



Promulgation of Community Health Programme on Radio in Nigeria: A Survey

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Abstract

The present paper aims to identify the level of awareness and determine the perception of audience on the programme titled "community health" broadcast by community radio ABU 101.1 FM which is located in Zaria Kaduna state, Nigeria. The researcher has tried to glean up conceptual and empirical studies on development media theory and perception theory with the paper under study. The total population of Zaria Kaduna state encompasses 74,829 people. Survey Monkey sample size calculator was used with 95% confidence level and 80% margin of error to arrive at a sample size of 150. Consequently, one hundred and fifty questionnaires (150) were administered using purposive and systematic random sampling techniques. The Statistical Package for Social Sciences (SPSS) was used to analyze the data. The data were presented using frequency tables, percentages and charts. The major findings revealed that ABU Samaru 101.1 FM gives priority to health-related issues through creating awareness on any breakout of the certain societal epidemics within Samaru community. Also, this study found that community health programme on ABU 101.1 FM radio contributes to development by featuring health programmes on adult health, children health, personal hygiene, maternal health and health education. The study recommends that these programmes should be produced in Hausa dialect and English language respectively so as to fill in the language barrier among the residents of Samaru community and thereby improve the effectiveness of the programme. It also recommends that community health programme on ABU 101.1 FM should also feature phone-in programmes in order to know the opinions of the audience, especially Samaru residents on community health related issues.

Keywords: ABU 101.1 FM; Community radio; Audience perception; Community development

Introduction

Broadcasting is the process of sending out and receiving messages through the air by a scientific method called electromagnetic waves. Broadcasting has become a way of life, replacing various forms of interpersonal social communication and taking up the largest part of people's leisure. Broadcast

media comprises of all media form such as radio and television that utilizes electronic technology in encoding, transmitting and decoding messages to the audience. Radio broadcasting is one of the several means of sending message to a large number of people at the same time, because it transcends the boundaries of space, time and also leaps across illiteracy barriers [1].

In Nigeria, radio started with the introduction of the radio distribution system in the year 1933 in Lagos by the British colonial government under the department of Post and Telegraphs (P and T). In 1935, the radio distribution system was changed to radio diffusion system. The aim was to spread the efforts of Britain and her allies during the second world war through the BBC [2]. The Ibadan station was commissioned in 1939, followed by the Kano station in 1944. Later, a re-appraisal of radio broadcast objectives gave birth to the establishment in 1950 of the Nigerian Broadcasting Service (NBS). The NBS began broadcast in Lagos, Ibadan, Kaduna, Kano and Enugu on short wave and medium wave transmitters [3].

Through a bill by the house of representatives, the Nigerian Broadcasting Corporation (NBC) was established in 1956. The NBC took up the responsibilities of radio broadcast in Nigeria. The Federal Radio Corporation of Nigeria (FRCN) was established in 1978. The Voice of Nigeria (VON) which served as the external service was established in 1990. With the creation of more states and each state wanting to propagate its people and culture, the pace for radio broadcast began in Nigeria and has spread fast across the length and breadth of the nation. Each state owns and operates at least one radio station [4].

Radio is an important tool for entertaining, informing and educating the society. Electronic media generally provide the public with information. Radio as an electronic medium can be used to play the role of improving and changing social, cultural, political and technological thinking, which will in the long run, have positive results on the process of rural building. Due to the fact that radio can be used to educate, inform and socialize the society, rural radio becomes a medium that can contribute to the development of rural community. This is based on the fact that rural dwellers appear to be left out on developmental issues as a result of the level of illiteracy in the rural community. Radio is easily accessible and affordable, easily understood and accepted. It does not demand any complexity in broadcasting or listening. It can be used or listened to anytime and anywhere.

The unique nature of radio is such that, it appears to be one medium of mass communication that the rural dwellers can easily identify with. Thus, this brings about the need for the establishment of numerous radio stations in our various rural communities in Nigeria. But the challenge here is how this can be achieved, given the nature of cultural diversity in Nigeria. More so, illiteracy is still a big question in the Nigerian society. Similarly, how can rural radio be made acceptable and comprehensive despite the alarming rate of illiteracy in the rural areas. Lastly, with the persistent economic crisis thriving in the rural areas, how can rural dwellers use radio to benefit and how can radio meet or provide their needs? These are questions that government, media organization scholars and all stakeholders need to consider as they consider radio developmental programmes/projects in rural communities [5].

The following are some of the characteristics of radio for community development:

- It serves a recognizable community.
- It encourages participatory democracy.
- It offers the opportunity to any member of the community to initiate communication and participate in program making, management and ownership of the station.
- It uses technology appropriate to the economic capability of the people, not that which leads to dependence on external sources.
- It is motivated by community well-being, not commercial considerations.
- It promotes and improves problem solving.

Thus, the major reason for the struggle to actualize community broadcasting in Nigeria is mainly to further democratize access to information, provide a voice for the voiceless, increase participation in the affairs of state and open up the rural areas for faster development. One of the strong arguments in support of the establishment of community broadcasting in Nigeria is its power not only to drive grassroots' development; but also, its role for stimulating national cohesion and harmonious living in Nigeria.

Therefore, the central mandate of community radio is to promote development at grassroots. This development involves people themselves and seek to bring about positive change in their living conditions and environment (e.g. in the areas of poverty eradication/wealth creation, education, health, better access to clean water, greater participation and representation of developmental issues in the community etc). Given the important role community radio have played in the development of their host community, community radio like ABU Samaru 101.1 FM has been useful to the Samaru community in different ways [6].

Materials and Methods

In their study "Radio as a tool for rural development in Nigeria: Prospects and challenges" examined the place of radio in rural development in Nigeria. The rationale behind the study was to find out the prospects and challenges of using radio as a tool for rural development in Nigeria. Communication has a very crucial role to play in bringing about positive attitudinal change.

The first requirement for the development of an informed society that enables the effective use of the radio is wide spread access to the radio set and radio programmes. Radio plays a very significant role in the development of the rural and urban areas of any society. Several problems are, however, associated with the use of radio as tool for rural development in Nigeria; some of which are: Communication related problems, message related problems, illiteracy, the use of English Language by the electronic media, multiplicity of language in Nigeria, lack of audience feedback, ownership problem, dearth of qualified personnel, urban-centered development journalism and dearth of community based or vernacular radio/telecommunication. The study concludes that radio is an important tool for entertaining, informing and educating the society, but there are certain factors that hinder the effective use of radio for rural development. It, therefore, recommends, among others, that radio stations in Nigeria should endeavour to use local dialects, especially when the radio programmes are designed to broadcast for rural dwellers. Moreover, there is a need to establish community radio stations that will be closer to rural dwellers [7].

It is conducted a study titled "The role of community radio in livelihood improvement: The case of Simli radio." The study focuses on the contribution of Simli radio to the livelihood improvement of the people in the Tolon-Kumbungu and Savelugu-Nanton districts of the Northern region of Ghana. A multi-stage sampling technique was used to select 12 communities for the study. Data were gathered keeping in mind broadcasting as an educational tool, the promotion of traditional culture, communication and information sharing, entertainment and income promotion. The study established that Simli radio has worked to improve awareness and knowledge of solutions to community development problems ranging from culture, rural development, education, hygiene and sanitation, agriculture to local governance. The station has been an appropriate medium that has facilitated an interface between duty bearers and rights holders. It has promoted small and medium enterprise development by creating market opportunities for Small and Medium Enterprise (SME) operators and consequently improved sales and incomes. It is recommended that regular feedback from the listening public is essential in identifying listeners' preferences and the taste of various listeners segments (youths, women, men, aged people, etc.) and to avoid politics and religion [8].

Magnifique and Dominique (2011) in their study titled "The contribution of community radios in rural areas development: Case study of 'Habwa Ijambo' program aired at RC Huye" provided an outlook of a community radio's social-economic program, called 'Habwa Ijambo' in uplifting poverty-stricken population. The research deals with different issues regarding population's daily life. In fact, community radio played an immense role because it transmits messages which inspire local residents to adopt modern ways of boosting production in different sectors such as agriculture and livestock for the reason that those farmers learn from others what they did. In this research, while analyzing data from the field, the researcher noticed that population of the same category influences each other [9].

According to the study, people appreciated the contribution of this programme on the social and economic part, because they believe it tackles issues they face in their daily works and it focuses on rural areas. The study used qualitative data analysis technique after seeking opinion from the targeted respondents. Data interpretation shows that the population needs this programme to be aired many times in a week. The collected data manifested that the producer has no appropriate way to receive feedback from the audience. Thus, it is very clear that radio is a powerful medium for the development of rural community by airing programmes relating to the daily affairs of the common people [10].

In line with that, highlighted that some of the broad matters of development encompasses: Self-reliance; independences in agriculture and other needs, education and the elimination of illiteracy, economic recovery and the eradication of poverty, decentralization and mass participation in economic, political and social life of the country, social and cultural integration of traditional and modern systems, cultural identity in the large world family, decentralization of political and other processes to other levels of control and development, with the modernization of production process, human rights, social justice and peace [11].

In view of the above, development is described and discoursed from different angles. In an attempt to give a description that covers all the areas, came up with the definition that it is all about “a change for the better in both the human, cultural, socio-economic and political conditions of the individual and consequently of society”. This gave the explanation that development is the steady improvement in the satisfaction level of human needs. Narrowed development down to the individual level and illustrated it as “increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being”. He nevertheless related the individual level of development to the larger society when he structured that “the achievement of any of those aspects of personal development is very much tied to the state of the society as a whole”. Linking development to the broader society, it is seen as a widely participatory process of social change in a society, intended to bring about social and material advancement for the majority of the people through making it possible for the people of such a society to gain greater control over their environment. This corresponds with view where development was highlighted [12].

A directed and widely participatory process of deep and accelerated socio-political change geared toward producing substantial changes in the economy, the technology, the ecology and the overall culture of a country, so that the moral and material advancement of the majority of its population can be obtained within conditions of generalized quality, dignity, justice and liberty [13].

Similarly noted that development is a continuous process of harnessing all the available human and material resources of a society in a way that is compatible with the cultural expressions of its people” with an overall aim of “achieving a quality living standard that is based on satisfaction, justice, equality, liberty, happiness, freedom and progress”. From this definition, it is

observed that development gives consideration to all factors that comes to play in providing answers to human questions on how to add value to life. Herein, development is described in terms of the increase in the beneficial elements that result in a positive change in the condition of man’s existence. Also, this tally with perception of development as cited by in where it was regarded “as a process of positive socio economic change in the quality and level of human existence which is aimed at raising the standard of living, quality of life and human dignity” [14].

It said that “development must be of the people, by the people and for the people”. This opinion is in line with the UNDP stipulation concerning people-centered or participatory approach to development which involves “people’s active participation in decision making on issues that pertain to their livelihoods and interests” which “helps people to realize their potential and play an active role in the social and economic transformation of their different communities”. To “the people-centered model of development is of the utopian mode” it “reflects the opinions of certain oppressed groups, believes in the transformation of the existing structures” which is achieved by “overthrowing the status quo and sees change through destruction of structures responsible for exploitation and oppression of the masses” [15].

Research methodology

The methodology of the research outlines how the study is carried out considering the research design, population of the study, sampling technique, sampling size, research instruments, validity and reliability of the study, method of data collection and data analysis and presentation of data [16].

Research design

This describes how the study is going to be carried out and the kind of data intended to be gathered for this study. According to, as cited in, the research design guides the investigator in the process of collecting, analyzing and interpreting data collected from the field of study. It is a logical method that allows the researcher to draw inferences, concerning casual relations among other variables under investigation.

The present study intends to gather quantitative data based on the nature of the study by applying survey method so as to give empirical explanation to the issues under study. It is defined survey method as “a research method that uses interviews and questionnaires with individuals in the community”. Survey method of research is another type of non-experimental, descriptive study, it does not involve direct observation by the researcher but rather inferences about behaviour are made from data collection through questionnaires.

The researcher employed Survey Method because it has given space for the respondents to express their views on the subject matter without fear of being indicted and allows for fast data collection.

Study area

Samaru is located in Zaria and situated in Sabon-Gari local government area of Kaduna state. It is located at latitude 11°10' north and longitude 7°37' east. The area is an extension of urban Zaria to the north along Zaria-Sokoto and Zaria-Kaura Namoda railway line. It is also one of the major settlements that make up the urban Zaria. It is an educational and administrative settlement which brought about the establishment of new settlement for non-residents of Zaria city. It grows as a result of the establishment of Ahmadu Bello university, which was established in 1962 and other institutes like Federal institute for chemical and leather research, Federal college of aviation and industrial development corporation. Hausa is the most spoken language in Samaru community and majority of the populace are farmers.

Population of the study

The study population is the entire object and subject that a researcher intends to carry out research on. Defines population as the total number of elements within a given environment which a researcher is set to study.

According to 2006 census, the population of Samaru community is made up of over 74,829 people living within the territory. This number is spread across the eight villages alongside number of people residing in each of the village (Table 1). The above table delineates that a total number of 74,829 people belonging from Samaru community reside in these villages. The researcher has taken sample from the population of these villages and collected data from the respondents encompassing 150 people.

Table 1. Population of the selected villages.

| S. No. | Name of village | Population |
|--------|------------------------|------------|
| 1 | Jama'a village | 3, 835 |
| 2 | Sabon layi village | 6,804 |
| 3 | Yardorawa village | 13,505 |
| 4 | Samaru village | 16,294 |
| 5 | Kallonkura village | 14,962 |
| 6 | Yalwa village | 2,114 |
| 7 | Makera village | 5,317 |
| 8 | Samaru tsakiya village | 11,998 |
| Total | | 74829 |

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Sampling technique

Sampling technique is a process of selecting intended samples from the entire population to represent the population in the study. Defines a sampling technique as a plan specifying how elements will be drawn from the population.

The researcher used the probability or the scientific sampling technique and the non-probability or the judgmental sampling technique under which the systematic random sampling and the purposive sampling method employed respectively. According to, systematic sampling involves selecting members of a population at a given regularity. It could also mean random selection of the first sample. The reason for using the systematic random sampling is that it allows for equal representation and

equal chances of the research population to be selected as the respondent for the study.

The reason for choosing purposive sampling is that the respondents are purposively chosen for the study based on some specific objectives, characteristics, attitudes, perceptions and their knowledge about the programme. It can also be seen as the type of sampling technique that the sample size is selected based on the convenience, desire, will, and interest of the researcher.

Sample size

One of the most controversial aspects of sampling is the determination of an adequate sample size, since the entire population sometime cannot be managed by the researcher. Sampling size is the representation of the entire population of the study.

Thus, in order to arrive at a good representation in this study, the researcher used sample size calculator called survey monkey sample calculator. Meanwhile, with the application of this sample size calculator, the confidence level was 95% at 8%

margin of error and with the study population of 74,829; the researcher arrived at a sample size of 150. This, therefore, formed the sample size of this study. Thus, 150 respondents are systematically and purposively selected for this study. However,

the below table shows how the sample size for the eight villages in Samaru community have been used for the study (Table 2).

Table 2. Sample size of the villages/Samaru community.

| S. No. | Name of village | Population | Percentage | Sample size |
|--------|------------------------|------------|------------|-------------|
| 1 | Jama'a village | 3, 825 | 5 | 7 |
| 2 | Sabon layi village | 6,804 | 9 | 14 |
| 3 | Yardorawa village | 13,505 | 18 | 27 |
| 4 | Samaru village | 16,294 | 22 | 33 |
| 5 | Kallonkura village | 14,962 | 20 | 30 |
| 6 | Yalwa village | 2,114 | 3 | 4 |
| 7 | Makera village | 5,317 | 7 | 10 |
| 8 | Samaru tsakiya village | 11,998 | 16 | 24 |
| Total | | 74,829 | 100 | 150 |

Instruments of data collection

The researcher employed questionnaire as an instrument to gather the relevant data for the study. This decision was based on the expert views expressed by Sallport, quoted in who contends that if we want to know about how people feel, what they experience, what they remember, what their emotions and motives are like, and the reasons for acting as they do, then we should simply ask them questions. The questionnaire contains close as well as open-ended questions, which respondents were expected to choose from the options provided.

Validity and reliability

The degree of appropriateness of measuring instruments is referred to as validity. Research instrument is validated for both face validity and content validity. Face validity is the face value judgment or the appropriateness of a research instrument. Content validity is, however, the extent to which the items of an instrument are representative of the content and behaviour which the instrument should represent. This is so because the study is based on a survey research which the best measuring units is questionnaire. In the same manner, the questions that contained in the questionnaires are structured in such a way so as to include more of close ended questions for easy interpretation and analysis, and few unstructured questions were also taken into account.

To ensure the reliability and validity of the research instrument, the researcher conducted a pilot study. A total of ten questionnaires were distributed among Shika community. The outcome of the pilot study guaranteed the reliability and the efficiency of the research instrument as the respondents understood the questions without any ambiguity and replied in

a cozy atmosphere because it was self-explanatory. After conducting the pilot study this seems to have been guaranteed that the researcher can effectively use the research instrument in the field for data collection.

Method of data collection

It posits that data are often collected in the normal course of administration and not specifically for statistical purpose. Data collection is the process through which the researcher gathers data from the field of his research. Basically, there are two sources from which a researcher can get data; these are primary and secondary sources. The primary source of data for this research was the response gathered from the respondent through the administration of questionnaires. According to, primary data may be defined after they are generated and it takes the form of classification, publication or analysis. When they take any of the above mentioned form, they create another source called secondary data. Therefore, in the course of this study, the secondary source of data was derived from journals, books, articles, internet and other documented works of eminent scholars which are related to the study. Since the study employs systematic random sampling, the researcher has distributed the research instrument using the n^{th} unit of the population. This is by dividing the total population by the sample size to get the interval and then randomly picking a number that is below the interval, *i.e.*

$$K = \frac{N}{n}$$

Where; K is interval

N is the total population

n is the sample size

x is the n^{th} unit

$K=74829 \div 150$

$K=498$

$x=3$

This, therefore, means the researcher attempted to administer the research questionnaire to every 3rd house of the population.

For the effectiveness of the data collection the researcher had engaged the services of a research assistant.

Method of data presentation and analysis

Analysis is the ordering and breaking down of data into consistent part. It consists of the statistical calculation performed with the raw data to represent answers to the questions of the research. Also, the presentation of data manifests how data will be presented to communicate quickly to the public. The gathered data of the present study has been analyzed using SPSS computer application package and the data

presentation was done using tables alongside frequencies with percentages to make the data easy to understand. This implies that simple statistical tools such as frequencies and percentages were employed in analyzing the data. Also, the use of statistical charts such as pie-charts, bar charts and histogram were also employed in analyzing the data pictorially for easy understanding (Table 3).

Results and Discussion

Table 3 shows that majority of the respondents are males with a frequency of 92 (63.9%) while the females are in the minority with a frequency of 52 (36.1%). Therefore, majority of respondents in this study are males. The researcher infers that there are more male respondents than female in this study and this was due to the fact that the male has more population than the female in the last census conducted in the area in 2006. Also, the researcher came in contact with more male respondents than females because the females were busy and some were feeling very reluctant to fill the questionnaire by giving back a reply "no idea" (Table 3 and Figure 1).

Table 3. Gender distribution of the respondents.

| Variable | Frequency | Percentage (%) |
|----------|-----------|----------------|
| Male | 92 | 63.9 |
| Female | 52 | 36.1 |
| Total | 144 | 100 |

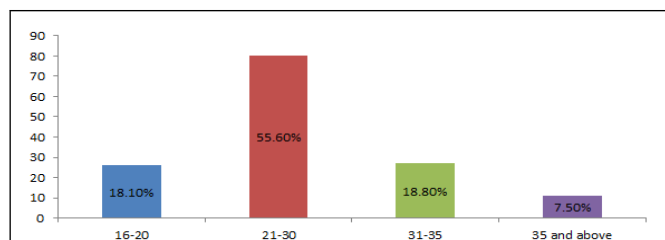


Figure 1 Age distribution of the respondents.

The Figure 1 manifests that majority of the respondents fall within the age category of 21-30 years at 80 (55.6%), followed by 31-35 at 27 (18.8%), 16-20 years at 26 (18.1%) and 35 years and above at 11 (7.5%). Therefore, majority of the respondents in this study fall between the age categories of 21-30 years. The researcher infers that majority of respondents in this study are between 21-30 years (Table 4).

Table 4. Marital status of the respondents.

| Variable | Frequency | Percentage (%) |
|----------|-----------|----------------|
| Single | 79 | 54.9 |
| Married | 54 | 37.5 |
| Divorced | 11 | 7.6 |
| Total | 144 | 100 |

Table 4 delineates that 79 (54.9%) of the respondents are single while 54 (37.5%) of the respondents are married. Only 11

(7.6%) of the respondents are divorced. This implies that majority of respondents in this study are single (Figure 2).

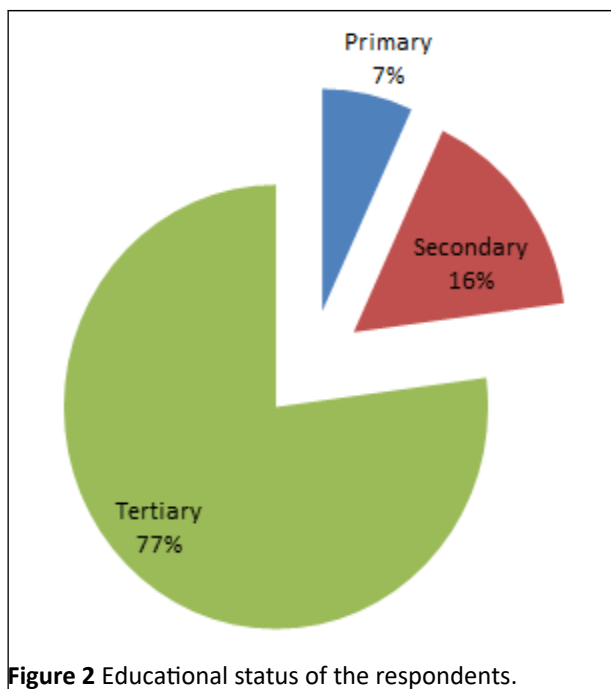


Figure 2 Educational status of the respondents.

Figure 2 shows that 10 (7%) of the respondents indicated their educational status as Primary while 23 (16%) of the respondents indicated their educational status as secondary. On the other hand, 111 (77%) of the respondents indicated their educational

status as tertiary. Therefore, this finding shows that majority of the respondents have their educational status as tertiary.

The researcher therefore infers that majority of the respondents in this study are educated, meaning majority of listeners of community health programme on ABU 101.1 FM are literates and have attained at least a primary educational qualification. In relation to the study, the researcher infers that community health programme on ABU 101.1 FM is understood by majority of Samaru residents due to their educational status.

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Table 5. Awareness rating of the community health programme on ABU FM.

| Variable | Frequency | Percentage (%) |
|-----------|-----------|----------------|
| Very high | 38 | 26.4 |
| High | 44 | 30.6 |
| Moderate | 42 | 29.2 |
| Very low | 11 | 7.6 |
| Low | 9 | 6.2 |
| Total | 144 | 100 |

Table 5 outlines that 82 (57%) of the respondents indicated that they have a high awareness of the community health programme on ABU Fm while 42 (29.2%) of the respondents said that they have a moderate awareness. Similarly, 21 (13.8%) of the respondents indicated that they have a low awareness of the community health programme on ABU Fm. Therefore, the researcher infers that majority of the respondents (57%) have a high awareness of the community health programme on ABU FM (Figure 3).

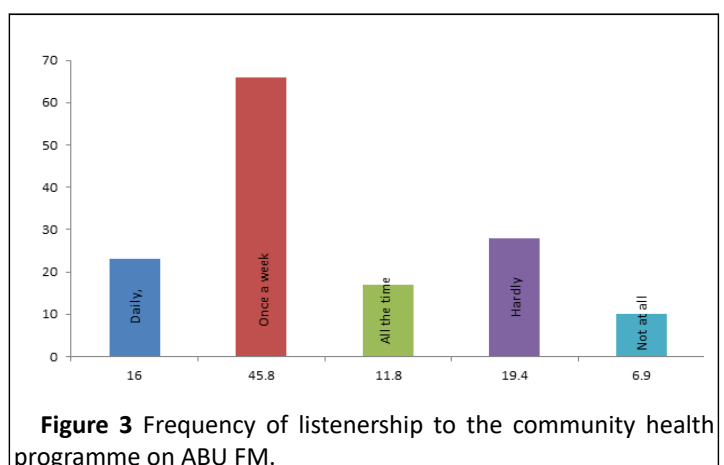


Figure 3 Frequency of listenership to the community health programme on ABU FM.

Figure 3 describes that 23 (16%) of the respondents listen to the community health programme on ABU Fm daily while 66 (45.8%) of the respondents listen to the programme once a

week. Similarly, 17 (11.8%) of the respondents said that they listen to the community health programme on ABU Fm all the time while 28 (19.4%) of the respondents indicated that they hardly listen to the health programme. More so, 10 (6.9%) of the respondents indicated that they do not listen to the community health programme on ABU FM.

The above findings show that majority of the respondents (66%) listen once a week. Therefore, the researcher infers that

people living in Samaru community listen to the community health programme on ABU Fm at least once every week (Table 6).

Table 6. Opinion of the respondents about the community health programme on ABU FM.

| Variable | Frequency | Percentage (%) |
|-------------------|-----------|----------------|
| Very favourable | 41 | 28.5 |
| Favourable | 62 | 43.2 |
| Very unfavourable | 28 | 19.4 |
| Unfavourable | 7 | 4.9 |
| Undecided | 6 | 4.2 |
| Total | 144 | 100 |

Table 6 sketches that 103 (71.7%) of the respondents opined that the programme community health on ABU FM is favourable while 35 (24.3%) of the respondents opined that the programme community health is unfavourable. Similarly, only 6 (4.2%) of the respondents were undecided in their response. The finding above reveals that majority of the respondents (71.7%) think that the programme, community health on ABU FM is favourable (Figure 4).

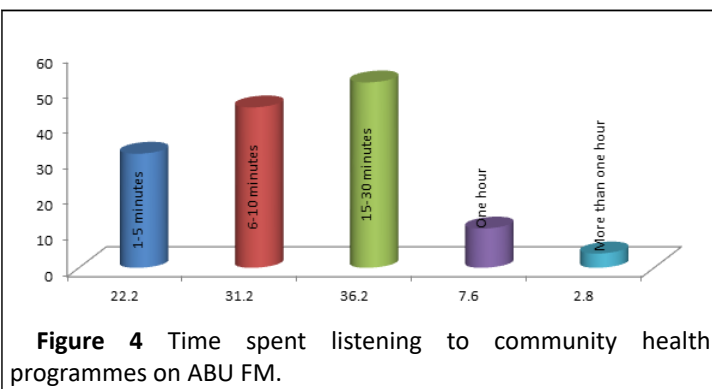


Figure 4 traces that 32 (22.2%) of the respondents said that they listen to the community health programme on ABU FM for 1-5 minutes while 45 (31.2%) of the respondents said that they listen to it for 6-10 minutes. Similarly, 52 (36.2%) of the respondents said that they listen to the health programme for 15-30 minutes while 11 (7.8%) of the respondents said that they listen to it for an hour. Only 4 (2.8%) of the respondents said that they listen to the community health programme on ABU FM for more than one hour.

The finding above reveals that majority of the respondents (36.2%) listen to the community health programme on ABU F for 15-30 minutes. Therefore, the researcher infers that majority of the listeners of community health programme on ABU FM spend not less than 15-30 minutes listening to the programme. This complements the finding in table 4.6 which reveals that majority of the listeners (71.7%) think that the programme, community health on ABU FM is favourable (Table 7).

Table 7. Community health programme has promoted good health condition and good environmental hygiene.

| Variable | Frequency | Percentage (%) |
|-------------------|-----------|----------------|
| Strongly agree | 43 | 29.9 |
| Agree | 80 | 55.6 |
| Strongly disagree | 5 | 3.5 |
| Disagree | 7 | 4.9 |
| Undecided | 9 | 6.1 |
| Total | 144 | 100 |

Table 7 depicts that 123 (85.5%) of the respondents accepted that the community health programme on ABU FM has promoted good health condition and environmental hygiene while 12 (8.4%) of the respondent did not accept that the community health programme has promoted good health condition and environmental hygiene. Only 9 (6.1%) of the respondents were undecided in their response. The findings above revealed that majority of the respondent (85.5%) agreed that the community health programme on ABU FM has promoted good health condition and environmental hygiene.

The researcher therefore infers that majority of the listeners of ABU Samaru FM listen to the community health programme on ABU FM because it promotes good health condition and environmental hygiene. This also complements the findings in Table 4.6 which revealed that 71.7% of listeners of community health programme on ABU FM think that it is favourable to them (Table 8).

Table 8. The programme contributes to community development.

| Variable | Frequency | Percentage (%) |
|-------------------|-----------|----------------|
| Strongly agree | 51 | 35.3 |
| Agree | 76 | 52.8 |
| Strongly disagree | 6 | 4.2 |
| Disagree | 4 | 2.8 |
| Undecided | 7 | 4.9 |
| Total | 144 | 100 |

Table 8 shows that majority of the respondents 127 (88.1%) agreed that the community health programme on ABU FM contributes to community development while 10 (7%) of the respondents disagreed that the programme contributes to community development. Only 7 (4.9%) of the respondents were undecided in their response. The above finding reveals that majority (88.1%) of the respondents agreed that the community health programme on ABU FM contributes to community development. Hence, the researcher infers that listeners of the community health programme on ABU FM consider it as a means of developing Samaru community (Figure 5).

improved in its contents and message while 31 (21.5%) of the respondents said it should be improved in the time slot of the programme. Only, 3 (2.1%) of the respondents said that the community health programme on ABU FM should be improved in all of the above-mentioned ways. The above findings show that majority of the respondents said that the community health programme on ABU FM should be improved in its language of presentation. The findings above complement the finding in figure 19 which revealed that majority (84%) of the respondents are comfortable with the language used in the presentation of the programme community health on ABU FM. Hence, the researcher infers that listeners of community health programmes want the language of presentation be improved.

Discussion of findings with research questions and literature review: The discussion of findings is based on the research questions outlined for this study. Hence, data presented in the tables and charts above will be used to answer the research questions of this study. They are as follows:

Research question 1: What is the audience level of awareness on the programme “community health” on ABU Samaru 101.1 FM: The data analyzed and interpreted in this study revealed the level of the audience awareness of the programme “community health” on ABU Samaru 101.1 FM. The data analyzed in Table 5 revealed that 57% of the respondents indicated that they have a high awareness of community health programmes on ABU FM while 29.2% of the respondents that they have a moderate awareness. More so, 13.8% of the respondents said that they have a low awareness of community health programmes on ABU FM.

The above finding is also complemented by findings in Figure 3 which revealed that 16% of the respondents listen to the community health programme on ABU FM daily while 45.8% of

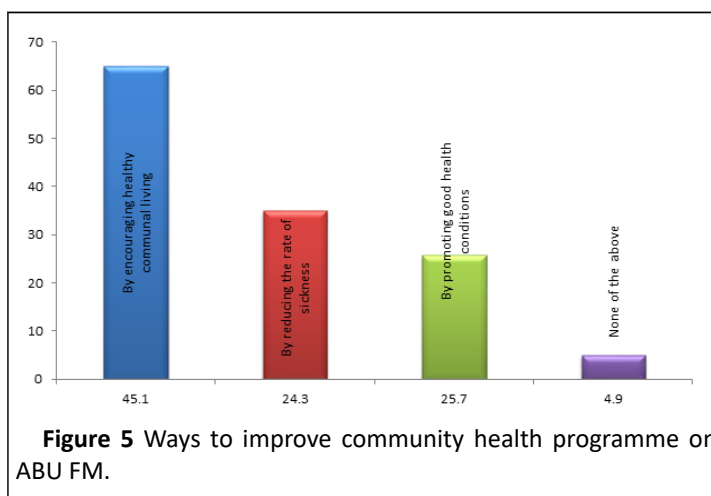


Figure 5 draws that 60 (41.7%) of the respondents said that the community health programme on ABU FM should be improved in the language of presentation while 22 (15.3%) of the respondents said that it should be improved in the manner of presentation. Similarly, 28 (19.4%) of the respondents said that the community health programme on ABU FM should be

the respondents listen to the community health programme on ABU FM once a week. Similarly, 11.8% of the respondents said that they listen to the community health programme on ABU FM all the time while 19.4% of the respondents indicated that they hardly listen to the community health programme on ABU. More so, findings in Table 5 revealed that 56.3% of the respondents accept the community health programme on ABU FM to a large extent

The researcher therefore, concludes that majority of the audience (57%) in Samaru have a high awareness of the community health programmes on ABU FM and this is complemented by the majority of the listeners (93.1%) who listen to the community health programme on ABU Samaru 101.1 FM. Hence, this implies that residents of Samaru are aware of the Community health programme on ABU FM and listen to it.

This finding is similar to the study conducted by magnifique and dominique (2011): "The contribution of community radio in rural areas development: Case Study of 'Habwa Ijambo' Program Aired at Rc Huye". According to the study, people appreciate the contribution of this program on the social and economic part, because they believe it tackles issues they face in their daily works and its focus on rural areas. Data interpretation shows that the population needs this program to be aired many times in a week. Thus, it is very clear that radio is a powerful medium for developmental purposes in the development of rural community *via* its quality of programme produced on a daily basis.

Research question 2: How do audiences perceive the programme "community health" on ABU Samaru 101.1 FM: The data analyzed and interpreted in this study revealed the perception of the audience about community health programme on ABU Samaru 101.1 FM. The data in Table 6 revealed the opinion of the audience concerning the community health programme. 71.7% of the respondents opined that the programme, community health on ABU FM is favourable. Similarly, findings in table 7 revealed that majority of the respondents (85.5%) agreed that the community health programme on ABU FM has promoted good health condition and environmental hygiene. Furthermore, findings in Table 8 revealed that majority of the respondents (82%) agreed that the content and messages of the community health programme aired by ABU FM station suit their interest. More so, findings in table 8 revealed that majority of the respondents (85.5%) agreed that the mode of presentation of the community health programme on ABU FM is interesting to them.

In addition, findings in Table 8 revealed that majority of the respondents (83.3%) are comfortable with the community health programme from ABU FM while findings in Figure 5 revealed that majority of the respondents (84%) said that they are comfortable with the language used in the presentation of the programme, community health on ABU Fm. Similarly, findings in Table 8 revealed that majority of the respondents (88.1%) agreed that the community health programme should be aired continuously. The researcher concludes that majority of listeners have similar perceptions towards the programme, community health on ABU FM. Furthermore, majority of the

listeners agreed that the programme should be aired continuously and opined that it is favourable to them.

However, these findings contradict research work which was focused on radio as a tool for rural development in Nigeria: Prospects and challenges. They discovered that problems associated with the use of radio as a tool for rural development in Nigeria, are communication related problems, message related problems, illiteracy, the use of English Language by the electronic media, multiplicity of language in Nigeria, lack of audience feedback, ownership problem, dearth of qualified personnel, urban-centered development journalism and dearth of community based or vernacular radio/telecommunication. And this has affected the way people perceived a rural community radio programme for development.

Research question 3: In which way does the programme "community Health" on ABU Samaru 101.1 FM aid community development: The data analyzed and interpreted in this study revealed the various ways the programme "community health programme on ABU Samaru 101.1 FM aid development. Findings in Table 8 revealed that majority of the respondents (88.1%) agreed that the community health programme on ABU FM contributes to community development. This show that majority of listeners of the programme "community health" agreed that it aids community health.

In addition, findings in Figure 5 revealed that 45.1% of the respondents said that the community health programme aids community development by encouraging healthy community living while 24.3% of the respondents said that it aids community development by reducing the rate of sickness. Similarly, 25.7% of the respondents said that the community health programme aids community development by promoting good health conditions.

The researcher therefore concludes from the findings above that the programme "community health" aids and contributes to community development in the following ways by:

- Reducing the rate of sickness.
- Encouraging healthy communal living.
- Promoting good health conditions.

This finding is similar to findings in a study conducted by Seidu, Alhassan and Abdulahi (2011) on the role of community radio in livelihood improvement: The case of Simli radio. They found out that Simli radio has worked to improve awareness and knowledge of solutions to community development problems ranging from culture, rural development, education, hygiene and sanitation, agriculture to local governance. Furthermore, they found out that the station has been an appropriate medium that has facilitated an interface between duty bearers and right holders. It has promoted Small and Medium Enterprise (SME) operators and consequently improved sales and incomes.

Discussion of findings with theoretical framework

This study adopts the development media theory as its theoretical framework which was propounded. The theory assumes that the media must accept and carry out positive development tasks in line with nationally established policies.

Furthermore, the theory posits that media should give priority in their content to the national cultures and languages. The findings of this study reveal that the community health programme on ABU Samaru 101.1 FM aids and contribute to development by featuring community health programmes on adult health, children health, personal hygiene, communal cleanliness and health education. In addition, findings in this study show that ABU Samaru 101.1 FM gives priority in their content by producing and broadcasting programmes on community health which contributes to the development of residents in Samaru community. Hence, the finding of this study is in consonance with the developmental theory of Dennis McQuail.

This study attempted to examine and ascertain the perception of the audience on the programme “community health” on ABU Samaru 101.1 FM. The study provided a background to broadcasting and examined community broadcasting and its role in community development in Nigeria. This provided a framework for the problem statement of the study which tried to assess the perception of the audience on the programme “community health” on ABU Samaru 101.1 FM. Furthermore, the research objectives complemented the research questions of the study. The scope of the study focused on audience perception of radio as a tool for communal development, with specific reference to the programme “community health” on ABU Samaru 101.1 FM with a view to finding its impact on the listeners in Samaru community.

The study reviewed existing literature on the functions of radio and concept of community radio and development. It also explained the concept of community development. A brief history of ABU Samaru 101.1 FM was also discussed. It reviewed empirical findings by various scholars on community radio as well as how it contributes to community development. The study was grounded on the developmental media theory by Dennis McQuail which explained the media must accept and carry out positive development tasks in line with nationally established policy.

The study adopted the survey research design and the study area of the research was Samaru. The population of the study was 74,829 and purposive and systematic sampling techniques were used in selecting samples from the area of study. The sample size of the study was determined as 150 using the survey Monkey sample size calculator. Survey was used as the method of data collection with questionnaire as the research instrument.

A total of one hundred and fifty (150) questionnaires were distributed and one hundred and forty four (144) were retrieved. Data generated in this study were presented and analysed in tables and charts. Inferences were made based on the discussion of findings.

Conclusion

The findings in this study reveals that majority of the audience in Samaru community are aware of the programme “community health”. The findings further revealed that majority of the audience listen to the programme at least once a week. The researcher infers that the audiences have similar perceptions

towards the programme “community health” and agreed that it contributes to community development. In addition, respondents suggested that the programme should improve in its manner of presentation, language of presentation, content/message and its time slot. Hence, the researcher concludes that the audience perception on “Community Health” on ABU Samaru 101.1 FM is favorable. This therefore implies that the programme will serve as a means to continuous community development in Samaru community.

Recommendations

The findings discussed in this study revealed that the programme “community health” on ABU Samaru 101.1 FM contributes to community development by encouraging health communal living, reducing sickness and promoting good hygiene. However, the researcher observed from the responses of respondents in the study that the programme “community health” can be improved for the better. Hence, the researcher recommends that: The producers of the programme “community health” on ABU Samaru 101.1 FM should improve on the language/manner of presentation of the programme in order to effectively capture the audience’s attention.

The producers of the programme should conduct adequate research aimed at improving the contents/messages of the programme in order to meet the health needs of the audience in Samaru community. Community health programme on ABU Samaru 101.1 FM should also feature Phone-In programmes in order to know the opinions of their audience, especially Samaru residents. The programme should also be produced in Hausa and English, respectively so as to fill in the language barrier among the residents of Samaru community and thereby, improve the effectiveness of the programme.

Suggestion for Further Studies

This study focused on audience perception of radio as a tool for communal development, with specific reference to the programme “community health” on ABU Samaru 101.1 FM with a view to finding its impact on the listeners in Samaru community. However, the findings of this research reveal that there is still much to be done in terms of the use of radio as a tool for communal development. Therefore, the researcher suggests that further research be carried out on the following:

- The challenges militating community radio in fostering community development in rural communities.
- Assessment of the contents of radio programmes towards community development.
- The influence of radio as a tool for effective rural communication on rural dwellers.

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