Radio as Platform for Public Sphere to Contribute towards National Development in Nigeria: Study Radio Nigeria Kaduna Hausa Service Programme 'Hannu-Da-Yawa'

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Abstract:
National development is what all leaders worldwide strive to achieve regardless of the type of government they operate. In a democratic setting like that of Nigeria, the governments make deliberate efforts to galvanize both human and material resources to achieve development. Human resources are the most important, so it is imperative to strategically mobilize citizens to contribute in the right direction. This calls for the need to utilize the new media as an instrument for social mobilization where citizens are informed, educated and given room to make contributions. This paper examines the role Radio Nigeria Kaduna Hausa Service programme Hannu-Da-Yawa (Public Sphere sort of) plays by bringing avenues for guests and audiences to discuss issues of national importance in a manner that engenders development. Participatory Liberal Theory is used, and the correlation between what the theory advocates and the programme Hannu Da Yawa is all about has been clearly established. The study is qualitative, and an in-depth personal interview was conducted in collecting data, and the collected data was analyzed using thematic analyses. Findings revealed that the programme is making tremendous contributions towards achieving national development. Recommendations were made and directed to the audience, the radio station authorities, guests, and above all, the government for consideration and implementation.

Keywords: National development, public sphere, new media, Radio Nigeria Kaduna Hausa Service, Hannu Da Yawa

1. Introduction

Before the development of new media, the public sphere was largely limited in its activities in places like European coffee shops. Conventional media like radio, television, and print media at that time could only enable singular narratives and discussions held in different parts of society by the same people, and hence, it was difficult to really influence the political ecosystem of people elsewhere. However, with the advent of new media along with its associated technologies, chances for participation in the public sphere skyrocketed. Consequently, democratic governments of different countries now understand that with the new media, active discourses among citizens can easily be achieved, thereby getting tremendous understanding among them. This enables the citizens to articulate concerns and suggestions with a view to passing the same to governments for consideration and implementation. This paper then aims to discuss how Radio Nigeria Kaduna Hausa Service's (new media) programme titled Hannu-Da-Yawa serves as a platform for the general public in the North-western geo-political zone (Jigawa, Kaduna, Kano, Katsina, Kebbi, Sokoto and Zamfara states) contributes towards national development in Nigeria.

A German sociologist, philosopher and a well-known scholar in the public sphere, Jürgen Habermas defines the public sphere as "made up of private people gathered together as a public and articulating the needs of the society with the state" and sees it "as a domain of social life where public opinion can be formed (Habermas, 1991, 398).

Also, a communication scholar, Hauser (1998), defines the public sphere as "a discursive space in which individuals and groups associate to discuss matters of mutual interests and, where possible, to reach a common judgement about them."

The Radio Nigeria Kaduna Hausa Service programme Hannu-Da-Yawa is broadcast on a weekly basis and hosts a lot of heads of government ministries, departments and agencies, chief executive officers of private and public sectors, as well as non-governmental organizations. The programme covers discourses on topical issues in the audience's social, economic, and political aspects. It provides room for audience phone-ins where the general public calls to ask the guest(s) of the week questions or make contributions relevant to the topic being discussed.

The research is on two levels, with this paper being level land. The researcher personally interviews the officials of the Radio Nigeria Kaduna Hausa Service and the programme's producer and presenter about the programme. The second level of the research will involve interviews with the programme's audience to ascertain their take on it and how it can be improved.

This is qualitative research, and an in-depth personal interview was employed in data collection. The data gathered have been presented, analyzed, and discussed, and above all, recommendations have been provided to the most appropriate government agencies and private concerns for consideration and possible implementation.

1.1. Statement of the Problem

For ten years, Radio Nigeria Kaduna Hausa Service has been airing the programme Hannu Da-Yawa in the Hausa language. Considering the calibre of personalities contributing to the programme as either guests or contributors via (phone calls) vis-à-vis the public resources being expended on it, one would expect that at the end of every edition, there is an articulated position for the state (government) to act as stated by Habermas (1991) in his definition of the public sphere.

Therefore, the lack of such an articulated position for further government action stimulates the researcher to research it with a view to bridging the gap. In that way, the researcher hypothesizes that the programme will contribute to national development in Nigeria.

1.2. Research Objectives

- To find out how the radio station sources its guests and topics for the programme.
- To find out if the radio station conducts audience research to ascertain preferred topics or guests in the public interest.
- To confirm whether the citizens are conscious about the role they play in contributing towards national development through the programme
- To find out if Radio Nigeria Kaduna ownership translates to giving preference to guests or topics from government MDAs.
- To find out ways in which the programme can be framed to contribute to national development in Nigeria

1.3. Research Questions

- Does the Radio Nigeria Kaduna Hausa Service identify and invite guests for its Hannu-Da-Yawa programme?
- When did the programme Hannu-Da-Yawa start, and how frequently is it carried out?
- Are the listeners (audience) aware of their contributions towards national development through the programme?
- Does the audience contribute to the choice of topics and/or guests to be invited?
- If yes, are there laid down criteria for the selection?
- What is the area covered by the station (in terms of states and local government areas), and what is the estimated population of Hannu-Da-Yawa listeners?
- Does the radio station conduct audience research to ascertain the preferred topics or guests?
- Does a radio station run the programme free of charge or at a cost?
- Being a public radio station, does it translate to giving preference to guests or topics from government Ministries, Departments and Agencies?
- In what ways do you think Hannu-Da-Yawa contributes towards national development in Nigeria?
- Do you think the programme improves the target audience's understanding of the issues discussed? If yes, how?

2. Literature Review

2.1. Conceptual Review

2.1.1. National Development

Lawal & Oluwatoyin (2011) describe national development as "the overall development or collective socio-economic, political as well as religious advancement of a country or a nation, which is best achieved through development planning, which can be described as the country's collection of strategies mapped out by the government". From this definition, one simply states that for national development to be achieved, the government must possess the ability and determination to formulate formidable, workable, well-planned and strategic policies that have the potency to improve the social, economic, political and cultural conditions of its people. The government's stability in galvanizing and aligning all other social institutions, such as the family, education, economy, religion, etc., towards making their individual positive contributions is the surest way to achieve national development.

2.2. New Media

Manovich (2006) believes that the media possess a certain kind of identity that is more marked than that of other technologies, including the computer. Drawing from this perspective, Manovich develops 5 principles for the new media. However, he suggested that all media do not obey the principles, arguing that those principles should not be considered absolute laws but general tendencies of cultural computerization.

The first principle addresses numerical representations that see every new media as made of digital code, meaning elements of new media forms can practically be described mathematically and manipulated via algorithms. In differentiating both traditional and new media, Manovich (2006) believes that the separating factor belongs to the programmability of the new media, including the text and visual forms.

The second principle is rooted in modularity, which refers to images, text, and other stand-alone properties of media that can be merged to form objects of new media, as well as the ability to be tampered with and scaled into other forms. Manovich (2006) stresses that all webs contain a structure of modularity, which in turn are made up of websites and webpages that also contain programming languages that can always be reconstructed.

Automation, as the third principle, is "independent of human intervention", noting that our intentions "can be removed from the creative process, at least in part." Here, Manovich (2006) points out that there is a limitation to what humans can do in some processes of new media, such as the design process. He supports the argument that the author's creative energy goes into the "selection and sequencing of elements rather than into original design," which means that both the human and the software have to carry out some work. We can see examples of this in Photoshop designs, where humans, the designers, can add unique effects and modifications to media designs, and so on.

A new media is something that can "exist in different, potentially infinite versions" instead of being something fixed once and for all. This is what Manovich (2017) calls the variability of the new media - the fourth principle - the ability for one element of the media to exist in many different and flexible forms. Stressing on variability, Manovich (2006) tries to match it with the post-industrial society, a concept that projects 'individuality over conformity'.

Sorapure (2003) quotes Manovich's thoughts on this, saying new media objects assure their users that the user's choices and desires are unique rather than pre-programmed and shareable with others and will, therefore, be treated as such.

The fifth and widest of the five principles is transcoding, which, according to Manovich, is the most substantial impact of the computerization of the media. He pays attention to how the new media combines the age of computers with culture, stressing that transcoding is a normal way in which human culture shapes the world and the computer's own means of representing this new culture. In more technical details, transcoding is the conversion of an element of new media from one form to the other. The media and human culture have seemed to develop a new narrative based on the use of computer logic.

When discussing the new media, it is apparent that Manovich (2006) places an emphasis on certain things, including how the new media provides better ways of communication than the old media. He also gives credence to 'computerization', where the computer and its elements are majorly responsible for the workings of the media, i.e., much like Sorapure (2003)puts it, that the five principles are solidly linked to logic, concepts and operations of the computer, as he merges computer science and media studies into a proposed 'software studies.'

Furthermore, when Sorapure (2003) discusses new media based on Manovich's perspective, she considers the 'materiality' of the new media and how the emergence of the computer impacts new media production, distribution and reception. Consequently, Manovich's perspective of the new media — the five principles — is a widely accepted perspective of what the new media is.

While Manovich aimed to give meaning to what the new media is about and how it differs from the old media, there is another angle to look at new media, which may be a subset of what he already preached. Since its emergence, new media has been able to affect not only the means of communication but also the way humans act. According to Meyrowitz (1985), one must begin a study of the effects of media by first analyzing what it injects into people. This stems from the general assumption that the media "injects" something into people.

Meyrowitz (1985) emphasizes the transformation possibilities of the media, electronic media in particular, on which he notes that the significance of space, time, and physical barriers as communication variables have been affected. He specifically emphasizes its effect on social behaviour, ". . . yet neither its pervasiveness nor the common awareness of their seemingly miraculous capabilities has spawned wide-spread analysis of the impact of such new patterns of information flow on human behaviour in particular and social life in general."

This is indeed true of the new media, especially as it continues to take different forms, from social media tools to websites and computer software and every other computer-based means of mass communication. These tools have found a way to affect everyday conversations among humans and resultant attitudes.

Lister et al. (2008) analyze the impact of new media on everyday life, noting, "Nearly all of the discussions of new media, to a greater or lesser degree, make claims that they transform or will soon transform (or transcend) day-to-day life, its spatiotemporal limits, its restrictions and power structures. The nature of this transformation is contentious; for some observers, new media offer new creativities and possibilities; for others, they reinforce and extend existing social constraints and power relationships."

In the above assertion, Lister and his associates seem to acknowledge the fact that even though the new media, in no small measure, transform human day-to-day affairs, there is no consensus on the magnitude of that transformation. This standpoint is in agreement with The Uses and Gratifications Model's explanations of the effects of new media on social behaviour, which states that media listeners are not passive, as receivers or reactors, to media activity. Instead, they are deliberate choosers of what kind of messages whets their appetite for media content. In other words, unlike the notion above, people equally influence the media and not only the other way around. What this then means is that creators of new media tools and content create based on the needs of people.

The generally perceived influence of new media on behavioural patterns, when compared to old media, triggers one to ask some questions like how does change in the media change the social environments and what influence does a change in social environments have on social behaviour?

Another point to note can be drawn from the medium theory, which, even though it does not exactly indicate that the channel of communication affects 'culture' and 'personality,' it establishes that a change in the pattern of communication majorly contributes to social establishes change, of which human behaviour is an element. According to

Meyrowitz, new media are seen within these theories as transformers of culture and modes of consciousness, which they do by adding to the spectrum of communication forms instead of destroying old means of communicating.

2.3. New Media in Nigeria

A lot of research on the influence of new media on the Nigerian ecosystem has often been carried out from the perspective of journalism and broadcasting. Obiora & Chukwuma (2017) discuss how the new media help in facilitating the Watchdog role of the media, how journalists have adopted the use of new media technologies in discharging their mass media duties and the overall influence of new media on journalism and its aid of the watchdog responsibilities of the press. Nigerian new media have, to a large extent, assisted media practice in its watchdog role. Their emergence has widened the space for information gathering and dissemination. They have served as an avenue for journalists to access relevant information that assists their investigations of governments at all levels, other agencies, and individuals.

Information dissemination has become much easier for journalists with the advent of new media technologies. From anywhere, they can get real-time updates of things that are happening in other places. For instance, Channels TV employs a certain strategy in newsgathering. They allow members of the public to send in real-time videos of what is happening where they are.

New media has not only changed the dynamics of journalism in the performance of watchdog duties but also improved the newsgathering process, increasing the channels and sources of getting information.

With this in mind, new media also helps to facilitate the inclusion of the public in government matters. A typical example is Hannu Da Yawa. Also, politicians have adopted the use of new media to engage the public. This then makes 'citizen journalism' an easy process. Obiora & Chukwuma (2017) stresses this in their paper, citing Clark (2013, p.8):

The emergence of the new media in Nigeria has provided the opportunity for Nigerian citizens to join the expedient duty of holding the government and its officials accountable. Social media platforms like Facebook, Twitter and YouTube assist both journalists and citizens in joining forces to ensure accountability and responsibility in governance.

What this generally means is that the watchdog duty of the press has 'unconsciously' become a collective duty of both journalists and the general public alike. No doubt, new media in the Nigerian ecosystem has contributed to the improvement of journalism in the country.

2.4. Public Sphere

The public sphere concept concerns itself with the process of members of a society coming together to have discussions on matters that interest or serve as a cause for mutual concern. It takes its root in philosophy and was accentuated as a modern concept by Habermas (1991, 398), a German philosopher and sociologist whose public sphere is a virtual (imaginary) community that does not necessarily exist in any physical location. The public sphere is basically political in nature. Some scholars have likened it to being to politics, what the market is to the economy. The public sphere allows for a transaction of (public) opinions, which then go on to inform political decisions. This, at least, is one of the purposes it should serve.

Several definitions of the public sphere can be found in de Vreese (2007). Brantner et al. (2005) define it as a space for communication between political actors and citizens for discussions of matters of their common interest. Jankowski and Van Os (2016) define the public sphere as an avenue where citizens engage themselves in communicative discourse in which they access and freely contribute to rational discussion of issues of collective importance.

According to the Communications for Governance & Accountability Program (CommGAP), there are 5 actors in the public sphere, including media, the public, civil society, public officials and private actors.

In our context, the public sphere refers to a visual group of people who are connected through their mutual interest in issues of their common concern. What this means is that human elements of a social discussion do not necessarily have to be in the same place to hold a political or social discussion. While the public as actors bears a similarity to the civil society, they differ in concept. Civil society, according to Comm GAP, comprises organizations and activities that neither have primary political or commercial character nor are they motivated by profit or power.

While public officials are naturally not included in the public sphere, they could form a part of it. Comm GAP's perspective of public officials as part of the public sphere is democratic as it emphasizes the need for public authorities to listen to the public, determine whether the public will communicate their own issues and positions, and then provide information about decisions and actions. The latter part of this statement accentuates that the discourse in the public sphere is more of an obligation than anything else.

The media plays an integral role in the mechanisms of the public sphere. Mass media, for one, facilitate the communication and discussions among the public via mass media tools and channels. This is the reason why discussions do not necessarily have to occur in one place.

For instance, Nigerians in the diaspora and Nigerians in the country can both discuss the state of the economy without leaving their locations and still contribute to the outcomes of such discussions. However, the media does not only provide tools for communication; it also helps to determine the subject of political discourse.

Finally, the last actors, private actors, become part of the public sphere as soon as they enter the discourse, mostly to give voice to the interests of the public. In his paper, Rasmussen (2007) takes a look at the new complexities of public discourse. In doing this, he tries to differentiate the media forms that contribute to the public sphere, mass media models and internet-based structures of communication. He cites the limitations of the mass media models, noting:

The press, cable and national broadcasting channels distribute in ass communication from a few centralized senders to a large number of unconnected receivers, who receive the communication in similar ways. Thus, the mass media function as centralized jitters of public con2municalion. Due to the cost of production,

content tends to be mainstreamed and tailored towards the imagined and/or implied average receiver/consumer. Content is pre-produced in a limited number of editorial centres and then disseminated widely for mass consumption. Feedback possibilities are extremely slim.

This is to say that these mass media models are linear in their workings, allowing only the disbursement of information and only providing fragmented discussions in physical spaces.

This makes internet-based communication, birthed from new media, the optimal facilitator of public discourse and, ultimately, public opinion. Referring again to CommGAP, public opinion should (a) represent one out of the prevailing opinions, (b) be transitory and (c) refer to the dominant opinion, i.e. the opinion of the majority.

New media technologies have to project the exact and varied views of members of the public concerning certain issues, even allowing for extensive arguments and concessions. Around us today, this can be found on social media channels like Twitter and Facebook, as well as (opinion) blogs.

2.5. Public Sphere III Nigeria

We take a look at certain situations in which the public sphere has been able to shape public opinion, taking Nigeria into perspective. Nwagbara (2010), in his research, attempts to analyze the Nigerian press and the public sphere and their influence in conflict resolution. In doing this, Nwagbara (2010) looks at the Niger Delta Amnesty initiative that the government of President Umar Musa Yar' adua initiated. Nwagbara stated that the role of the media in supporting public discourses that widens the public sphere guarantees the realization of democratic values in contemporary Nigeria because it serves as a tool for resolving conflict in the violence-prone Niger Delta. This could be achieved because it is an objective of the media to continually provide information as to the activities of companies and the government in the Niger Delta region. The media, through the public sphere, make known to both the public and the other stakeholders (federal government and oil companies) the effect of oil exploration on the communities in the region, whether they already know this or not. A continuous discourse will allow for those responsible for the success of the deal to ensure that it happens. This is what the public sphere aims to do: to facilitate public opinion and inform positive political decisions by those in power.

Uwakala (...) explains how, before the country's independence, the public sphere was mass-mediated. Until then, the government had control of the mass media, including news houses and broadcasting stations. What this meant was that the mass media did not facilitate any kind of public discourse. Instead, some national leaders who engaged the colonial masters politically via the print media initiated the discourses. Comments by Nigerian elites such as Nnamdi Azikiwe, Tafawa Balewa and Obafemi Awolowo set the phase for those public discourses that influenced public opinion. However, the truth is that it is the duty of the media to initiate and participate in democratic public discourses in the public sphere and create the platform for these discussions.

It is then interesting to see that the public sphere in the country has moved from what it used to be, allowing for a more democratic public sphere. An instance of this can be found in Nairaland, a popular online community among Nigerians, youths especially. Taking a leaf from Habermas' perspective of the public sphere, it is supposed to be formed from "mediated discussions among people who had previously been excluded." Moreover, this is what Nairaland provides: a public sphere that is as inclusive as it gets, including people from different walks of life and varying perspectives on what should be. Discussions on this platform range from matters of extreme political importance to fashion trends.

3. Theoretical Framework

3.1. Participatory Liberal Theory

A true public sphere should be democratic, allowing people freedom of expression concerning political and social issues, which then gives birth to the characteristics of the public sphere pertaining to democracy. Ferree et al. (2002) identify four models of the Public Sphere in Modern Democracies: representative Liberal Theory, Participatory Liberal Theory, Discursive Theory, and Constructionist Theory. This research paper uses the Participatory Liberal Theory.

The Participatory Liberal Theory perspective encourages citizens to participate more actively in public discourse, especially in areas that reflect on their daily lives and citizenship. Ferree et al. further state that participation enriches the public sphere by allowing for the emergence of a common will and improving the individual by developing their highest capacities.

This perspective of Participatory Liberal Theory, while considering the fact that it is impossible for every member of the society to be involved in public discussions all the time, suggests that inequalities in our societies are usually recycled and rebirthed by different practices, which include political, cultural, and social practices, and hence to tackle these, one must be inspired to act for their good. Ferree et al accentuate that from this perspective, social movements have a positive role to play in mobilizing individuals, especially those who are socially and politically disadvantaged.

The democratic perspective of the public sphere, as portrayed by Ferree et al. (2002), projects the criteria for a proper democratic public discourse, which include popular inclusion, empowerment, a range of styles, and avoidance of imposed closure.

Generally, this Participatory Liberal Theory helps identify the democratic characteristics of the public sphere involving transparency, proportionality, expertise, an ideas-free marketplace, detachment, civility, and, above all, closure.

4. Methodology

This study is qualitative research that uses an in-depth Interview Method to interview the Head of programmes of Radio Nigeria Kaduna Hausa Service and anchor of the programme under study, Hannu Da Yawa. The choice of this method is because, according to Steber (2017), an in-depth interview allows the interviewer to build rapport with the participants and make them comfortable, which can guarantee fruitful and deeper conversations on the issues, thereby getting the desired responses. The interview also allows for detailed data collection, which the method allows. In-depth interviews will provide an avenue for a good collection understanding of the role the radio station plays through the programme by providing the general public with the opportunity to, on a weekly basis, contribute to discussing issues of national importance that assist in the overall development of the nation.

The researcher had 3 interview sessions with the participant Head, Programmes, who, coincidentally, is the anchor of the programme, Alhaji Yusuf Zaiyn Dogara.

Data collection method: The researcher uses an open-ended interview guide to collect data through personal interview sessions.

4.1. Data Analysis Method

The data gathered from the personal interview was analyzed by reviewing the responses and organizing them by the questions asked and the research questions addressed. Afterwards, those responses were analyzed and paraphrased using thematic analyses.

4.2. Data Presentation and Analysis

The research examines contributions of public sphere in national development in Nigeria using Radio Nigeria Kaduna Hausa Service (new media) programme Hannu Da Yawa as a platform. To do the examination, an in-depth interview method was adopted using personal in-depth interviews for data collection.

Even though the interview has been conducted and all the data relative to interview questions administered and are readily available time constraint for the submission of the paper cannot allow for the data presentation and analysis.

The interview guide questions are listed below:
- Does the Federal Radio Kaduna Hausa Service identify and invite guests for its Hannu Da Yawa programme?
- When did the programme Hannu Da Yawa start, and how frequently is it carried out?
- Are the listeners (audience) aware of their contributions towards national development through the programme?
- Does the audience contribute to the choice of topics and/or guests to be invited? If yes, are there laid down criteria for the selection?
- What is the area covered by the station (in terms of state and local government areas), and what is the estimated population of Hannu Da Yawa listeners?
- Does the radio station conduct audience research to ascertain the preferred topics or guests?
- Does a radio station run the programme free of charge or at a cost?
- Being a public radio station, does it translate to giving preference to guests or topics from government Ministries, Departments and Agencies?
- In what ways do you think Hannu Da Yawa contributes towards national development in Nigeria?
- Do you think the programme improves the target audience's understanding of the issues discussed? If yes, how?

4.3. Questions Asked and Responses
- *Question 1:* Does the Federal Radio Kaduna Hausa Service identify and invite guests for its Hannu Da Yawa programme?
- *Q1 Response*: Yes, we identify and invite our guests based on their track records of professionalism. However, there are instances when government ministries, departments, and agencies can request a slot to educate the public on the activities through the platform.
- *Question 2:* When did the programme Hannu Da Yawa start, and how frequently is it carried out?
- *Q2 Response:* The Hannu-da-Yawa programme started in 1999, and even though it is a weekly program, at certain times of the day, we run special editions when issues of national importance arise, like COVID-19. In fact, at certain times of the day, we can have two to three editions.
- *Question 3:* Are the listeners (audience) aware of their contributions towards national development through the programme?
- *Q3 Response*: Yes, they are fully aware, which is why our regular listeners will never want to miss the programme, and when they cannot help missing it, they resort to going to YouTube to get it.
- *Question 4:* Does the audience contribute to the choice of topics and/or guests to be invited? If yes, are there laid down criteria for the selection?
- *Q4 Response:* No, they don't
- *Question 5:* What are the area covered by the station (in terms of states and local government areas) and the estimated population of Hannu Da Yawa listeners?
- *Q5 Response:* The whole world, particularly West Africa. This is because the audience can receive our signal via multiple channels like Short Wave (SW), Frequency Modulation (FM) and Medium Wave (MW) frequencies, as we can be accessed through streaming.
- *Question 6*: Does the radio station conduct audience research to ascertain the preferred topics or guests?

- *Q6 Response:* No, we do not. However, sometimes listeners request that we invite specific individuals, but we do not usually attend to such requests.
- *Question 7:* Does a radio station run the programme free of charge or at a cost?
- *Q7 Response:* We charge in some instances, and we do not in others. For example, when there is an issue requiring public awareness, like during COVID-19, who are the ones to identify a Subject Matter Expert (SME) and invite him/her to be the guest free of charge? On the contrary, during political campaigns, a lot of politicians pay in advance to book for participation as guests.
- *Question 8:* Being a public radio station, does it translate to giving preference to guests or topics from government Ministries, Departments and Agencies?
- *Q8 Response:* To a large extent, it does not. However, I believe you can imagine how far we can move to avoid such interference. Let's leave it at that.
- *Question 9:* In what ways do you think Hannu Da Yawa contributes towards national development in Nigeria?
- *Q9 Response:* All our guests from government ministries, departments, and agencies take notes from the contributors' suggestions, and we try to follow up to remind them of the need to take positive action in addressing issues.
- *Question 10*: Do you think the programme improves the target audience's understanding of the issues discussed? If yes, how?
- *Q10 Response*: Even though there are a few cases in which some contributors bring an issue that is totally outside the topic of discussion, most of the contributors are consciously conscious of the issues being addressed.

5. Findings

From the above response, the following findings can be derived:

- The programme has been in place for over 15 years, with teaming listeners that cut across the whole West African sub-region because of the variety of channels through which the programme is broadcast.
- The radio station uses the programme to convey its role of social responsibility to its audience.
- Similarly, the federal government, the sole owner of the station, uses it to set its agenda and frame whatever it wishes to frame. The radio decides who is to be invited as a guest without recourse to the audience.
- The study confirms what Habermas called the re-feudalization of the public sphere, a situation where those with money can buy airtime to promote their callings whether it is good for the general public or not, despite the fact that the station is owned by the Federal Government of Nigeria.
- Indeed the study revealed that the audience is extremely happy with the programme as they are given an avenue to contribute towards the development of the country.

6. Discussions on Findings

This confirms the idea of Jürgen Habermas, who describes the public sphere as a virtual or imaginary community as over time, Radio Nigeria Kaduna Hausa Service, through its Hannu Da Yawa programme, has been providing an elaborate platform for people of different walks of life to participate in the public sphere which has a positive effect on the Nigerian ecosystem. The programme under study allows for increased social interaction between citizens of different ethnical and religious perspectives, thereby contributing to socio-economic, cultural and political development in the nation.

This research has also shown that the programme serves as a vessel for inspiration, which is indeed one way a society can develop and begin to remove ignorance by establishing a community of people who know what is good for them as individuals and society as a whole. Youths can have conversations with the old on the platform without any age discrimination.

More so, the study indicates that programmes like this make the realization national development faster and easier as every member of the society plays a role towards its achievement which could not have been near impossible in the past. Now, everyone can actively participate in the discussions to contribute to the development of the nation without being physically present.

7. Conclusion

The new media, public sphere, and national development form an interrelated entity whose collective successes are somehow dependent on each individual's success. The new media is here to stay, and the Nigerian ecosystem must adopt it and continually use it to participate in the public sphere and ultimately effect positive changes that guarantee national development in the country. Popular inclusion is key as public discourses must be inclusive of all and sundry, including the elite, minority and everyone else. Nigeria is a country of about 200 million people, with over half of this population being active new media users.

This means that the public sphere has the capacity to be expansive and thorough in its discourse as much as possible.

As the first research carried out on this radio programme, regardless of its limitations, this research serves as a foundation on which subsequent researchers can build. This research has found out how Radio Nigeria Kaduna Hausa Service, through the programme studied, has been able to galvanize the audience into a single thought, something like speaking with one voice in the midst of various religious and socio-cultural beliefs despite their various perceptions in varying degrees. This research validates the assertion that agenda-setting and framing can still be used to achieve the

desired result to an extent. Although the research has the limitation of personally interviewing the programme producers and presenters only in this instance (level-i), it came up with far reaching recommendations that, if implemented, are capable of contributing towards national development in Nigeria.

In level 2 of this research, the researcher will seek the opinions of the programme's audience, marry them with the research outcome of level I, and then come up with much more comprehensive recommendations.

8. Recommendations

To make Radio Nigeria Kaduna's Hannu Da Yawa programme a platform for the public sphere in line with the various scholars' descriptions of the word, it becomes imperative for the audience, the radio station, the invited guests, and above all, the government to consider and implement the recommendations enumerated in the subsequent paragraphs.

Authorities of Radio Nigeria Kaduna as a public radio station should be mindful of the social responsibility role of the media and ensure balance in the selection of topics and guests.

The audience should ensure quality contributions during the call-in sessions within the context of the subject of discussion by offering constructive and workable suggestions.

Guests should always consider Nigeria first. All issues should be centered on themselves rather than individuals; even though individuals create those issues. Concentrate on stressing the positive and how best we can collectively develop the nation.

Government should set up a standing committee to be saddled with the responsibility of coming up with articulated recommendations at the end of every edition of the programme.

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