregrounds the concepts relevant to this study, empirical studies that are pertinent to this study and the theory that underpins this study.

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